

## The Gospel According to Saint Matthew

## إِنْجِيلُ الْمَسِيحِ حَسَبَ الْبَشِيرِ مَتَّى

### The Genealogy of Jesus

### نسب يسوع المسيح

**1** <sup>1</sup>The book of the generation of Jesus Christ, the son of David, the son of Abraham.

<sup>2</sup>Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; <sup>3</sup>And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; <sup>4</sup>And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

<sup>5</sup>And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; <sup>6</sup>And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias; <sup>7</sup>And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; <sup>8</sup>And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; <sup>9</sup>And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; <sup>10</sup>And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

<sup>11</sup>And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: <sup>12</sup>And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; <sup>13</sup>And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; <sup>14</sup>And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; <sup>15</sup>And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; <sup>16</sup>And

**١** كِتَابُ مِيلَادِ يَسُوعَ الْمَسِيحِ ابْنِ دَاوُدَ ابْنِ إِبْرَاهِيمَ. <sup>٢</sup>إِبْرَاهِيمُ وَكَدَّ إِسْحَاقُ. وَإِسْحَاقُ وَكَدَّ يَعْقُوبَ. وَيَعْقُوبُ وَكَدَّ يَهُوذَا وَإِخْوَتَهُ. <sup>٣</sup>وَيَهُوذَا وَكَدَّ فَارِصَ وَزَارِحَ مِنْ ثَامَارَ. وَفَارِصُ وَكَدَّ حَصْرُونَ. وَحَصْرُونَ وَكَدَّ أَرَامَ. <sup>٤</sup>وَأَرَامُ وَكَدَّ عَمِينَادَابَ. وَعَمِينَادَابُ وَكَدَّ نَحْشُونَ. وَنَحْشُونَ وَكَدَّ سَلْمُونَ. <sup>٥</sup>وَسَلْمُونَ وَكَدَّ بُوْعَزَ مِنْ رَاحَابَ. وَبُوْعَزُ وَكَدَّ عُوبِيدَ مِنْ رَاعُوثَ. وَعُوبِيدُ وَكَدَّ يَسَى. <sup>٦</sup>وَيَسَى وَكَدَّ دَاوُدَ الْمَلِكِ. وَدَاوُدُ الْمَلِكُ وَكَدَّ سَلِيمَانَ مِنَ الْتِي لِأُورِيَا. <sup>٧</sup>وَسَلِيمَانَ وَكَدَّ رَحْبَعَامَ. وَرَحْبَعَامُ وَكَدَّ أَبِيَا. وَأَبِيَا وَكَدَّ آسَا. <sup>٨</sup>وَأَسَا وَكَدَّ يَهُوشَافَاطَ. وَيَهُوشَافَاطُ وَكَدَّ يُوْرَامَ. وَيُوْرَامُ وَكَدَّ عُزِّيَا. <sup>٩</sup>وَعُزِّيَا وَكَدَّ يُوْثَامَ. وَيُوْثَامُ وَكَدَّ أَحَازَ. وَأَحَازُ وَكَدَّ حَزَقِيَا. <sup>١٠</sup>وَحَزَقِيَا وَكَدَّ مَنَسَى. وَمَنَسَى وَكَدَّ أَمُونَ. وَأَمُونَ وَكَدَّ يُوْشِيَا. <sup>١١</sup>وَيُوْشِيَا وَكَدَّ يَكْنِيَا وَإِخْوَتَهُ عِنْدَ سَيِّ بَابِلَ. <sup>١٢</sup>وَبَعْدَ سَيِّ بَابِلَ يَكْنِيَا وَكَدَّ شَالْتِيَلِ. وَشَالْتِيَلِ وَكَدَّ زَرَبَابِلَ. <sup>١٣</sup>وَزَرَبَابِلَ وَكَدَّ أَبِيهُودَ. وَأَبِيهُودُ وَكَدَّ أَلِيَاقِيمَ. وَأَلِيَاقِيمُ وَكَدَّ عَاذُورَ. <sup>١٤</sup>وَعَاذُورُ وَكَدَّ صَادُوقَ. وَصَادُوقُ وَكَدَّ أُنْحِيمَ. وَأُنْحِيمُ وَكَدَّ أَلِيُودَ. <sup>١٥</sup>وَأَلِيُودُ وَكَدَّ أَلِيْعَازَرَ. وَأَلِيْعَازَرُ وَكَدَّ مَتَانَ. وَمَتَانَ وَكَدَّ يَعْقُوبَ. <sup>١٦</sup>وَيَعْقُوبُ وَكَدَّ يُوْسُفَ رَجُلَ مَرِيَمَ الَّتِي وُلِدَ مِنْهَا يَسُوعُ

Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

<sup>17</sup>So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

### The Birth of Jesus Christ

<sup>18</sup>Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. <sup>19</sup>Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. <sup>20</sup>But while he thought on these things, behold, the angel of the LORD appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. <sup>21</sup>And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. <sup>22</sup>Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, <sup>23</sup>Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

<sup>24</sup>Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: <sup>25</sup>And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

الَّذِي يُدْعَى الْمَسِيحَ. <sup>١٧</sup> فَجَمِيعُ الْأَجْيَالِ مِنْ إِبْرَاهِيمَ إِلَى دَاوُدَ أَرْبَعَةَ عَشَرَ جِيلًا وَمِنْ دَاوُدَ إِلَى سَبْيِ بَابِلَ أَرْبَعَةَ عَشَرَ جِيلًا وَمِنْ سَبْيِ بَابِلَ إِلَى الْمَسِيحِ أَرْبَعَةَ عَشَرَ جِيلًا.

### ميلاد يسوع المسيح

<sup>١٨</sup> أَمَّا وِلَادَةُ يَسُوعَ الْمَسِيحِ فَكَانَتْ هَكَذَا: لَمَّا كَانَتْ مَرْيَمُ أُمُّهُ مَخْطُوبَةً لِيُوسُفَ قَبْلَ أَنْ يَجْتَمِعَا وَوَجَدَتْ حُبْلَى مِنَ الرُّوحِ الْقُدُسِ. <sup>١٩</sup> فَيُوسُفُ رَجُلٌ بَارٌّ وَلَمْ يَشَأْ أَنْ يُشْهَرَهَا أَرَادَ تَحْلِيَّتَهَا سِرًّا. <sup>٢٠</sup> وَلَكِنْ فِيمَا هُوَ مُتَفَكِّرٌ فِي هَذِهِ الْأُمُورِ إِذَا مَلَأَكَ الرَّبُّ قَدْ ظَهَرَ لَهُ فِي حُلْمٍ قَائِلًا: «يَا يُوسُفُ ابْنُ دَاوُدَ لَا تَخَفْ أَنْ تَأْخُذَ مَرْيَمَ امْرَأَتَكَ لِأَنَّ الَّذِي حُبِلَ بِهِ فِيهَا هُوَ مِنَ الرُّوحِ الْقُدُسِ. <sup>٢١</sup> فَاسْتَلِدْ ابْنًا وَتَدْعُو أَسْمَهُ يَسُوعَ لِأَنَّهُ يَخَلِّصُ شَعْبَهُ مِنْ خَطَايَاهُمْ». وَهَذَا كُلُّهُ كَانَ لِكَيْ يَتِمَّ مَا قِيلَ مِنَ الرَّبِّ بِالنَّبِيِّ الْقَائِلِ: <sup>٢٢</sup> «هُوَذَا الْعَدْرَاءُ تَحْبِلُ وَتَلِدُ ابْنًا وَيَدْعُونَ أَسْمَهُ عِمَّا نُوثِيلَ» (الَّذِي تَفْسِيرُهُ: اللَّهُ مَعَنَا).

<sup>٢٤</sup> فَلَمَّا اسْتَيْقَظَ يُوسُفُ مِنَ النَّوْمِ فَعَلَ كَمَا أَمَرَهُ مَلَأُكَ الرَّبِّ وَأَخَذَ امْرَأَتَهُ. <sup>٢٥</sup> وَلَمْ يَعْرِفْهَا حَتَّى وَلَدَتْ ابْنَهَا الْبِكْرَ. وَدَعَا أَسْمَهُ يَسُوعَ.

## The Visit of the Magi

**2** <sup>1</sup>Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, <sup>2</sup>Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. <sup>3</sup>When Herod the king had heard these things, he was troubled, and all Jerusalem with him. <sup>4</sup>And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. <sup>5</sup>And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, <sup>6</sup>And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

<sup>7</sup>Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. <sup>8</sup>And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. <sup>9</sup>When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. <sup>10</sup>When they saw the star, they rejoiced with exceeding great joy. <sup>11</sup>And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense and myrrh. <sup>12</sup>And being warned of

## زيارة المجوس

**٢** <sup>١</sup>وَلَمَّا وُلِدَ يَسُوعُ فِي بَيْتِ لَحْمٍ الْيَهُودِيَّةِ فِي أَيَّامِ هِيرُودُسَ الْمَلِكِ إِذَا مَجُوسٌ مِنَ الْمَشْرِقِ قَدْ جَاءُوا إِلَى أُورُشَلِيمَ قَائِلِينَ: «أَيْنَ هُوَ الْمَوْلُودُ مَلِكُ الْيَهُودِ؟ فَإِنَّا رَأَيْنَا نَجْمَهُ فِي الْمَشْرِقِ وَأَتَيْنَا لِنَسْجُدَ لَهُ». <sup>٢</sup>فَلَمَّا سَمِعَ هِيرُودُسُ الْمَلِكُ اضْطَرَبَ وَجَمِيعَ أُورُشَلِيمَ مَعَهُ. <sup>٣</sup>فَجَمَعَ كُلَّ رُؤَسَاءِ الْكَهَنَةِ وَكُتَّابَةِ الشَّعْبِ وَسَأَلَهُمْ: «أَيْنَ يُولَدُ الْمَسِيحُ؟» <sup>٤</sup>فَقَالُوا لَهُ: «فِي بَيْتِ لَحْمٍ الْيَهُودِيَّةِ لِأَنَّهُ هَكَذَا مَكْتُوبٌ بِالنَّبِيِّ: <sup>٥</sup>«وَأَنْتِ يَا بَيْتَ لَحْمٍ أَرْضُ يَهُودَا لَسْتَ الْأَصْغَرَى بَيْنَ رُؤَسَاءِ يَهُودَا لِأَنَّ مِنْكَ يَخْرُجُ مُدَبِّرٌ يَرَعَى شَعْبِي إِسْرَائِيلَ».

<sup>٦</sup>حِينَئِذٍ دَعَا هِيرُودُسُ الْمَجُوسَ سِرًّا وَتَحَقَّقَ مِنْهُمْ زَمَانَ النَّجْمِ الَّذِي ظَهَرَ. <sup>٧</sup>ثُمَّ أَرْسَلَهُمْ إِلَى بَيْتِ لَحْمٍ وَقَالَ: «أَذْهَبُوا وَأَفْحَصُوا بِالتَّدْقِيقِ عَنِ الصَّبِيِّ وَمَتَى وَجَدْتُمُوهُ فَأَخْبِرُونِي لِكَيْ آتِي أَنَا أَيْضًا وَاسْجُدَ لَهُ». <sup>٨</sup>فَلَمَّا سَمِعُوا مِنَ الْمَلِكِ ذَهَبُوا. وَإِذَا النَّجْمُ الَّذِي رَأَوْهُ فِي الْمَشْرِقِ يَتَقَدَّمُهُمْ حَتَّى جَاءَ وَوَقَفَ فَوْقَ حَيْثُ كَانَ الصَّبِيُّ. <sup>٩</sup>فَلَمَّا رَأَوْا النَّجْمَ فَرَحُوا فَرَحًا عَظِيمًا جِدًّا <sup>١٠</sup>وَأَتَوْا إِلَى الْبَيْتِ وَرَأَوْا الصَّبِيَّ مَعَ مَرْيَمَ أُمِّهِ فَخَرُّوا وَسَجَدُوا لَهُ ثُمَّ فَتَحُوا كُنُوزَهُمْ وَقَدَّمُوا لَهُ هَدَايَا: ذَهَبًا وَلَبَانًا وَمُرًّا. <sup>١١</sup>ثُمَّ إِذْ أُوحِيَ إِلَيْهِمْ فِي حُلْمٍ أَنْ لَا يَرْجِعُوا إِلَى هِيرُودُسَ أَنْصَرَفُوا فِي

God in a dream that they should not return to Herod, they departed into their own country another way.

طريقاً أخرى إلى كورتهم.

### The Escape to Egypt

<sup>13</sup>And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. <sup>14</sup>When he arose, he took the young child and his mother by night, and departed into Egypt: <sup>15</sup>And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

<sup>16</sup>Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. <sup>17</sup>Then was fulfilled that which was spoken by Jeremy the prophet, saying, <sup>18</sup>In Rama there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

### The Return to Nazareth

<sup>19</sup>But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, <sup>20</sup>Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's

الهرب إلى مصر

<sup>١٣</sup>وبَعْدَمَا انْصَرَفُوا إِذَا مَلَاكُ الرَّبِّ قَدْ ظَهَرَ لِيُوسُفَ فِي حُلْمٍ قَائِلاً: «قُمْ وَخُذِ الصَّبِيَّ وَأُمَّهُ وَاهْرُبْ إِلَى مِصْرَ وَكُنْ هُنَاكَ حَتَّى أَقُولَ لَكَ. لِأَنَّ هِيرُودُسَ مُزْمِعٌ أَنْ يَطْلُبَ الصَّبِيَّ لِيُهْلِكَهُ». <sup>١٤</sup>فَقَامَ وَأَخَذَ الصَّبِيَّ وَأُمَّهُ لَيْلاً وَانْصَرَفَ إِلَى مِصْرَ <sup>١٥</sup>وَكَانَ هُنَاكَ إِلَى وَفَاةِ هِيرُودُسَ لِكَيْ يَتِمَّ مَا قِيلَ مِنَ الرَّبِّ بِالنَّبِيِّ الْقَائِلِ: «مِنْ مِصْرَ دَعَوْتُ ابْنِي».

<sup>١٦</sup>حِينَئِذٍ لَمَّا رَأَى هِيرُودُسُ أَنَّ الْمَجُوسَ سَخَرُوا بِهِ غَضِبَ جِدًّا فَأَرْسَلَ وَقَتَلَ جَمِيعَ الصَّبِيَّانِ الَّذِينَ فِي بَيْتِ لَحْمٍ وَفِي كُلِّ ثُخُومِهَا مِنْ ابْنِ سَنَتَيْنِ فَمَا دُونَ بِحَسَبِ الزَّمَانِ الَّذِي تَحَقَّقَهُ مِنَ الْمَجُوسِ. <sup>١٧</sup>حِينَئِذٍ تَمَّ مَا قِيلَ بِإِرْمِيَا النَّبِيِّ الْقَائِلِ: <sup>١٨</sup>«صَوْتُ سَمِعَ فِي الرَّامَةِ نَوْحٌ وَبُكَاءٌ وَعَوِيلٌ كَثِيرٌ. رَاحِلُ تَبْكِي عَلَى أَوْلَادِهَا وَلَا تُرِيدُ أَنْ تَتَعَزَّى لِأَنَّهُمْ لَيْسُوا بِمَوْجُودِينَ».

العودة من مصر إلى الناصرة

<sup>١٩</sup>فَلَمَّا مَاتَ هِيرُودُسُ إِذَا مَلَاكُ الرَّبِّ قَدْ ظَهَرَ فِي حُلْمٍ لِيُوسُفَ فِي مِصْرَ <sup>٢٠</sup>قَائِلاً: «قُمْ وَخُذِ الصَّبِيَّ وَأُمَّهُ وَادْهَبْ إِلَى أَرْضِ إِسْرَائِيلَ لِأَنَّهُ قَدْ مَاتَ الَّذِينَ

life. <sup>21</sup>And he arose, and took the young child and his mother, and came into the land of Israel. <sup>22</sup>But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: <sup>23</sup>And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

كَانُوا يَطْلُبُونَ نَفْسَ الصَّبِيِّ». <sup>٢١</sup> فَقَامَ وَأَخَذَ الصَّبِيَّ وَأُمَّهُ وَجَاءَ إِلَى أَرْضِ إِسْرَائِيلَ. <sup>٢٢</sup> وَلَكِنْ لَمَّا سَمِعَ أَنَّ أَرْخِيْلَاوُسَ يَمْلِكُ عَلَى الْيَهُودِيَّةِ عَوْضًا عَنْ هِيرُودُسَ أَبِيهِ خَافَ أَنْ يَذْهَبَ إِلَى هُنَاكَ. وَإِذْ أُوحِيَ إِلَيْهِ فِي حُلْمٍ أَنْصَرَفَ إِلَى نَوَاحِي الْجَلِيلِ. <sup>٢٣</sup> وَاتَى وَسَكَنَ فِي مَدِينَةٍ يُقَالُ لَهَا نَاصِرَةَ لِكَيْ يَتِمَّ مَا قِيلَ بِالْأَنْبِيَاءِ: «إِنَّهُ سَيُدْعَى نَاصِرِيًّا».

### John the Baptist

**3** <sup>1</sup>In those days came John the Baptist, preaching in the wilderness of Judaea, <sup>2</sup>And saying, Repent ye: for the kingdom of heaven is at hand. <sup>3</sup>For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. <sup>4</sup>And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. <sup>5</sup>Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, <sup>6</sup>And were baptized of him in Jordan, confessing their sins.

<sup>7</sup>But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? <sup>8</sup>Bring forth therefore fruits meet for repentance: <sup>9</sup>And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones

### يوحنا المعمدان

**٣** <sup>١</sup> وَفِي تِلْكَ الْأَيَّامِ جَاءَ يُوحَنَّا الْمَعْمَدَانُ يَكْرِزُ فِي بَرِيَّةِ الْيَهُودِيَّةِ قَائِلًا: «تُوبُوا لِأَنَّهُ قَدْ اقْتَرَبَ مَلَكُوتُ السَّمَاوَاتِ. <sup>٢</sup> فَإِنَّ هَذَا هُوَ الَّذِي قِيلَ عَنْهُ بِإِسْعِيَاءَ النَّبِيِّ الْقَائِلِ: صَوْتُ صَارِخٍ فِي الْبَرِّيَّةِ: أَعِدُوا طَرِيقَ الرَّبِّ. اصْنَعُوا سَبِيلَهُ مُسْتَقِيمَةً». <sup>٤</sup> وَيُوحَنَّا هَذَا كَانَ لِبَاسُهُ مِنْ وَبَرِ الْإِبِلِ وَعَلَى حَقْوِيهِ مَنْطِقَةٌ مِنْ جِلْدٍ. وَكَانَ طَعَامُهُ جَرَادًا وَعَسَلًا بَرِّيًّا. <sup>٥</sup> حِينَئِذٍ خَرَجَ إِلَيْهِ أُورُشَلِيمُ وَكُلُّ الْيَهُودِيَّةِ وَجَمِيعِ الْكُورَةِ الْمُحِيطَةِ بِالْأَرْدُنِّ <sup>٦</sup> وَأَعْتَمَدُوا مِنْهُ فِي الْأَرْدُنِّ مُعْتَرِفِينَ بِخَطَايَاهُمْ.

<sup>٧</sup> فَلَمَّا رَأَى كَثِيرِينَ مِنَ الْفَرِّسِيِّينَ وَالصَّدُوقِيِّينَ يَأْتُونَ إِلَى مَعْمُودِيَّتِهِ قَالَ لَهُمْ: «يَا أَوْلَادَ الْأَفَاعِي مَنْ أَرَاكُمْ أَنْ تَهْرَبُوا مِنَ الْغَضَبِ الْآتِي؟ <sup>٨</sup> فَاصْنَعُوا أَثْمَارًا تَلِيقُ بِالتَّوْبَةِ. <sup>٩</sup> وَلَا تَتَفَكَّرُوا أَنْ تَقُولُوا فِي

to raise up children unto Abraham.  
<sup>10</sup>And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. <sup>11</sup>I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: <sup>12</sup>Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

أَنْفُسِكُمْ: لَنَا إِبْرَاهِيمُ أَبًا. لِأَيِّ أَقُولُ لَكُمْ: إِنَّ اللَّهَ قَادِرٌ أَنْ يُقِيمَ مِنْ هَذِهِ الْحِجَارَةِ أَوْلَادًا لِإِبْرَاهِيمَ. <sup>١٠</sup> وَالْآنَ قَدْ وُضِعَتْ الْأَفْسُ عَلَى أَصْلِ الشَّجَرِ فَكُلُّ شَجَرَةٍ لَا تَصْنَعُ ثَمَرًا جَيِّدًا تُقَطَّعُ وَتُلْقَى فِي النَّارِ. <sup>١١</sup> أَنَا أَعْمَدُكُمْ بِمَاءٍ لِلتَّوْبَةِ وَلَكِنَّ الَّذِي يَأْتِي بَعْدِي هُوَ أَقْوَى مِنِّي الَّذِي لَسْتُ أَهْلًا أَنْ أَحْمِلَ حِذَاءَهُ. هُوَ سَيَعْمَدُكُمْ بِالرُّوحِ الْقُدُسِ وَنَارٍ. <sup>١٢</sup> الَّذِي رَفْشُهُ فِي يَدِهِ وَسَيَنْفِي بِيَدِهِ وَيَجْمَعُ قَمْحَهُ إِلَى الْمَخْرَنِ وَأَمَّا التَّنُّبُ فَيُحْرِقُهُ بِنَارٍ لَا تُطْفَأُ.

### The Baptism of Jesus

<sup>13</sup>Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. <sup>14</sup>But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? <sup>15</sup>And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. <sup>16</sup>And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: <sup>17</sup>And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

معمودية يسوع  
<sup>١٣</sup> حِينَئِذٍ جَاءَ يَسُوعُ مِنَ الْجَلِيلِ إِلَى الْأُرْدُنِّ إِلَى يُوحَنَّا لِيَعْتَمِدَ مِنْهُ. <sup>١٤</sup> وَلَكِنَّ يُوحَنَّا مَنَعَهُ قَائِلًا: «أَنَا مُحْتَاجٌ أَنْ أَعْتَمِدَ مِنْكَ وَأَنْتَ تَأْتِي إِلَيَّ!» <sup>١٥</sup> فَأَجَابَ يَسُوعُ وَقَالَ لَهُ: «أَسْمَحْ الْآنَ لِأَنَّهُ هَكَذَا يَلِيْقُ بِنَا أَنْ نُكْمَلَ كُلُّ بَرٍّ». حِينَئِذٍ سَمِعَ لَهُ. <sup>١٦</sup> فَلَمَّا أَعْتَمَدَ يَسُوعُ صَعِدَ لِلوَقْتِ مِنَ الْمَاءِ وَإِذَا السَّمَاوَاتُ قَدْ انْفَتَحَتْ لَهُ فَرَأَى رُوحَ اللَّهِ نَازِلًا مِثْلَ حَمَامَةٍ وَآتِيًا عَلَيْهِ <sup>١٧</sup> وَصَوْتٌ مِنَ السَّمَاوَاتِ قَائِلًا: «هَذَا هُوَ ابْنِي الْحَبِيبُ الَّذِي بِهِ سُرَرْتُ».

### Satan Tempts Jesus

**4** <sup>1</sup>Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. <sup>2</sup>And when he had fasted forty days and forty nights, he was afterward an hungred. <sup>3</sup>And when the tempter

إبليس يجرب يسوع  
**٤** <sup>١</sup> ثُمَّ أَصْعَدَ يَسُوعُ إِلَى الْبَرِّيَّةِ مِنَ الرُّوحِ لِيَجْرَبَ مِنْ إِبْلِيسَ. <sup>٢</sup> فَبَعْدَ مَا صَامَ أَرْبَعِينَ نَهَارًا وَأَرْبَعِينَ لَيْلَةً جَاعَ آخِرًا. <sup>٣</sup> فَتَقَدَّمَ إِلَيْهِ الْمَجْرَبُ وَقَالَ لَهُ: «إِنْ

came to him, he said, If thou be the Son of God, command that these stones be made bread. <sup>4</sup>But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. <sup>5</sup>Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, <sup>6</sup>And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. <sup>7</sup>Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. <sup>8</sup>Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; <sup>9</sup>And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. <sup>10</sup>Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. <sup>11</sup>Then the devil leaveth him, and, behold, angels came and ministered unto him.

### Jesus Returns to Galilee

<sup>12</sup>Now when Jesus had heard that John was cast into prison, he departed into Galilee; <sup>13</sup>And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: <sup>14</sup>That it might be fulfilled which was spoken by Esaias the prophet, saying, <sup>15</sup>The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; <sup>16</sup>The people

كُنْتَ ابْنُ اللَّهِ فَقُلْ أَنْ تَصِيرَ هَذِهِ الْحِجَارَةُ خُبْزًا». <sup>٤</sup> فَأَجَابَ وَقَالَ: «مَكْتُوبٌ: لَيْسَ بِالْخُبْزِ وَحْدَهُ يَحْيَا الْإِنْسَانُ بَلْ بِكُلِّ كَلِمَةٍ تَخْرُجُ مِنْ فَمِ اللَّهِ». <sup>٥</sup> ثُمَّ أَخَذَهُ إِبْلِيسُ إِلَى الْمَدِينَةِ الْمُقَدَّسَةِ وَأَوْقَفَهُ عَلَى جَنَاحِ الْهَيْكَلِ وَقَالَ لَهُ: «إِنْ كُنْتَ ابْنُ اللَّهِ فَاطْرَحْ نَفْسَكَ إِلَيَّ أَسْفَلُ لِأَنَّهُ مَكْتُوبٌ: أَنَّهُ يُوصِي مَلَائِكَتَهُ بِكَ فَعَلَى أَيْدِيهِمْ يَحْمِلُونَكَ لِكَيْ لَا تَصْدَمَ بِحَجَرٍ رِجْلَكَ». <sup>٧</sup> قَالَ لَهُ يَسُوعُ: «مَكْتُوبٌ أَيْضًا: لَا تُجْرِبِ الرَّبَّ إِلَهَكَ». <sup>٨</sup> ثُمَّ أَخَذَهُ أَيْضًا إِبْلِيسُ إِلَى جَبَلٍ عَالٍ جَدًّا وَأَرَاهُ جَمِيعَ مَمَالِكِ الْعَالَمِ وَمَجْدَهَا <sup>٩</sup> وَقَالَ لَهُ: «أَعْطَيْكَ هَذِهِ جَمِيعَهَا إِنْ خَرَرْتَ وَسَجَدْتَ لِي». <sup>١٠</sup> حِينَئِذٍ قَالَ لَهُ يَسُوعُ: «أَذْهَبْ يَا شَيْطَانُ! لِأَنَّهُ مَكْتُوبٌ: لِلرَّبِّ إِلَهِكَ تَسْجُدُ وَإِيَّاهُ وَحْدَهُ تَعْبُدُ». <sup>١١</sup> ثُمَّ تَرَكَهُ إِبْلِيسُ وَإِذَا مَلَائِكَةٌ قَدْ جَاءَتْ فَصَارَتْ تَحْدُمُهُ.

### يسوع يعود إلى الجليل

<sup>١٢</sup> وَلَمَّا سَمِعَ يَسُوعُ أَنَّ يُوحَنَّا أُسْلِمَ انْصَرَفَ إِلَى الْجَلِيلِ. <sup>١٣</sup> وَتَرَكَ النَّاصِرَةَ وَاتَى فَسَكَنَ فِي كَفَرْنَاهُومَ الَّتِي عِنْدَ الْبَحْرِ فِي ثُحُومِ زَبُولُونَ وَنَفْتَالِيمَ <sup>١٤</sup> لِكَيْ يَتِمَّ مَا قِيلَ بِإِسْعِيَاءَ النَّبِيِّ الْقَائِلِ: <sup>١٥</sup> «أَرْضُ زَبُولُونَ وَأَرْضُ نَفْتَالِيمَ طَرِيقُ الْبَحْرِ عَبْرَ الْأَرْدُنِّ جَلِيلُ الْأُمَمِ». <sup>١٦</sup> السَّعْبُ الْجَالِسُ فِي ظِلْمَةِ أَبْصَرَ نُورًا عَظِيمًا وَالْجَالِسُونَ

which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. <sup>17</sup>From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

فِي كُورَةِ الْمَوْتِ وَظِلَالِهِ أَشْرَقَ عَلَيْهِمْ نُورٌ. <sup>١٧</sup> مِنْ ذَلِكَ الزَّمَانِ ابْتَدَأَ يَسُوعُ يَكْرُرُ وَيَقُولُ: «تُوبُوا لِأَنَّهُ قَدْ اقْتَرَبَ مَلَكُوتُ السَّمَاوَاتِ».

### The Calling of the First Disciples

<sup>18</sup>And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. <sup>19</sup>And he saith unto them, Follow me, and I will make you fishers of men. <sup>20</sup>And they straightway left their nets, and followed him. <sup>21</sup>And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. <sup>22</sup>And they immediately left the ship and their father, and followed him.

يسوع يدعو التلاميذ الأولين  
<sup>١٨</sup> وَإِذْ كَانَ يَسُوعُ مَاشِيًا عِنْدَ بَحْرِ الْجَلِيلِ أَبْصَرَ آخَوَيْنِ: سِمْعَانَ الَّذِي يُقَالُ لَهُ بُطْرُسُ وَأَنْدْرَاوَسَ أَخَاهُ يُلْقِيَانِ شَبَكَةَ فِي الْبَحْرِ فَإِنَّهُمَا كَانَا صَيَّادَيْنِ. <sup>١٩</sup> فَقَالَ لَهُمَا: «هَلُمَّ وَرَائِي فَأَجْعَلُكُمْ صَيَّادِي النَّاسِ». <sup>٢٠</sup> فَلِلْوَقْتِ تَرَكَا الشَّبَاكَ وَتَبِعَاهُ. <sup>٢١</sup> ثُمَّ اجْتَازَ مِنْ هُنَاكَ فَرَأَى آخَوَيْنِ آخَرَيْنِ: يَعْقُوبَ بْنَ زَبْدِي وَيُوحَنَّا أَخَاهُ فِي السَّفِينَةِ مَعَ زَبْدِي أَبِيهِمَا يُصْلِحَانِ شَبَاكَهُمَا فَدَعَاهُمَا. <sup>٢٢</sup> فَلِلْوَقْتِ تَرَكَا السَّفِينَةَ وَأَبَاهُمَا وَتَبِعَاهُ.

### Jesus Teaches and Heals the Sick

<sup>23</sup>And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. <sup>24</sup>And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. <sup>25</sup>And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

يسوع يعلم ويشفي المرضى  
<sup>٢٣</sup> وَكَانَ يَسُوعُ يَطُوفُ كُلَّ الْجَلِيلِ يَعْلَمُ فِي مَجَامِعِهِمْ وَيَكْرُرُ بِبِشَارَةِ الْمَلَكُوتِ وَيَشْفِي كُلَّ مَرَضٍ وَكُلَّ ضَعْفٍ فِي الشَّعْبِ <sup>٢٤</sup> فَذَاعَ خَبْرُهُ فِي جَمِيعِ سُورِيَةِ. فَأَحْضَرُوا إِلَيْهِ جَمِيعَ السُّقْمَاءِ الْمُصَابِينَ بِأَمْرَاضٍ وَأَوْجَاعٍ مُخْتَلِفَةٍ وَالْمَجَانِينَ وَالْمَصْرُوعِينَ وَالْمَمْلُوجِينَ فَشَفَاهُمْ. <sup>٢٥</sup> فَتَبِعَتْهُ جُمُوعٌ كَثِيرَةٌ مِنَ الْجَلِيلِ وَالْعَشْرِ الْمَدَنِ وَأُورُشَلِيمَ وَالْيَهُودِيَّةِ وَمِنْ عَبْرِ الْأَرْدُنِّ.



Sermon on the Mount

الموعظة على الجبل

**5** <sup>1</sup>And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: <sup>2</sup>And he opened his mouth, and taught them, saying,

**٥** <sup>١</sup>وَلَمَّا رَأَى الْجُمُوعَ صَعَدَ إِلَى الْجَبَلِ فَلَمَّا جَلَسَ تَقَدَّمَ إِلَيْهِ تَلَامِيذُهُ. <sup>٢</sup>فَفَتَحَ فَاهُ وَعَلَّمَهُمْ قَائِلًا:

True Joy

السعادة الحقيقية

<sup>3</sup>Blessed are the poor in spirit: for theirs is the kingdom of heaven. <sup>4</sup>Blessed are they that mourn: for they shall be comforted. <sup>5</sup>Blessed are the meek: for they shall inherit the earth. <sup>6</sup>Blessed are they which do hunger and thirst after righteousness: for they shall be filled. <sup>7</sup>Blessed are the merciful: for they shall obtain mercy. <sup>8</sup>Blessed are the pure in heart: for they shall see God. <sup>9</sup>Blessed are the peacemakers: for they shall be called the children of God. <sup>10</sup>Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. <sup>11</sup>Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. <sup>12</sup>Rejoice, and be exceeding glad: for so persecuted they the prophets which were before you.

<sup>٣</sup>طُوبَى لِلْمَسَاكِينِ بِالرُّوحِ لِأَنَّ لَهُمْ مَلَكُوتَ السَّمَاوَاتِ. <sup>٤</sup>طُوبَى لِلْحَزَانَى لِأَنَّهُمْ يَتَعَزَّوْنَ. <sup>٥</sup>طُوبَى لِلوُدْعَاءِ لِأَنَّهُمْ يَرِثُونَ الْأَرْضَ. <sup>٦</sup>طُوبَى لِلْجِيَاعِ وَالْعَاطَشِ إِلَى الْبِرِّ لِأَنَّهُمْ يُشْبَعُونَ. <sup>٧</sup>طُوبَى لِلرَّحِمَاءِ لِأَنَّهُمْ يُرْحَمُونَ. <sup>٨</sup>طُوبَى لِلْأَتْقِيَاءِ الْقَلْبِ لِأَنَّهُمْ يَرَوْنَ اللَّهَ. <sup>٩</sup>طُوبَى لِلصَّانِعِي السَّلَامِ لِأَنَّهُمْ أَبْنَاءُ اللَّهِ يَدْعَوْنَ. <sup>١٠</sup>طُوبَى لِلْمَطْرُودِينَ مِنْ أَجْلِ الْبِرِّ لِأَنَّ لَهُمْ مَلَكُوتَ السَّمَاوَاتِ. <sup>١١</sup>طُوبَى لَكُمْ إِذَا عَيَّرَكُمْ وَطَرَدَكُمْ وَقَالُوا عَلَيْكُمْ كُلَّ كَلِمَةٍ شَرِيْرَةٍ مِنْ أَجْلِي كَاذِبِينَ. <sup>١٢</sup>أَفْرَحُوا وَتَهَلَّلُوا لِأَنَّ أَجْرَكُمْ عَظِيمٌ فِي السَّمَاوَاتِ فَإِنَّهُمْ هَكَذَا طَرَدُوا الْأَنْبِيَاءَ الَّذِينَ قَبْلَكُمْ.

Salt and Light

ملح الأرض ونور العالم

<sup>13</sup>Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. <sup>14</sup>Ye are the light of the world. A city that is set on an hill cannot be hid. <sup>15</sup>Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth

<sup>١٣</sup>«أَنْتُمْ مِلْحُ الْأَرْضِ وَلَكِنْ إِنْ فَسَدَ الْمِلْحُ فِيمَاذَا يُمْلَحُ؟ لَا يَصْلُحُ بَعْدَ لِشَيْءٍ إِلَّا لِأَنَّ يَطْرَحَ خَارِجًا وَيُدَاسَ مِنَ النَّاسِ. <sup>١٤</sup>أَنْتُمْ نُورُ الْعَالَمِ. لَا يُمَكِّنُ أَنْ تُخْفَى مَدِينَةٌ مَوْضُوعَةٌ عَلَى جَبَلٍ <sup>١٥</sup>وَلَا يُوقِدُونَ سِرَاجًا وَيَضْعُوْنَهُ تَحْتَ الْمِكْيَالِ بَلْ عَلَى

light unto all that are in the house.  
<sup>16</sup>Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

الْمَنَارَةَ فَيُضِيءُ لَجَمِيعِ الَّذِينَ فِي الْبَيْتِ.  
<sup>١٦</sup> فَلْيُضِيءِ نُورَكُمْ هَكَذَا قُدَّامَ النَّاسِ لِكَيْ يَرَوْا أَعْمَالَكُمْ الْحَسَنَةَ وَيَمَجِّدُوا أَبَاكُمْ الَّذِي فِي السَّمَاوَاتِ.

### Jesus and the Law

<sup>17</sup>Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.  
<sup>18</sup>For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.  
<sup>19</sup>Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.  
<sup>20</sup>For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

### موقف يسوع من الشريعة

<sup>١٧</sup> «لَا تَتَنظُّوا أَنِّي جِئْتُ لِأَنْقُضَ النَّامُوسَ أَوْ الْأَنْبِيَاءَ. مَا جِئْتُ لِأَنْقُضَ بَلْ لِأُكَمِّلَ.»  
<sup>١٨</sup> فَإِنِّي الْحَقُّ أَقُولُ لَكُمْ: إِلَى أَنْ تَزُولَ السَّمَاءُ وَالْأَرْضُ لَا يَزُولُ حَرْفٌ وَاحِدٌ أَوْ نُقْطَةٌ وَاحِدَةٌ مِنَ النَّامُوسِ حَتَّى يَكُونَ الْكُلُّ.  
<sup>١٩</sup> فَمَنْ نَقَضَ إِحْدَى هَذِهِ الْوَصَايَا الصَّغْرَى وَعَلَّمَ النَّاسَ هَكَذَا يُدْعَى أَصْغَرَ فِي مَلَكَوَاتِ السَّمَاوَاتِ. وَأَمَّا مَنْ عَمِلَ وَعَلَّمَ فَهَذَا يُدْعَى عَظِيمًا فِي مَلَكَوَاتِ السَّمَاوَاتِ.  
<sup>٢٠</sup> فَإِنِّي أَقُولُ لَكُمْ: إِنَّمَا إِنْ لَمْ يَزِدْ بِرُّكُمْ عَلَى الْكُتُبَةِ وَالْفَرِيسِيِّينَ لَنْ تَدْخُلُوا مَلَكَوَاتِ السَّمَاوَاتِ.

### Anger

<sup>21</sup>Ye have heard that it was said of them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:  
<sup>22</sup>But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.  
<sup>23</sup>Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;  
<sup>24</sup>Leave there thy gift before the altar,

### الغضب

<sup>٢١</sup> «قَدْ سَمِعْتُمْ أَنَّهُ قِيلَ لِلْقَدَمَاءِ: لَا تَقْتُلْ وَمَنْ قَتَلَ يَكُونُ مُسْتَوْجِبَ الْحُكْمِ.»  
<sup>٢٢</sup> وَأَمَّا أَنَا فَأَقُولُ لَكُمْ: إِنَّ كُلَّ مَنْ يَغْضَبُ عَلَى أَخِيهِ بَاطِلًا يَكُونُ مُسْتَوْجِبَ الْحُكْمِ وَمَنْ قَالَ لِأَخِيهِ: رَقَا يَكُونُ مُسْتَوْجِبَ الْمَجْمَعِ وَمَنْ قَالَ: يَا أَحْمَقُ يَكُونُ مُسْتَوْجِبَ نَارِ جَهَنَّمَ.  
<sup>٢٣</sup> فَإِنْ قَدَّمْتَ قُرْبَانَكَ إِلَى الْمَذْبُوحِ وَهَنَّاكَ تَذَكَّرْتَ أَنَّ لِأَخِيكَ شَيْئًا عَلَيْكَ  
<sup>٢٤</sup> فَاتْرُكْ هُنَاكَ قُرْبَانَكَ قُدَّامَ الْمَذْبُوحِ وَأَذْهَبْ أَوَّلًا اصْطَلِحْ مَعَ أَخِيكَ وَحِينَئِذٍ

and go thy way; first be reconciled to thy brother, and then come and offer thy gift. <sup>25</sup>Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. <sup>26</sup>Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

### Adultery

<sup>27</sup>Ye have heard that it was said by them of old time, Thou shalt not commit adultery: <sup>28</sup>But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. <sup>29</sup>And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. <sup>30</sup>And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

### Divorce

<sup>31</sup>It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: <sup>32</sup>But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

### Oaths

<sup>33</sup>Again, ye have heard that it hath been said by them of old time, Thou

تَعَالَ وَقَدِّمْ قُرْبَانَكَ. <sup>٢٥</sup>كُنْ مُرَاضِيًا لِحِصْمِكَ سَرِيعًا مَا دُمْتَ مَعَهُ فِي الطَّرِيقِ لئَلَّا يُسَلِّمَكَ الْحِصْمُ إِلَى الْقَاضِيِ وَيُسَلِّمَكَ الْقَاضِيِ إِلَى الشَّرْطِيِّ فْتَلْقَى فِي السِّجْنِ. <sup>٢٦</sup>الْحَقُّ أَقُولُ لَكَ: لَا تَخْرُجُ مِنْ هُنَاكَ حَتَّى تُوفِيَ الْفَلْسَ الْأَخِيرَ!

### الزنى

<sup>٢٧</sup>«قَدْ سَمِعْتُمْ أَنَّهُ قِيلَ لِلْقَدَمَاءِ: لَا تَزْنِ. <sup>٢٨</sup>وَأَمَّا أَنَا فَأَقُولُ لَكُمْ: إِنَّ كُلَّ مَنْ يَنْظُرُ إِلَى امْرَأَةٍ لِيَشْتَهِيهَا فَقَدْ زَنَى بِهَا فِي قَلْبِهِ. <sup>٢٩</sup>فَإِنْ كَانَتْ عَيْنُكَ الَّتِي تَعْتَرِكُ فَأَقْلَعْهَا وَأَلْقِهَا عَنْكَ لِأَنَّهُ خَيْرٌ لَكَ أَنْ يَهْلِكَ أَحَدُ أَعْضَائِكَ وَلَا يُلْقَى جَسَدُكَ كُلُّهُ فِي جَهَنَّمَ. <sup>٣٠</sup>وَإِنْ كَانَتْ يَدُكَ الَّتِي تَعْتَرِكُ فَأَقْطَعْهَا وَأَلْقِهَا عَنْكَ لِأَنَّهُ خَيْرٌ لَكَ أَنْ يَهْلِكَ أَحَدُ أَعْضَائِكَ وَلَا يُلْقَى جَسَدُكَ كُلُّهُ فِي جَهَنَّمَ.»

### الطلاق

<sup>٣١</sup>«وَقِيلَ: مَنْ طَلَّقَ امْرَأَتَهُ فَلْيُعْطِهَا كِتَابَ طَلَاقٍ. <sup>٣٢</sup>وَأَمَّا أَنَا فَأَقُولُ لَكُمْ: إِنَّ مَنْ طَلَّقَ امْرَأَتَهُ إِلَّا لِعَلَّةِ الزَّنى يَجْعَلُهَا تَزْنِي وَمَنْ يَتَزَوَّجُ مُطْلَقَةً فَإِنَّهُ يَزْنِي.»

### لا تحلفوا البتة

<sup>٣٣</sup>«أَيْضًا سَمِعْتُمْ أَنَّهُ قِيلَ لِلْقَدَمَاءِ: لَا

shalt not forswear thyself, but shalt perform unto the Lord thine oaths: <sup>34</sup>But I say unto you, Swear not at all; neither by heaven; for it is God's throne: <sup>35</sup>Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. <sup>36</sup>Neither shalt thou swear by thy head, because thou canst not make one hair white or black. <sup>37</sup>But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

تَحْتَبُّ بَلَّ أَوْفٍ لِلرَّبِّ أَقْسَامَكَ. <sup>٣٤</sup> وَأَمَّا أَنَا فَأَقُولُ لَكُمْ: لَا تَحْلِفُوا الْبَتَّةَ لَا بِالسَّمَاءِ لِأَنَّهَا كُرْسِيُّ اللَّهِ <sup>٣٥</sup> وَلَا بِالْأَرْضِ لِأَنَّهَا مَوْطِئُ قَدَمَيْهِ وَلَا بِأُورُشَلِيمَ لِأَنَّهَا مَدِينَةُ الْمَلِكِ الْعَظِيمِ. <sup>٣٦</sup> وَلَا تَحْلِفُ بِرَأْسِكَ لِأَنَّكَ لَا تَقْدِرُ أَنْ تَجْعَلَ شَعْرَةً وَاحِدَةً بَيَضَاءَ أَوْ سَوْدَاءَ. <sup>٣٧</sup> بَلْ لِيَكُنْ كَلَامُكُمْ: نَعَمْ نَعَمْ لَا لَا. وَمَا زَادَ عَلَى ذَلِكَ فَهُوَ مِنَ الشَّرِّيرِ.

### An Eye for an Eye

<sup>38</sup>Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: <sup>39</sup>But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. <sup>40</sup>And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. <sup>41</sup>And whosoever shall compel thee to go a mile, go with him twain. <sup>42</sup>Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

الانتقام <sup>٣٨</sup> «سَمِعْتُمْ أَنَّهُ قِيلَ: عَيْنٌ بِعَيْنٍ وَسِنَّ بِسِنَّ. <sup>٣٩</sup> وَأَمَّا أَنَا فَأَقُولُ لَكُمْ: لَا تُقَاوِمُوا الشَّرَّ بَلْ مَنْ لَطَمَكَ عَلَى خَدِّكَ الْأَيْمَنِ فَحَوِّلْ لَهُ الْآخَرَ أَيْضًا. <sup>٤٠</sup> وَمَنْ أَرَادَ أَنْ يُخَاصِمَكَ وَيَأْخُذَ ثَوْبَكَ فَاتْرِكْ لَهُ الرِّدَاءَ أَيْضًا. <sup>٤١</sup> وَمَنْ سَحَرَكَ مِيلاً وَاحِدًا فَادْهَبْ مَعَهُ اثْنَيْنِ. <sup>٤٢</sup> مَنْ سَأَلَكَ فَأَعْطِهِ وَمَنْ أَرَادَ أَنْ يَقْتَرِضَ مِنْكَ فَلَا تَرُدَّهُ.

### Love for Enemies

<sup>43</sup>Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. <sup>44</sup>But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; <sup>45</sup>That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. <sup>46</sup>For if ye love them which

محبة الأعداء <sup>٤٣</sup> «سَمِعْتُمْ أَنَّهُ قِيلَ: تُحِبُّ قَرِيبَكَ وَتُبْغِضُ عَدُوَّكَ. <sup>٤٤</sup> وَأَمَّا أَنَا فَأَقُولُ لَكُمْ: أَحِبُّوا أَعْدَاءَكُمْ. بَارِكُوا لِأَعْنِيكُمْ. أَحْسِنُوا إِلَى مُبْغِضِيكُمْ وَصَلُّوا لِأَجْلِ الَّذِينَ يُسِيئُونَ إِلَيْكُمْ وَيَطْرُدُونَكُمْ <sup>٤٥</sup> لِكَيْ تَكُونُوا أَبْنَاءَ أَبِيكُمْ الَّذِي فِي السَّمَاوَاتِ فَإِنَّهُ يُشْرِقُ شَمْسَهُ عَلَى الْأَشْرَارِ وَالصَّالِحِينَ وَيُمْطِرُ عَلَى الْأَبْرَارِ وَالظَّالِمِينَ. <sup>٤٦</sup> لِأَنَّهُ إِنْ أَحْبَبْتُمْ

love you, what reward have ye? do not even the publicans the same? <sup>47</sup>And if ye salute your brethren only, what do ye more than others? do not even the publicans so? <sup>48</sup>Be ye therefore perfect, even as your Father which is in heaven is perfect.

الَّذِينَ يُحِبُّونَكُمْ فَأَيُّ أَجْرٍ لَكُمْ؟ أَلَيْسَ الْعَشَّارُونَ أَيْضًا يَفْعَلُونَ ذَلِكَ؟ <sup>٤٧</sup> وَإِنْ سَلَّمْتُمْ عَلَى إِخْوَتِكُمْ فَقَطَّ فَأَيُّ فَضْلٍ تَصْنَعُونَ؟ أَلَيْسَ الْعَشَّارُونَ أَيْضًا يَفْعَلُونَ هَكَذَا؟ <sup>٤٨</sup> فَكُونُوا أَنْتُمْ كَامِلِينَ كَمَا أَنَّ أَبَاكُمْ الَّذِي فِي السَّمَاوَاتِ هُوَ كَامِلٌ.

### Giving to the Needy

### الصدقة

**6** <sup>1</sup>Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. <sup>2</sup>Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. <sup>3</sup>But when thou doest alms, let not thy left hand know what thy right hand doeth: <sup>4</sup>That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

**٦** <sup>١</sup> «أَحْتَرِزُوا مِنْ أَنْ تَصْنَعُوا صَدَقَتِكُمْ قُدَّامَ النَّاسِ لِكَيْ يَنْظُرُوكُمْ وَإِلَّا فَلَيْسَ لَكُمْ أَجْرٌ عِنْدَ أَبِيكُمْ الَّذِي فِي السَّمَاوَاتِ. <sup>٢</sup> فَمَتَى صَنَعْتَ صَدَقَةً فَلَا تُصَوِّتْ قُدَّامَكَ بِالْبُوقِ كَمَا يَفْعَلُ الْمُرَاوُونَ فِي الْمَجَامِعِ وَفِي الْأَرْقَةِ لِكَيْ يُمَجِّدُوا مِنْ النَّاسِ. الْحَقُّ أَقُولُ لَكُمْ: <sup>٣</sup> إِنَّهُمْ قَدْ اسْتَوْفَوْا أَجْرَهُمْ! وَأَمَّا أَنْتَ فَمَتَى صَنَعْتَ صَدَقَةً فَلَا تُعْرِفْ شِمَالَكَ مَا تَفْعَلُ يَمِينُكَ <sup>٤</sup> لِكَيْ تَكُونَ صَدَقَتُكَ فِي الْخَفَاءِ. فَأَبُوكَ الَّذِي يَرَى فِي الْخَفَاءِ هُوَ يُجَازِيكَ عَلَانِيَةً.

### Prayer

### الصلاة

<sup>5</sup>And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. <sup>6</sup>But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall

<sup>٥</sup> «وَمَتَى صَلَّيْتَ فَلَا تَكُنْ كَالْمُرَائِينَ فَإِنَّهُمْ يُحِبُّونَ أَنْ يُصَلُّوا قَائِمِينَ فِي الْمَجَامِعِ وَفِي زَوَايَا الشُّوَارِعِ لِكَيْ يَظْهَرُوا لِلنَّاسِ. الْحَقُّ أَقُولُ لَكُمْ: إِنَّهُمْ قَدْ اسْتَوْفَوْا أَجْرَهُمْ! <sup>٦</sup> وَأَمَّا أَنْتَ فَمَتَى صَلَّيْتَ فَادْخُلْ إِلَى مِخْدَعِكَ وَأَغْلِقْ بَابَكَ وَصَلِّ إِلَى أَبِيكَ الَّذِي فِي الْخَفَاءِ. فَأَبُوكَ الَّذِي يَرَى فِي

reward thee openly. <sup>7</sup>But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. <sup>8</sup>Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

### The Lord's Prayer

<sup>9</sup>After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. <sup>10</sup>Thy kingdom come, Thy will be done in earth, as it is in heaven. <sup>11</sup>Give us this day our daily bread. <sup>12</sup>And forgive us our debts, as we forgive our debtors. <sup>13</sup>And lead us not into temptation but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. <sup>14</sup>For if ye forgive men their trespasses, your heavenly Father will also forgive you: <sup>15</sup>But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

### Fasting

<sup>16</sup>Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. <sup>17</sup>But thou, when thou fastest, anoint thine head, and wash thy face; <sup>18</sup>That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

الْخَفَاءِ يُجَازِيكَ عَلَانِيَةً. <sup>٧</sup>وَحِينَمَا تُصَلُّونَ لَا تُكْرَرُوا الْكَلَامَ بَاطِلًا كَالْأَمَمِ فَإِنَّهُمْ يَظُنُّونَ أَنَّهُ بِكَثْرَةِ كَلَامِهِمْ يُسْتَجَابَ لَهُمْ. <sup>٨</sup>فَلَا تَتَشَبَّهُوا بِهِمْ. لِأَنَّ أَبَاكُمْ يَعْلَمُ مَا تَحْتَاجُونَ إِلَيْهِ قَبْلَ أَنْ تَسْأَلُوهُ.

### الصلاة الربانية

<sup>٩</sup>«فَصَلُّوا أَنْتُمْ هَكَذَا: أَبَانَا الَّذِي فِي السَّمَاوَاتِ لِيَتَقَدَّسَ اسْمُكَ. <sup>١٠</sup>لِيَأْتِ مَلَكُوتُكَ. لِنَكُنْ مَشِيئَتِكَ كَمَا فِي السَّمَاءِ كَذَلِكَ عَلَى الْأَرْضِ. <sup>١١</sup>خُبِّرْنَا كَمَا نَحْنُ الْيَوْمَ. <sup>١٢</sup>وَاعْفِرْ لَنَا ذُنُوبَنَا كَمَا نَعْفِرُ نَحْنُ أَيْضًا لِلْمُذْنِبِينَ إِلَيْنَا. <sup>١٣</sup>وَلَا تُدْخِلْنَا فِي تَجْرِبَةٍ لَكِنْ نَجِّنَا مِنَ الشَّرِّ. لِأَنَّ لَكَ الْمُلْكَ وَالْقُوَّةَ وَالْمَجْدَ إِلَى الْأَبَدِ. آمِينَ. <sup>١٤</sup>فَإِنَّهُ إِنْ غَفَرْتُمْ لِلنَّاسِ زَلَاتِهِمْ يَغْفِرَ لَكُمْ أَيْضًا أَبُوكُمْ السَّمَاوِيِّ. <sup>١٥</sup>وَإِنْ لَمْ تَغْفِرُوا لِلنَّاسِ زَلَاتِهِمْ لَا يَغْفِرَ لَكُمْ أَبُوكُمْ أَيْضًا زَلَاتِكُمْ.»

### الصوم

<sup>١٦</sup>«وَمَتَى صُمْتُمْ فَلَا تَكُونُوا عَابِسِينَ كَالْمُرَائِبِينَ فَإِنَّهُمْ يُغَيِّرُونَ وُجُوهَهُمْ لِكَيْ يَظْهَرُوا لِلنَّاسِ صَائِمِينَ. الْحَقُّ أَقُولُ لَكُمْ: إِنَّهُمْ قَدْ اسْتَوْفَوْا أَجْرَهُمْ. <sup>١٧</sup>وَأَمَّا أَنْتَ فَمَتَى صُمْتَ فَادْهِنْ رَأْسَكَ وَاغْسِلْ وَجْهَكَ <sup>١٨</sup>لِكَيْ لَا تَظْهَرَ لِلنَّاسِ صَائِمًا بَلْ لِأَبِيكَ الَّذِي فِي الْخَفَاءِ. فَابُوكَ الَّذِي يَرَى فِي الْخَفَاءِ يُجَازِيكَ عَلَانِيَةً.»

## Real Treasure

<sup>19</sup>Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: <sup>20</sup>But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: <sup>21</sup>For where your treasure is, there will your heart be also. <sup>22</sup>The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. <sup>23</sup>But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

## God and Money

<sup>24</sup>No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

## God Cares

<sup>25</sup>Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? <sup>26</sup>Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? <sup>27</sup>Which of you by taking thought can add one cubit unto his stature? <sup>28</sup>And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: <sup>29</sup>And yet I say

## الكتر الحقيقي

<sup>١٩</sup> «لَا تَكْتَبُوا لَكُمْ كُنُوزًا عَلَى الْأَرْضِ  
حَيْثُ يُفْسِدُ السُّوسُ وَالصَّدَأُ وَحَيْثُ يَنْقُبُ  
السَّارِقُونَ وَيَسْرِقُونَ. <sup>٢٠</sup> بَلْ اكْتَبُوا لَكُمْ  
كُنُوزًا فِي السَّمَاءِ حَيْثُ لَا يُفْسِدُ سُّوسٌ  
وَلَا صَدَأٌ وَحَيْثُ لَا يَنْقُبُ سَارِقُونَ وَلَا  
يَسْرِقُونَ <sup>٢١</sup> لِأَنَّهُ حَيْثُ يَكُونُ كَنْزُكَ هُنَاكَ  
يَكُونُ قَلْبُكَ أَيْضًا. <sup>٢٢</sup> سِرَاجِ الْجَسَدِ هُوَ  
الْعَيْنُ فَإِنْ كَانَتْ عَيْنُكَ بَسِيطَةً فَجَسَدُكَ  
كُلُّهُ يَكُونُ نُورًا <sup>٢٣</sup> وَإِنْ كَانَتْ عَيْنُكَ شَرِيرَةً  
فَجَسَدُكَ كُلُّهُ يَكُونُ مُظْلَمًا فَإِنْ كَانَ النُّورُ  
الَّذِي فِيكَ ظَلَامًا فَالظَّلَامُ كَمْ يَكُونُ!

## الله والمال

<sup>٢٤</sup> «لَا يَقْدِرُ أَحَدٌ أَنْ يَخْدِمَ سَيِّدَيْنِ لِأَنَّهُ  
إِمَّا أَنْ يُبْغِضَ الْوَاحِدَ وَيُحِبَّ الْآخَرَ أَوْ  
يُلَازِمَ الْوَاحِدَ وَيَحْتَقِرَ الْآخَرَ. لَا تَقْدِرُونَ أَنْ  
تَخْدُمُوا اللَّهَ وَالْمَالَ.

## الله يعنى بنا

<sup>٢٥</sup> لِذَلِكَ أَقُولُ لَكُمْ: لَا تَهْتَمُّوا  
لِحَيَاتِكُمْ بِمَا تَأْكُلُونَ وَبِمَا تَشْرَبُونَ وَلَا  
لِجَسَادِكُمْ بِمَا تَلْبَسُونَ. أَلَيْسَتْ الْحَيَاةُ  
أَفْضَلَ مِنَ الطَّعَامِ وَالْجَسَدِ أَفْضَلَ مِنَ  
اللِّبَاسِ؟ <sup>٢٦</sup> أَنْظَرُوا إِلَى طُيُورِ السَّمَاءِ: إِنَّهَا  
لَا تَزْرَعُ وَلَا تَحْصُدُ وَلَا تَجْمَعُ إِلَى مَخَازِنَ  
وَأَبْوَكُمُ السَّمَاوِيِّ يَقُوْثُهَا. أَلَسْتُمْ أَنْتُمْ  
بِالْحَرِيِّ أَفْضَلَ مِنْهَا؟ <sup>٢٧</sup> وَمَنْ مِنْكُمْ إِذَا  
أَهْتَمَّ يَقْدِرُ أَنْ يَزِيدَ عَلَى قَامَتِهِ ذِرَاعًا  
وَاحِدَةً؟ <sup>٢٨</sup> وَلِمَاذَا تَهْتَمُّونَ بِاللِّبَاسِ؟ تَأْمَلُوا

unto you, That even Solomon in all his glory was not arrayed like one of these.<sup>30</sup> Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? <sup>31</sup>Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? <sup>32</sup>(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. <sup>33</sup>But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. <sup>34</sup>Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

زَنَابِقَ الْحَقْلِ كَيْفَ تَنْمُو! لَا تَتَعَبُ وَلَا تَعْرَلُ.<sup>٢٩</sup> وَلَكِنْ أَقُولُ لَكُمْ إِنَّهُ وَلَا سَلِيمَانَ فِي كُلِّ مَجْدِهِ كَانَ يَلْبَسُ كَوَاحِلَةٍ مِنْهَا.<sup>٣٠</sup> فَإِنْ كَانَ عَشْبُ الْحَقْلِ الَّذِي يُوجَدُ الْيَوْمَ وَيَطْرَحُ غَدًا فِي التُّنُورِ يَلْبَسُهُ اللَّهُ هَكَذَا أَفَلَيْسَ بِالْحَرِيِّ جِدًّا يَلْبَسُكُمْ أَنْتُمْ يَا قَلِيلِي الْإِيمَانِ؟<sup>٣١</sup> فَلَا تَهْتَمُّوا قَائِلِينَ: مَاذَا نَأْكُلُ أَوْ مَاذَا نَشْرَبُ أَوْ مَاذَا نَلْبَسُ؟<sup>٣٢</sup> فَإِنَّ هَذِهِ كُلَّهَا تَطْلُبُهَا الْأُمَّمُ. لِأَنَّ آبَاءَكُمْ السَّمَاوِيِّ يَعْلَمُ أَنْكُمْ تَحْتَاجُونَ إِلَى هَذِهِ كُلَّهَا.<sup>٣٣</sup> لَكِنْ أَطْلُبُوا أَوَّلًا مَلَكُوتَ اللَّهِ وَبِرَّهُ وَهَذِهِ كُلَّهَا تَزَادُ لَكُمْ.<sup>٣٤</sup> فَلَا تَهْتَمُّوا لِلْغَدِ لِأَنَّ الْغَدَ يَهْتَمُّ بِمَا لِنَفْسِهِ. يَكْفِي الْيَوْمَ شَرَّهُ.

### Judging Others

**7** <sup>1</sup>Judge not, that ye be not judged. <sup>2</sup>For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. <sup>3</sup>And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? <sup>4</sup>Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? <sup>5</sup>Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. <sup>6</sup>Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet,

### لا تدينوا الآخرين

**٧** <sup>١</sup>«لَا تَدِينُوا لِكَيْ لَا تُدَانُوا  
لأنكم بالدينونة التي بها  
تدينون تُدانون وبالكيل الذي به تكيلون  
يُكَالُ لَكُمْ.<sup>٢</sup> وَلِمَاذَا تَنْظُرُ الْقَدَى الَّذِي فِي  
عَيْنِ أَخِيكَ وَأَمَّا الْحَشْبَةُ الَّتِي فِي عَيْنِكَ  
فَلَا تَفْطَنُ لَهَا؟<sup>٣</sup> أَمْ كَيْفَ تَقُولُ لِأَخِيكَ:  
دَعْنِي أُخْرِجَ الْقَدَى مِنْ عَيْنِكَ وَهِيَ الْحَشْبَةُ  
فِي عَيْنِكَ. يَا مُرَائِي أُخْرِجْ أَوَّلًا الْحَشْبَةَ  
مِنْ عَيْنِكَ وَحِينَئِذٍ تُبْصِرُ جِدًّا أَنْ تُخْرِجَ  
الْقَدَى مِنْ عَيْنِ أَخِيكَ! لَا تُعْطُوا الْقُدْسَ  
لِلْكِلَابِ وَلَا تَطْرَحُوا دُرْرَكُمْ قُدَّامَ  
الْحَنَازِيرِ لِئَلَّا تَدُوسَهَا بِأَرْجُلِهَا وَتَلْتَفِتَ



and turn again and rend you.

فَتَمَزَقَكُمْ.

### God Gives to Those Who Ask

<sup>7</sup>Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: <sup>8</sup>For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. <sup>9</sup>Or what man is there of you, whom if his son ask bread, will he give him a stone? <sup>10</sup>Or if he ask a fish, will he give him a serpent? <sup>11</sup>If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? <sup>12</sup>Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

الله يعطي لمن يسأله

<sup>٧</sup>«أَسْأَلُوا تُعْطَوْا. اطْلُبُوا تَجِدُوا. اقرعوا يُفْتَحْ لَكُمْ. <sup>٨</sup>لأن كل من يسأل يأخذ ومن يطلب يجد ومن يقرع يفتح له. <sup>٩</sup>أم أي إنسان منكم إذا سأله ابنه خبزاً يعطيه حجراً؟ <sup>١٠</sup>وإن سأله سمكة يعطيه حية؟ <sup>١١</sup>فإن كنتم وأنتم أشراراً تعرفون أن تعطوا أولادكم عطايا جيدة فكم بالحرى أبوكم الذي في السماوات يهب خيرات للذين يسألونه. <sup>١٢</sup>فكل ما تريدون أن يفعل الناس بكم افعلوا هكذا أنتم أيضاً بهم لأن هذا هو التاموس والأبىاء.»

### The Narrow Gate

<sup>13</sup>Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: <sup>14</sup>Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

الباب الضيق

<sup>١٣</sup>«ادخلوا من الباب الضيق لأنه واسع الباب ورحب الطريق الذي يؤدي إلى الهلاك وكثيرون هم الذين يدخلون منه! <sup>١٤</sup>ما أضيق الباب وأكرب الطريق الذي يؤدي إلى الحياة وقليلون هم الذين يجدونه!»

### A Tree and Its Fruit

<sup>15</sup>Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. <sup>16</sup>Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? <sup>17</sup>Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. <sup>18</sup>A good tree cannot bring forth evil

من ثمارهم تعرفونهم

<sup>١٥</sup>«احترزوا من الأنبياء الكذبة الذين يأتونكم بئباب الحمّلان ولكنهم من داخل ذئاب خاطفة! <sup>١٦</sup>من ثمارهم تعرفونهم. هل يجتثون من الشوك عنباً أو من الحسك تيناً؟ <sup>١٧</sup>هكذا كل شجرة جيدة تصنع أثماراً جيدة وأما الشجرة الرديئة

fruit, neither can a corrupt tree bring forth good fruit. <sup>19</sup>Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. <sup>20</sup>Wherefore by their fruits ye shall know them.

فَتَصْنَعُ أُثْمَارًا رَدِيَّةً <sup>١٨</sup> لَا تَقْدِرُ شَجَرَةٌ جَيِّدَةٌ أَنْ تَصْنَعَ أُثْمَارًا رَدِيَّةً وَلَا شَجَرَةٌ رَدِيَّةٌ أَنْ تَصْنَعَ أُثْمَارًا جَيِّدَةً. <sup>١٩</sup> كُلُّ شَجَرَةٍ لَا تَصْنَعُ ثَمْرًا جَيِّدًا تُقَطَّعُ وَتُلْقَى فِي النَّارِ. <sup>٢٠</sup> فَإِذَا مِنْ ثَمَارِهِمْ تَعْرِفُونَهُمْ.

### Not by Word But By Works

<sup>21</sup>Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. <sup>22</sup>Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? <sup>23</sup>And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

ليس بالكلام بل بالعمل <sup>٢١</sup> «لَيْسَ كُلُّ مَنْ يَقُولُ لِي: يَا رَبُّ يَا رَبُّ يَدْخُلُ مَلَكُوتَ السَّمَاوَاتِ. بَلِ الَّذِي يَفْعَلُ إِرَادَةَ أَبِي الَّذِي فِي السَّمَاوَاتِ. <sup>٢٢</sup> كَثِيرُونَ سَيَقُولُونَ لِي فِي ذَلِكَ الْيَوْمِ: يَا رَبُّ يَا رَبُّ أَلَيْسَ بِاسْمِكَ تَبْنَانَا وَبِاسْمِكَ أَخْرَجْنَا شَيَاطِينَ وَبِاسْمِكَ صَنَعْنَا قُوَّاتٍ كَثِيرَةً؟ <sup>٢٣</sup> فَحِينَئِذٍ أَصْرَحُ لَهُمْ: إِنِّي لَمْ أَعْرِفْكُمْ قَطُّ! أَذْهَبُوا عَنِّي يَا فَاعِلِي الْإِثْمِ!

### The House Built on Rock

<sup>24</sup>Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: <sup>25</sup>And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. <sup>26</sup>And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: <sup>27</sup>And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

البيت المبني على الصخر <sup>٢٤</sup> «فَكُلُّ مَنْ يَسْمَعُ أَقْوَالِي هَذِهِ وَيَعْمَلُ بِهَا أُشْبِهُهُ بِرَجُلٍ عَاقِلٍ بَنَى بَيْتَهُ عَلَى الصَّخْرِ. <sup>٢٥</sup> فَنَزَلَ الْمَطَرُ وَجَاءَتِ الْأَنْهَارُ وَهَبَتِ الرِّيَّاحُ وَوَقَعَتْ عَلَى ذَلِكَ الْبَيْتِ فَلَمْ يَسْقُطْ لِأَنَّهُ كَانَ مُؤَسَّسًا عَلَى الصَّخْرِ. <sup>٢٦</sup> وَكُلُّ مَنْ يَسْمَعُ أَقْوَالِي هَذِهِ وَلَا يَعْمَلُ بِهَا يُشَبَّهُ بِرَجُلٍ جَاهِلٍ بَنَى بَيْتَهُ عَلَى الرَّمْلِ. <sup>٢٧</sup> فَنَزَلَ الْمَطَرُ وَجَاءَتِ الْأَنْهَارُ وَهَبَتِ الرِّيَّاحُ وَصَدَمَتْ ذَلِكَ الْبَيْتَ فَسَقَطَ وَكَانَ سَقُوطُهُ عَظِيمًا.»

<sup>28</sup>And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: <sup>29</sup>For he taught them as one having authority, and not as the scribes.

<sup>٢٨</sup> فَلَمَّا أَكْمَلَ يَسُوعُ هَذِهِ الْأَقْوَالَ بَهَتَتِ الْجُمُوعُ مِنْ تَعْلِيمِهِ <sup>٢٩</sup> لِأَنَّهُ كَانَ يُعَلِّمُهُمْ كَمَنْ لَهُ سُلْطَانٌ وَلَيْسَ كَالْكَتَبَةِ.

## Jesus heals the Leper

**8** <sup>1</sup>When he was come down from the mountain, great multitudes followed him. <sup>2</sup>And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. <sup>3</sup>And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. <sup>4</sup>And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

## Healing the Centurion's Servant

<sup>5</sup>And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, <sup>6</sup>And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. <sup>7</sup>And Jesus saith unto him, I will come and heal him. <sup>8</sup>The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. <sup>9</sup>For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. <sup>10</sup>When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. <sup>11</sup>And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. <sup>12</sup>But the children of the kingdom shall be cast out into outer darkness: there shall be

## يسوع يشفي الأبرص

**٨** <sup>١</sup>وَلَمَّا نَزَلَ مِنَ الْجَبَلِ تَبِعَتْهُ جُمُوعٌ كَثِيرَةٌ. <sup>٢</sup>وَإِذَا أBRصٌ قَدْ جَاءَ وَسَجَدَ لَهُ قَائِلًا: «يَا سَيِّدُ إِنِ ارَدْتِ تَقْدِرُ أَنْ تُطَهِّرَنِي». <sup>٣</sup>فَمَدَّ يَسُوعُ يَدَهُ وَلَمَسَهُ قَائِلًا: «أُرِيدُ فَاطْهَرُ». وَلِلْوَقْتِ طَهَّرَ بَرَصَهُ. <sup>٤</sup>فَقَالَ لَهُ يَسُوعُ: «أَنْظُرْ أَنْ لَا تَقُولَ لِأَحَدٍ. بَلِ اذْهَبْ أَرِ نَفْسَكَ لِلْكَاهِنِ وَقَدِّمِ الْقُرْبَانَ الَّذِي أَمَرَ بِهِ مُوسَى شَهَادَةً لَهُمْ».

## شفاء خادم قائد المئة

<sup>٥</sup>وَلَمَّا دَخَلَ يَسُوعُ كَفَرْنَا حُومَ جَاءَ إِلَيْهِ قَائِدٌ مِئَةٍ يَطْلُبُ إِلَيْهِ <sup>٦</sup>وَيَقُولُ: «يَا سَيِّدُ غُلَامِي مَطْرُوحٌ فِي الْبَيْتِ مَقْلُوجًا مُتَعَدِّبًا جِدًّا». <sup>٧</sup>فَقَالَ لَهُ يَسُوعُ: «أَنَا آتِي وَأَشْفِيهِ». <sup>٨</sup>فَأَجَابَ قَائِدُ الْمِئَةِ وَقَالَ: «يَا سَيِّدُ لَسْتُ مُسْتَحِقًّا أَنْ تَدْخُلَ تَحْتَ سَقْفِي لَكِنْ قُلْ كَلِمَةً فَقَطْ فَيَبْرَأَ غُلَامِي. <sup>٩</sup>لَأَنِّي أَنَا أَيْضًا إِنْسَانٌ تَحْتَ سُلْطَانٍ. لِي جُنْدٌ تَحْتَ يَدِي. أَقُولُ لِهَذَا: اذْهَبْ فَيَذْهَبُ وَلَاخَر: آيَتِ فَيَأْتِي وَلِعَبْدِي: أَفْعَلْ هَذَا فَيَفْعَلْ». <sup>١٠</sup>فَلَمَّا سَمِعَ يَسُوعُ تَعَجَّبَ وَقَالَ لِلَّذِينَ يَتَّبِعُونَ: «الْحَقُّ أَقُولُ لَكُمْ لَمْ أَجِدْ وَلَا فِي إِسْرَائِيلَ إِيمَانًا بِمِقْدَارِ هَذَا. <sup>١١</sup>وَأَقُولُ لَكُمْ: إِنَّ كَثِيرِينَ سَيَأْتُونَ مِنَ الْمَشَارِقِ وَالْمَغَارِبِ وَيَتَّكِنُونَ مَعَ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ فِي مَلَكُوتِ السَّمَاوَاتِ <sup>١٢</sup>وَأَمَّا بَنُو الْمَلَكُوتِ فَيَطْرَحُونَ إِلَى الظُّلْمَةِ الْخَارِجِيَّةِ. هُنَاكَ يَكُونُ الْبُكَاءُ وَصُريرُ الْأَسْنَانِ». <sup>١٣</sup>ثُمَّ قَالَ يَسُوعُ

weeping and gnashing of teeth. <sup>13</sup>And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

#### Peter's Mother-in-Law Healed

<sup>14</sup>And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. <sup>15</sup>And he touched her hand, and the fever left her: and she arose, and ministered unto them. <sup>16</sup>When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: <sup>17</sup>That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

#### The Cost of Following Jesus

<sup>18</sup>Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. <sup>19</sup>And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. <sup>20</sup>And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. <sup>21</sup>And another of his disciples said unto him, Lord, suffer me first to go and bury my father. <sup>22</sup>But Jesus said unto him, Follow me; and let the dead bury their dead.

#### Jesus Calms the Storm

<sup>23</sup>And when he was entered into a ship, his disciples followed him. <sup>24</sup>And, behold, there arose a great tempest in the sea, insomuch that the

لِقَائِدِ الْمَيْتَةِ: «أَذْهَبْ وَكَمَا آمَنْتَ لِيَكُنْ لَكَ». فَبَرًّا غَلَامُهُ فِي تِلْكَ السَّاعَةِ.

#### شفاء حمة بطرس

<sup>١٤</sup>وَلَمَّا جَاءَ يَسُوعُ إِلَى بَيْتِ بُطْرُسَ رَأَى حِمَاتَهُ مَطْرُوحَةً وَمَحْمُومَةً ١٥ فَلَمَسَ يَدَهَا فَتَرَكَتْهَا الْحُمَّى فَقَامَتْ وَخَدَمَتْهُمْ. ١٦ وَلَمَّا صَارَ الْمَسَاءُ قَدَمُوا إِلَيْهِ مَجَانِينَ كَثِيرِينَ فَأَخْرَجَ الْأَرْوَاحَ بِكَلِمَةٍ وَجَمِيعَ الْمَرْضَى شَفَاهُمْ ١٧ لِكَيْ يَتِمَّ مَا قِيلَ بِإِسْعِيَاءَ النَّبِيِّ الْقَائِلِ: «هُوَ أَخَذَ أَسْقَامَنَا وَحَمَلَ أَمْرَاضَنَا».

#### ثمن اتباع يسوع

<sup>١٨</sup>وَلَمَّا رَأَى يَسُوعُ جُمُوعًا كَثِيرَةً حَوْلَهُ أَمَرَ بِالذَّهَابِ إِلَى الْعَبْرِ. ١٩ فَتَقَدَّمَ كَاتِبٌ وَقَالَ لَهُ: «يَا مُعَلِّمُ أَتْبَعُكَ أَيْنَمَا تَمْضِي». ٢٠ فَقَالَ لَهُ يَسُوعُ: «لِلثَعَالِبِ أَوْجَرَةٌ وَلِطُيُورِ السَّمَاءِ أَوْكَارٌ وَأَمَّا ابْنُ الْإِنْسَانِ فَلَيْسَ لَهُ أَيْنَ يُسْنِدُ رَأْسَهُ». ٢١ وَقَالَ لَهُ آخَرٌ مِنْ تَلَامِيذِهِ: «يَا سَيِّدُ أَتَدْنُ لِي أَنْ أَمْضِيَ أَوْلًا وَأَذْفِنَ أَبِي». ٢٢ فَقَالَ لَهُ يَسُوعُ: «أَتْبِعْنِي وَدَعِ الْمَوْتَى يَدْفِنُونَ مَوْتَاهُمْ».

#### يسوع يهدئ العاصفة

<sup>٢٣</sup>وَلَمَّا دَخَلَ السَّفِينَةَ تَبِعَهُ تَلَامِيذُهُ. ٢٤ وَإِذَا أَضْطْرَابٌ عَظِيمٌ قَدْ حَدَثَ فِي

ship was covered with the waves: but he was asleep. <sup>25</sup>And his disciples came to him, and awoke him, saying, Lord, save us: we perish. <sup>26</sup>And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. <sup>27</sup>But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

### The Healing of Two Demon-possessed Men

<sup>28</sup>And when he came to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. <sup>29</sup>And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? <sup>30</sup>And there was a good way off from them an herd of many swine feeding. <sup>31</sup>So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. <sup>32</sup>And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. <sup>33</sup>And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. <sup>34</sup>And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

الْبَحْرِ حَتَّى غَطَّتْ الْأَمْوَاجُ السَّفِينَةَ وَكَانَ هُوَ نَائِمًا. <sup>٢٥</sup> فَتَقَدَّمَ تَلَامِيذُهُ وَأَيْقَظُوهُ قَائِلِينَ: «يَا سَيِّدُ نَجِّنَا فَإِنَّا نَهْلِكُ!» <sup>٢٦</sup> فَقَالَ لَهُمْ: «مَا بِالْكُمْ خَائِفِينَ يَا قَلِيلِي الْإِيمَانِ؟» ثُمَّ قَامَ وَأَنْتَهَرَ الرِّيَّاحَ وَالْبَحْرَ فَصَارَ هُدُوءٌ عَظِيمٌ. <sup>٢٧</sup> فَتَعَجَّبَ النَّاسُ قَائِلِينَ: «أَيُّ إِنْسَانٍ هَذَا! فَإِنَّ الرِّيَّاحَ وَالْبَحْرَ جَمِيعًا تُطِيعُهُ».

### طرد الشياطين وغرق الخنازير

<sup>٢٨</sup> وَكَمَا جَاءَ إِلَى الْعَبْرِ إِلَى كُورَةَ الْجَرْجَسِيِّينَ اسْتَقْبَلَهُ مَجْنُونَانِ خَارِجَانِ مِنَ الْقُبُورِ هَائِجَانِ جِدًّا حَتَّى لَمْ يَكُنْ أَحَدٌ يَقْدِرُ أَنْ يَجْتَازَ مِنْ تِلْكَ الطَّرِيقِ. <sup>٢٩</sup> وَإِذَا هُمَا قَدْ صَرَخَا قَائِلِينَ: «مَا لَنَا وَلكَ يَا يَسُوعُ ابْنُ اللَّهِ؟ أَجِئْتَ إِلَى هُنَا قَبْلَ الْوَقْتِ لَتُعَذِّبَنَا؟» <sup>٣٠</sup> وَكَانَ بَعِيدًا مِنْهُمُ قَطِيعُ خَنَازِيرٍ كَثِيرَةٍ تَرَعَى. <sup>٣١</sup> فَالْشَّيَاطِينُ طَلَبُوا إِلَيْهِ قَائِلِينَ: «إِنْ كُنْتَ تُخْرِجُنَا فَأَذِنْ لَنَا أَنْ نَذْهَبَ إِلَى قَطِيعِ الْخَنَازِيرِ». <sup>٣٢</sup> فَقَالَ لَهُمْ: «أَمْضُوا». فَخَرَجُوا وَمَضُوا إِلَى قَطِيعِ الْخَنَازِيرِ وَإِذَا قَطِيعُ الْخَنَازِيرِ كُلُّهُ قَدْ أُنْذِعَ مِنْ عَلَى الْجُرْفِ إِلَى الْبَحْرِ وَمَاتَ فِي الْمِيَاهِ. <sup>٣٣</sup> أَمَّا الرُّعَاةُ فَهَرَبُوا وَمَضُوا إِلَى الْمَدِينَةِ وَأَخْبَرُوا عَنْ كُلِّ شَيْءٍ وَعَنْ أَمْرِ الْمَجْنُونِينَ. <sup>٣٤</sup> فَإِذَا كُلُّ الْمَدِينَةِ قَدْ خَرَجَتْ لِمُلاقاةِ يَسُوعَ. وَكَمَا أَبْصَرُوهُ طَلَبُوا أَنْ يَنْصَرِفَ عَنْ تُحُومِهِمْ.

## Healing the Paralytic

9<sup>1</sup> And he entered into a ship, and passed over, and came into his own city. <sup>2</sup> And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. <sup>3</sup> And, behold, certain of the scribes said within themselves, This man blasphemeth. <sup>4</sup> And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? <sup>5</sup> For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? <sup>6</sup> But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. <sup>7</sup> And he arose, and departed to his house. <sup>8</sup> But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

## Jesus Calls Matthew

<sup>9</sup> And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. <sup>10</sup> And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. <sup>11</sup> And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? <sup>12</sup> But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. <sup>13</sup> But go ye and learn what that meaneth, I will have mercy, and not

## شفاء المشلول

٩ فَدَخَلَ السَّفِينَةَ وَأَجْتَازَ وَجَاءَ إِلَى مَدِينَتِهِ. <sup>٢</sup> وَإِذَا مَقْلُوجٌ يُقَدِّمُونَهُ إِلَيْهِ مَطْرُوحًا عَلَى فِرَاشٍ. فَلَمَّا رَأَى يَسُوعُ إِيْمَانَهُمْ قَالَ لِلْمَقْلُوجِ: «ثِقْ يَا بُنَيَّ. مَغْفُورَةٌ لَكَ خَطَايَاكَ». <sup>٣</sup> وَإِذَا قَوْمٌ مِنَ الْكَتَبَةِ قَدَّ قَالُوا فِي أَنْفُسِهِمْ: «هَذَا يُجَدِّفُ!» فَعَلِمَ يَسُوعُ أَفْكَارَهُمْ فَقَالَ: «لِمَاذَا تُفَكِّرُونَ بِالشَّرِّ فِي قُلُوبِكُمْ؟» <sup>٥</sup> «إِنَّمَا أَيْسَرُ أَنْ يُقَالَ: مَغْفُورَةٌ لَكَ خَطَايَاكَ أَمْ أَنْ يُقَالَ: قُمْ وَأَمْشِرْ؟» <sup>٦</sup> وَلَكِنْ لِكَيْ تَعْلَمُوا أَنَّ لِابْنِ الْإِنْسَانِ سُلْطَانًا عَلَى الْأَرْضِ أَنْ يُعْفِرَ الْخَطَايَا» - حِينَئِذٍ قَالَ لِلْمَقْلُوجِ: «قُمْ أَحْمِلْ فِرَاشَكَ وَأَذْهَبْ إِلَى بَيْتِكَ!» <sup>٧</sup> فَقَامَ وَمَضَى إِلَى بَيْتِهِ. <sup>٨</sup> فَلَمَّا رَأَى الْجُمُوعُ تَعَجَّبُوا وَمَجَّدُوا اللَّهَ الَّذِي أَعْطَى النَّاسَ سُلْطَانًا مِثْلَ هَذَا.

## يسوع يدعو متى

<sup>٩</sup> وَفِيمَا يَسُوعُ مُجْتَازًا مِنْ هُنَاكَ رَأَى إِنْسَانًا جَالِسًا عِنْدَ مَكَانِ الْجَبَايَةِ اسْمُهُ مَتَّى. فَقَالَ لَهُ: «اتَّبِعْنِي». فَقَامَ وَتَبِعَهُ. <sup>١٠</sup> وَبَيْنَمَا هُوَ مُتَكِّئٌ فِي الْبَيْتِ إِذَا عَشَّارُونَ وَخَطَّاءُ كَثِيرُونَ قَدَّ جَاءُوا وَأَتَكَأُوا مَعَ يَسُوعَ وَتَلَامِيذِهِ. <sup>١١</sup> فَلَمَّا نَظَرَ الْفَرِّيسِيُّونَ قَالُوا لِتَلَامِيذِهِ: «لِمَاذَا يَأْكُلُ مُعَلِّمُكُمْ مَعَ الْعَشَّارِينَ وَالْخَطَّاءِ؟» <sup>١٢</sup> فَلَمَّا سَمِعَ يَسُوعُ قَالَ لَهُمْ: «لَا يَحْتَاجُ الْأَصْحَاءُ إِلَى طَيِّبِ بَلِّ الْمَرْضَى. <sup>١٣</sup> فَادْهَبُوا وَتَعَلَّمُوا مَا هُوَ: إِنِّي أُرِيدُ رَحْمَةً لَا ذَبِيحَةً لِأَنِّي لَمْ آتِ

sacrifice: for I am not come to call the righteous, but sinners to repentance.

لَأَدْعُوْا أَبْرَارًا بَلْ خُطَاةٌ إِلَى التَّوْبَةِ.»

### The Question About Fasting

<sup>14</sup>Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? <sup>15</sup>And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. <sup>16</sup>No man putteth a piece of new cloth into an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. <sup>17</sup>Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

### الحوار حول الصوم

<sup>١٤</sup> حِينَئِذٍ أَتَى إِلَيْهِ تَلَامِيذُهُ يُوْحَنَّا قَائِلِينَ: «لِمَاذَا نَصُومُ نَحْنُ وَالْفَرِيْسِيُّونَ كَثِيْرًا وَأَمَّا تَلَامِيْذُكَ فَلَا يَصُومُوْنَ؟» <sup>١٥</sup> فَقَالَ لَهُمْ يَسُوْعُ: «هَلْ يَسْتَطِيْعُ بَنُو الْعُرْسِ أَنْ يَبْكُوا مَا دَامَ الْعَرِيْسُ مَعَهُمْ؟ وَلَكِنْ سَتَأْتِيْ أَيَّامٌ حِيْنَ يُرْفَعُ الْعَرِيْسُ عَنْهُمْ فَحِيْنَئِذٍ يَصُومُوْنَ.» <sup>١٦</sup> أَلَيْسَ أَحَدٌ يَجْعَلُ رُقْعَةً مِنْ قِطْعَةٍ جَدِيْدَةٍ عَلَى ثَوْبٍ عَتِيْقٍ لِأَنَّ الْمِلءَ يَأْخُذُ مِنَ الثَّوْبِ فَيَصِيْرُ الْحَرَقُ أَرْذًا. <sup>١٧</sup> وَلَا يَجْعَلُوْنَ خَمْرًا جَدِيْدَةً فِي زِقَاقٍ عَتِيْقَةٍ لِئَلَّا تَتَشَقَّ الرِّقَاقُ فَالْخَمْرُ تَنْصَبُ وَالرِّقَاقُ تَتَلَفُّ. بَلْ يَجْعَلُوْنَ خَمْرًا جَدِيْدَةً فِي زِقَاقٍ جَدِيْدَةٍ فَتُحْفَظُ جَمِيْعًا.»

### Raising the Ruler's Daughter

<sup>18</sup>While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. <sup>19</sup>And Jesus arose, and followed him, and so did his disciples.

### إحياء ابنة رئيس الجمع

<sup>١٨</sup> وَفِيْمَا هُوَ يَكْلِمُهُمْ بِهَذَا إِذَا رَئِيْسٌ قَدْ جَاءَ فَسَجَدَ لَهُ قَائِلًا: «إِنَّ ابْنَتِي الْآنَ مَاتَتْ لَكِنْ تَعَالَ وَضَعْ يَدَكَ عَلَيْهَا فَتَحْيَا.» <sup>١٩</sup> فَقَامَ يَسُوْعُ وَتَبِعَهُ هُوَ وَتَلَامِيْذُهُ.

### Healing the Sick Woman

<sup>20</sup>And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: <sup>21</sup>For she said within herself, If I may but touch his garment, I shall be whole. <sup>22</sup>But Jesus turned him about, and when he saw her, he said,

### شفاء نازفة الدم

<sup>٢٠</sup> وَإِذَا امْرَأَةٌ نَازِفَةٌ دَمٍ مِنْذُ اثْنَتَيْ عَشْرَةَ سَنَةً قَدْ جَاءَتْ مِنْ وَرَائِهِ وَمَسَّتْ هَذَبَ ثَوْبِهِ <sup>٢١</sup> لِأَنَّهَا قَالَتْ فِي نَفْسِهَا: «إِنْ مَسَسْتُ ثَوْبَهُ فَقَطُّ شَفِيْتُ.» <sup>٢٢</sup> فَالْتَفَتَ يَسُوْعُ وَأَبْصَرَهَا فَقَالَ: «تَقِي يَا ابْنَةُ. إِيمَانُكَ قَدْ

Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. <sup>23</sup>And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, <sup>24</sup>He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. <sup>25</sup>But when the people were put forth, he went in, and took her by the hand, and the maid arose. <sup>26</sup>And the fame hereof went abroad into all that land.

شَفَاكَ». فَشَفِيَتِ الْمَرْأَةُ مِنْ تِلْكَ السَّاعَةِ.  
<sup>٢٣</sup>وَلَمَّا جَاءَ يَسُوعُ إِلَى بَيْتِ الرَّئِيسِ وَنَظَرَ  
 الْمَزْمُرِينَ وَالْجَمْعَ يَضْجُونَ <sup>٢٤</sup>قَالَ لَهُمْ:  
 «تَنَحَّوْا فَإِنَّ الصَّبِيَّةَ لَمْ تَمُتْ لَكِنَّهَا نَائِمَةٌ».  
 فَصَحَّكُوا عَلَيْهِ. <sup>٢٥</sup>فَلَمَّا أُخْرِجَ الْجَمْعَ دَخَلَ  
 وَأَمْسَكَ بِيَدِهَا فَقَامَتِ الصَّبِيَّةُ. <sup>٢٦</sup>فَفَرِحَ  
 ذَلِكَ الْخَبِيرُ إِلَى تِلْكَ الْأَرْضِ كُلِّهَا.

### Jesus Heals the Blind Men

<sup>27</sup>And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us. <sup>28</sup>And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. <sup>29</sup>Then touched he their eyes, saying, According to your faith be it unto you. <sup>30</sup>And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it. <sup>31</sup>But they, when they were departed, spread abroad his fame in all that country.

### يسوع يشفي أعميين

<sup>٢٧</sup>وَفِيْمَا يَسُوعُ مُجْتَازًا مِنْ هُنَاكَ تَبِعَهُ  
 أَعْمِيَانِ يَصْرَخَانِ وَيَقُولَانِ: «أَرْحَمْنَا يَا ابْنَ  
 دَاوُدَ». <sup>٢٨</sup>وَلَمَّا جَاءَ إِلَى الْبَيْتِ تَقَدَّمَ إِلَيْهِ  
 الْأَعْمِيَانِ فَقَالَ لَهُمَا يَسُوعُ: «أَتُؤْمِنَانِ أَنِّي  
 أَقْدِرُ أَنْ أَفْعَلَ هَذَا؟» قَالَا لَهُ: «نَعَمْ يَا  
 سَيِّدُ». <sup>٢٩</sup>حِينَئِذٍ لَمَسَ أَعْيُنَهُمَا قَائِلًا:  
 «بِحَسَبِ إِيمَانِكُمَا لِيَكُنْ لَكُمَا». <sup>٣٠</sup>فَانْفَتَحَتْ  
 أَعْيُنُهُمَا. فَانْتَهَرَهُمَا يَسُوعُ قَائِلًا: «انظُرَا لَا  
 يَعْلَمُ أَحَدًا!» <sup>٣١</sup>وَلَكِنَّهُمَا خَرَجَا وَأَشَاعَاهُ فِي  
 تِلْكَ الْأَرْضِ كُلِّهَا.

### The Mute Speaks

<sup>32</sup>As they went out, behold, they brought to him a dumb man possessed with a devil. <sup>33</sup>And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. <sup>34</sup>But the Pharisees said, He casteth out devils through the prince of the devils.

### الأخرس يتكلم

<sup>٣٢</sup>وَفِيْمَا هُمَا خَارِجَانِ إِذَا إِسَانٌ  
 أُخْرَسٌ مَجْنُونٌ قَدَمُوهُ إِلَيْهِ. <sup>٣٣</sup>فَلَمَّا أُخْرِجَ  
 الشَّيْطَانُ تَكَلَّمَ الْأَخْرَسُ فَتَعَجَّبَ الْجَمُوعُ  
 قَائِلِينَ: «لَمْ يَظْهَرْ قَطُّ مِثْلُ هَذَا فِي  
 إِسْرَائِيلَ!» <sup>٣٤</sup>أَمَّا الْفَرِّيسِيُّونَ فَقَالُوا: «بِرَأْسِ  
 الشَّيَاطِينِ يُخْرِجُ الشَّيَاطِينَ».



### The Harvest is Plenty and Laborers are Few

<sup>35</sup>And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. <sup>36</sup>But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. <sup>37</sup>Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; <sup>38</sup>Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

### الحصاد كثير والفعلة قليلون

<sup>٣٥</sup>وَكَانَ يَسُوعُ يَطُوفُ الْمُدُنَ كُلَّهَا  
وَالْقُرَى يُعَلِّمُ فِي مَجَامِعِهَا وَيَكْرِزُ بِبِشَارَةِ  
الْمَلَكُوتِ وَيَشْفِي كُلَّ مَرَضٍ وَكُلَّ ضَعْفٍ  
فِي الشَّعْبِ. <sup>٣٦</sup>وَلَمَّا رَأَى الْجُمُوعَ تَحَنَّنَ  
عَلَيْهِمْ إِذْ كَانُوا مُتَزَعِّجِينَ وَمُنْطَرِحِينَ كَغَنَمٍ  
لَا رَاعِي لَهَا. <sup>٣٧</sup>حِينَئِذٍ قَالَ لِتَلَامِيذِهِ:  
«الْحَصَادُ كَثِيرٌ وَلَكِنَّ الْفَعْلَةَ قَلِيلُونَ.  
<sup>٣٨</sup>فَاطْلُبُوا مِنْ رَبِّ الْحَصَادِ أَنْ يُرْسِلَ فَعْلَةً  
إِلَى حَصَادِهِ».

### The Twelve Apostles

**10** <sup>1</sup>And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. <sup>2</sup>Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; <sup>3</sup>Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; <sup>4</sup>Simon the Canaanite, and Judas Iscariot, who also betrayed him.

### الاثنا عشر رسولا

**١٠** <sup>١</sup>ثُمَّ دَعَا تَلَامِيذَهُ الْاِثْنَيْ عَشَرَ  
وَأَعْطَاهُمْ سُلْطَانًا عَلَى أَرْوَاحِ  
نَجَسَةٍ حَتَّى يُخْرِجُوهَا وَيَشْفُوا كُلَّ مَرَضٍ  
وَكُلَّ ضَعْفٍ. <sup>٢</sup>وَأَمَّا أَسْمَاءُ الْاِثْنَيْ عَشَرَ  
رَسُولًا فَهِيَ هَذِهِ: الْأَوَّلُ سِمْعَانَ الَّذِي  
يُقَالُ لَهُ بُطْرُسُ وَأَنْدَرَاوُسُ أَخُوهُ. يَعْقُوبُ  
بْنُ زَبْدِي وَيُوحَنَّا أَخُوهُ. <sup>٣</sup>فِيلِبُّسُ  
وَبَرْتُولِمَاوُسُ. ثُومَا وَمَتَّى الْعَشَّارُ. يَعْقُوبُ  
بْنُ حَلْفَى وَلِبَّاوُسُ الْمَلَقَبُ تَدَاوُسُ.  
<sup>٤</sup>سِمْعَانَ الْقَانَوِيُّ وَيَهُوذَا الْإِسْحَرْيُوطِيُّ  
الَّذِي أَسْلَمَهُ.

### Jesus Sends Out the Apostles

<sup>5</sup>These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye

### يسوع يرسل الرسل

<sup>٥</sup>هَؤُلَاءِ الْاِثْنَا عَشَرَ أَرْسَلَهُمْ يَسُوعُ  
وَأَوْصَاهُمْ قَائِلًا: «إِلَى طَرِيقِ أُمَّمٍ لَا تَمْضُوا  
وَإِلَى مَدِينَةِ السَّامِرِيِّينَ لَا تَدْخُلُوا <sup>٦</sup>بَلْ

not: <sup>6</sup>But go rather to the lost sheep of the house of Israel. <sup>7</sup>And as ye go, preach, saying, The kingdom of heaven is at hand. <sup>8</sup>Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. <sup>9</sup>Provide neither gold, nor silver, nor brass in your purses, <sup>10</sup>Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

<sup>11</sup>And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. <sup>12</sup>And when ye come into an house, salute it. <sup>13</sup>And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. <sup>14</sup>And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. <sup>15</sup>Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

### Persecution Foretold

<sup>16</sup>Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. <sup>17</sup>But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; <sup>18</sup>And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. <sup>19</sup>But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you

أَذْهَبُوا بِالْحَرِيِّ إِلَى خِرَافِ بَيْتِ إِسْرَائِيلَ  
الضَّلَالَةِ. <sup>٧</sup> وَفِيمَا أَنْتُمْ ذَاهِبُونَ أَكْرِزُوا قَائِلِينَ:  
إِنَّهُ قَدْ اقْتَرَبَ مَلَكُوتُ السَّمَاوَاتِ. <sup>٨</sup> اشْفُوا  
مَرْضَى طَهِّرُوا بُرْصًا. أَقِيمُوا مَوْتَى. أَخْرِجُوا  
شَيَاطِينَ. مَجَانًا أَخَذْتُمْ مَجَانًا أَعْطُوا. <sup>٩</sup> لَا  
تَقْتَنُوا ذَهَبًا وَلَا فِضَّةً وَلَا نَحَاسًا فِي مَنَاطِقِكُمْ  
<sup>١٠</sup> وَلَا مَزُودًا لِلطَّرِيقِ وَلَا ثَوْبَيْنِ وَلَا أَحْذِيَّةً  
وَلَا عَصًا لِأَنَّ الْفَاعِلَ مُسْتَحِقُّ طَعَامِهِ.

<sup>١١</sup> «وَأَيُّهُ مَدِينَةٌ أَوْ قَرْيَةٌ دَخَلْتُمُوهَا  
فَافْحَصُوا مَنْ فِيهَا مُسْتَحِقٌّ وَأَقِيمُوا هُنَاكَ  
حَتَّى تَخْرُجُوا. <sup>١٢</sup> وَحِينَ تَدْخُلُونَ الْبَيْتَ  
سَلِّمُوا عَلَيْهِ <sup>١٣</sup> فَإِنْ كَانَ الْبَيْتُ مُسْتَحِقًّا  
فَلِيَّاتِ سَلَامِكُمْ عَلَيْهِ وَلَكِنْ إِنْ لَمْ يَكُنْ  
مُسْتَحِقًّا فَلْيَرْجِعْ سَلَامُكُمْ إِلَيْكُمْ. <sup>١٤</sup> وَمَنْ  
لَا يَقْبَلِكُمْ وَلَا يَسْمَعُ كَلَامَكُمْ فَاخْرُجُوا  
خَارِجًا مِنْ ذَلِكَ الْبَيْتِ أَوْ مِنْ تِلْكَ الْمَدِينَةِ  
وَأَنْفِضُوا غُبَارَ أَرْجُلِكُمْ. <sup>١٥</sup> الْحَقُّ أَقُولُ  
لَكُمْ: سَتَكُونُونَ لِأَرْضِ سَدُومَ وَعَمُورَةَ يَوْمَ  
الَّذِينَ حَالَةٌ أَكْثَرُ أَحْتِمَالًا مِمَّا لَتِلْكَ الْمَدِينَةِ.

### الاضطهاد المنتظر للتلاميذ

<sup>١٦</sup> «هَا أَنَا أُرْسِلُكُمْ كَعَنَمٍ فِي وَسْطِ  
ذَنَابٍ فَكُونُوا حُكَمَاءَ كَالْحَيَّاتِ وَبِسْطَاءَ  
كَالْحَمَامِ. <sup>١٧</sup> وَلَكِنْ أَحْذَرُوا مِنَ النَّاسِ لِأَنَّهُمْ  
سَيَسْلِمُونَكُمْ إِلَى مَجَالِسَ وَفِي مَجَامِعِهِمْ  
يَجْلِدُونَكُمْ. <sup>١٨</sup> وَتُسَاقُونَ أَمَامَ وُلَاةٍ وَمُلُوكٍ  
مِنْ أَجْلِ شَهَادَةِ لَهُمْ وَلِلْأَمَمِ. <sup>١٩</sup> فَمَتَى  
أَسْلَمُوكُمْ فَلَا تَهْتَمُّوا كَيْفَ أَوْ بِمَا تَتَكَلَّمُونَ  
لِأَنَّكُمْ تُعْطَوْنَ فِي تِلْكَ السَّاعَةِ مَا تَتَكَلَّمُونَ

in that same hour what ye shall speak. <sup>20</sup>For it is not ye that speak, but the Spirit of your Father which speaketh in you. <sup>21</sup>And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. <sup>22</sup>And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. <sup>23</sup>But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

### Do Not Fear

<sup>24</sup>The disciple is not above his master, nor the servant above his lord. <sup>25</sup>It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? <sup>26</sup>Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. <sup>27</sup>What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. <sup>28</sup>And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. <sup>29</sup>Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. <sup>30</sup>But the very hairs of your head are all numbered. <sup>31</sup>Fear ye not therefore, ye are of more value than many sparrows.

بِهِ <sup>٢٠</sup>لَأَنَّ لَسْتُمْ أَنْتُمْ الْمُتَكَلِّمِينَ بَلْ رُوحُ  
أَبِيكُمْ الَّذِي يَتَكَلَّمُ فِيكُمْ. <sup>٢١</sup>وَسَيَسْلِمُ الْأَخُ  
أَخَاهُ إِلَى الْمَوْتِ وَالْأَبُ وَوَلَدَهُ وَيَقُومُ الْأَوْلَادُ  
عَلَى وَالِدِيهِمْ وَيَقْتُلُونَهُمْ <sup>٢٢</sup>وَتَكُونُونَ  
مُبْغِضِينَ مِنَ الْجَمِيعِ مِنْ أَجْلِ اسْمِي. وَلَكِنْ  
الَّذِي يَصْبِرُ إِلَى الْمُنْتَهَى فَهَذَا يَخْلُصُ.  
<sup>٢٣</sup>وَمَنْ طَرَدُوكُمْ فِي هَذِهِ الْمَدِينَةِ فَاهْرُبُوا  
إِلَى الْأُخْرَى. فَإِنِّي الْحَقُّ أَقُولُ لَكُمْ لَا  
تُكْمَلُونَ مَدْنَ إِسْرَائِيلَ حَتَّى يَأْتِيَ ابْنُ  
الْإِنْسَانِ.

### لا تخافوا

<sup>٢٤</sup>«لَيْسَ التَّلْمِيزُ أَفْضَلَ مِنَ الْمُعَلِّمِ وَلَا  
الْعَبْدُ أَفْضَلَ مِنْ سَيِّدِهِ. <sup>٢٥</sup>يَكْفِي التَّلْمِيزَ أَنْ  
يَكُونَ كَمُعَلِّمِهِ وَالْعَبْدَ كَسَيِّدِهِ. إِنْ كَانُوا قَدْ  
لَقَّبُوا رَبَّ الْبَيْتِ بَعَلْزَبُولَ فَكَمْ بِالْحَرِيِّ  
أَهْلَ بَيْتِهِ! <sup>٢٦</sup>فَلَا تَخَافُوهُمْ. لَأَنَّ لَيْسَ  
مَكْتُومٌ لَنْ يَسْتَعْلَنَ وَلَا خَفِيٌّ لَنْ يُعْرَفَ.  
<sup>٢٧</sup>الَّذِي أَقُولُهُ لَكُمْ فِي الظُّلْمَةِ قَوْلُهُ فِي  
النُّورِ وَالَّذِي تَسْمَعُونَهُ فِي الْأَذُنِ نَادُوا بِهِ  
عَلَى السُّطُوحِ <sup>٢٨</sup>وَلَا تَخَافُوا مِنَ الَّذِينَ  
يَقْتُلُونَ الْجَسَدَ وَلَكِنَّ النَّفْسَ لَا يَقْدِرُونَ أَنْ  
يَقْتُلُوهَا بَلْ خَافُوا بِالْحَرِيِّ مِنَ الَّذِي يَقْدِرُ  
أَنْ يُهْلِكَ النَّفْسَ وَالْجَسَدَ كِلَيْهِمَا فِي  
جَهَنَّمَ. <sup>٢٩</sup>لَيْسَ عُصْفُورَانِ يُبَاعَانِ بِفَلْسٍ؟  
وَوَاحِدٌ مِنْهُمَا لَا يَسْقُطُ عَلَى الْأَرْضِ بِدُونِ  
أَبِيكُمْ. <sup>٣٠</sup>وَأَمَّا أَنْتُمْ فَحَتَّى شَعُورُ رُؤُوسِكُمْ  
جَمِيعُهَا مُحْصَاةٌ. <sup>٣١</sup>فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ  
مِنْ عَصَافِيرَ كَثِيرَةٍ.

### Confessing and Rejecting Christ

<sup>32</sup>Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. <sup>33</sup>But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

### Jesus and the World

<sup>34</sup>Think not that I am come to send peace on earth: I came not to send peace, but a sword. <sup>35</sup>For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. <sup>36</sup>And a man's foes shall be they of his own household. <sup>37</sup>He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. <sup>38</sup>And he that taketh not his cross, and followeth after me, is not worthy of me. <sup>39</sup>He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. <sup>40</sup>He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. <sup>41</sup>He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. <sup>42</sup>And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

### الاعتراف بالمسيح أو إنكاره

<sup>٣٢</sup>فَكُلُّ مَنْ يَعْتَرِفُ بِي قُدَّامَ النَّاسِ اعْتَرَفْتُ أَنَا أَيْضاً بِهِ قُدَّامَ أَبِي الَّذِي فِي السَّمَاوَاتِ <sup>٣٣</sup>وَلَكِنْ مَنْ يُنْكِرُنِي قُدَّامَ النَّاسِ أَنْكَرُهُ أَنَا أَيْضاً قُدَّامَ أَبِي الَّذِي فِي السَّمَاوَاتِ.

### يسوع والعالم

<sup>٣٤</sup>«لَا تَظُنُّوا أَنِّي جِئْتُ لِأَلْقِي سَلَامًا عَلَى الْأَرْضِ. مَا جِئْتُ لِأَلْقِي سَلَامًا بَلْ سِيفًا.» <sup>٣٥</sup>فَإِنِّي جِئْتُ لِأَفْرِقَ الْإِنْسَانَ ضِدَّ أَبِيهِ وَالْأَيْبَةَ ضِدَّ أُمِّهَا وَالْكَتَّةَ ضِدَّ حَمَاتِهَا. <sup>٣٦</sup>وَأَعْدَاءَ الْإِنْسَانَ أَهْلُ بَيْتِهِ. <sup>٣٧</sup>مَنْ أَحَبَّ أَبًا أَوْ أُمًَّ أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي وَمَنْ أَحَبَّ ابْنًا أَوْ ابْنَةً أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي <sup>٣٨</sup>وَمَنْ لَا يَأْخُذُ صَليْبَهُ وَيَتَّبِعُنِي فَلَا يَسْتَحِقُّنِي. <sup>٣٩</sup>مَنْ وَجَدَ حَيَاتَهُ يُضِيعُهَا وَمَنْ أَضَاعَ حَيَاتَهُ مِنْ أَجْلِي يَجِدُهَا. <sup>٤٠</sup>مَنْ يَقْبَلُكُمْ يَقْبَلُنِي وَمَنْ يَقْبَلُنِي يَقْبَلُ الَّذِي أَرْسَلْتَنِي. <sup>٤١</sup>مَنْ يَقْبَلُ نَبِيًّا بِاسْمِ نَبِيِّ فَأَجْرَ نَبِيِّ يَأْخُذُ وَمَنْ يَقْبَلُ بَارًّا بِاسْمِ بَارٍّ فَأَجْرَ بَارٍّ يَأْخُذُ <sup>٤٢</sup>وَمَنْ سَقَى أَحَدًا هَوْاءَ الصَّغَارِ كَأْسَ مَاءٍ بَارِدٍ فَقَطُّ بِاسْمِ تَلْمِيذٍ فَالْحَقُّ أَقُولُ لَكُمْ إِنَّهُ لَا يُضِيعُ أَجْرَهُ.»

## Jesus and John the Baptist

**11** <sup>1</sup>And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

<sup>2</sup>Now when John had heard in the prison the works of Christ, he sent two of his disciples, <sup>3</sup>And said unto him, Art thou he that should come, or do we look for another? <sup>4</sup>Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: <sup>5</sup>The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. <sup>6</sup>And blessed is he, whosoever shall not be offended in me. <sup>7</sup>And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? <sup>8</sup>But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. <sup>9</sup>But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. <sup>10</sup>For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. <sup>11</sup>Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. <sup>12</sup>And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. <sup>13</sup>For all the prophets and the law prophesied until John. <sup>14</sup>And if

## يسوع ويوحنا المعمدان

١١ <sup>١</sup>وَلَمَّا اكْمَلَ يَسُوعُ أَمْرَهُ لِتَلَامِيذِهِ  
الْإِثْنَيْ عَشَرَ أَنْصَرَفَ مِنْ هُنَاكَ  
لِيُعَلِّمَ وَيَكْرِزَ فِي مَدِينِهِمْ.

<sup>٢</sup>أَمَّا يُوْحَنَّا فَلَمَّا سَمِعَ فِي السَّجْنِ بِأَعْمَالِ  
الْمَسِيحِ أَرْسَلَ اثْنَيْنِ مِنْ تَلَامِيذِهِ <sup>٣</sup>وَقَالَ لَهُ:  
«أَنْتَ هُوَ الْآتِي أَمْ نَتَنظَرُ آخَرَ؟» <sup>٤</sup>فَأَجَابَ  
يَسُوعُ وَقَالَ لَهُمَا: «أَذْهَبَا وَآخِرًا يُوْحَنَّا بِمَا  
تَسْمَعَانِ وَتَنْظُرَانِ: <sup>٥</sup>الْعُمِيُّ يُبْصِرُونَ  
وَالْعَرَجُ يَمْشُونَ وَالْبُرْصُ يُطَهَّرُونَ وَالصُّمُّ  
يَسْمَعُونَ وَالْمَوْتَى يَقُومُونَ وَالْمَسَاكِينُ  
يُبَشِّرُونَ. <sup>٦</sup>وَطُوبَى لِمَنْ لَا يَعْثُرُ فِيَّ».

<sup>٧</sup>وَبَيْنَمَا ذَهَبَ هَذَانِ ابْتَدَأَ يَسُوعُ يَقُولُ  
لِلْجُمُوعِ عَنْ يُوْحَنَّا: «مَاذَا خَرَجْتُمْ إِلَى الْبَرِّيَّةِ  
لِتَنْظُرُوا؟ أَقَصَبَةً تُحْرِكُهَا الرِّيحُ؟ <sup>٨</sup>لَكِنْ مَاذَا  
خَرَجْتُمْ لِتَنْظُرُوا؟ إِنْسَانًا لِإِسَاءِ ثِيَابًا  
نَاعِمَةً؟ هُوَذَا الَّذِينَ يَلْبَسُونَ الثِّيَابَ النَّاعِمَةَ  
هُمْ فِي بُيُوتِ الْمُلُوكِ. <sup>٩</sup>لَكِنْ مَاذَا خَرَجْتُمْ  
لِتَنْظُرُوا؟ أَنْبِيَاءَ؟ نَعَمْ أَقُولُ لَكُمْ وَأَفْضَلَ مِنْ  
نَبِيِّ. <sup>١٠</sup>إِنِ هَذَا هُوَ الَّذِي كَتَبَ عَنْهُ: هَا أَنَا  
أُرْسِلُ أَمَامَ وَجْهِكَ مَلَائِكِي الَّذِي يُهَيِّئُ  
طَرِيقَكَ قَدَامَكَ. <sup>١١</sup>الْحَقُّ أَقُولُ لَكُمْ: لَمْ  
يَقُمْ بَيْنَ الْمَوْلُودِينَ مِنَ النِّسَاءِ أَعْظَمُ مِنْ  
يُوْحَنَّا الْمَعْمَدَانِ وَلَكِنْ الْأَصْغَرُ فِي مَلَكُوتِ  
السَّمَاوَاتِ أَعْظَمُ مِنْهُ. <sup>١٢</sup>وَمِنْ أَيَّامِ يُوْحَنَّا  
الْمَعْمَدَانِ إِلَى الْآنَ مَلَكُوتُ السَّمَاوَاتِ  
يُعْصَبُ وَالْعَاصِبُونَ يَحْتَطِفُونَهُ. <sup>١٣</sup>لِأَنَّ  
جَمِيعَ الْأَنْبِيَاءِ وَالنَّمُوسِ إِلَى يُوْحَنَّا تَبَّأُوا.

ye will receive it, this is Elias, which was for to come.<sup>15</sup> He that hath ears to hear, let him hear.<sup>16</sup> But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,<sup>17</sup> And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.<sup>18</sup> For John came neither eating nor drinking, and they say, He hath a devil.<sup>19</sup> The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

### The Unrepentant Cities

<sup>20</sup>Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:<sup>21</sup> Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.<sup>22</sup> But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.<sup>23</sup> And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.<sup>24</sup> But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

### God Reveals His Secrets to the Simple

<sup>25</sup>At that time Jesus answered and said, I thank thee, O Father, Lord of

<sup>١٤</sup> وَإِنْ أَرَدْتُمْ أَنْ تَقْبَلُوا فَهَذَا هُوَ إِيَلِيَّا الْمَزْمُوعُ أَنْ يَأْتِي. <sup>١٥</sup> مَنْ لَهُ أُذُنَانِ لِلسَّمْعِ فَلْيَسْمَعْ.

<sup>١٦</sup> «وَيْمَنْ أُشْبِهَ هَذَا الْجِيلُ؟ يُشْبِهُهُ أَوْلَادًا جَالِسِينَ فِي الْأَسْوَاقِ يُنَادُونَ إِلَى أَصْحَابِهِمْ <sup>١٧</sup> وَيَقُولُونَ: زَمَرْنَا لَكُمْ فَلَمْ تَرْتَقِصُوا! نَحْنَا لَكُمْ فَلَمْ تَلْطَمُوا! <sup>١٨</sup> لِأَنَّهُ جَاءَ يُوحَنَّا لَا يَأْكُلُ وَلَا يَشْرَبُ فَيَقُولُونَ: فِيهِ شَيْطَانٌ. <sup>١٩</sup> جَاءَ ابْنُ الْإِنْسَانِ يَأْكُلُ وَيَشْرَبُ فَيَقُولُونَ: هُوَذَا إِنْسَانٌ أَكُولٌ وَشَرِيبٌ خَمْرٍ مُحِبٌّ لِلْعَشَّارِينَ وَالْحُطَّاءَةِ. وَالْحِكْمَةُ تَبَرَّرَتْ مِنْ بَنِيهَا».

### المدن التي لم تتب

<sup>٢٠</sup> حِينَئِذٍ ابْتَدَأَ يُوبِّخُ الْمَدْنَ الَّتِي صُنِعَتْ فِيهَا أَكْثَرُ قُوَّاتِهِ لِأَنَّهَا لَمْ تَتَّبْ: <sup>٢١</sup> «وَيْلٌ لَكَ يَا كُورَزِينَ! وَيْلٌ لَكَ يَا بَيْتَ صَيْدَا! لِأَنَّهُ لَوْ صُنِعَتْ فِي صُورَ وَصَيْدَاءَ الْقُوَّاتُ الْمَصْنُوعَةُ فِيكُمْ لَتَابَتَا قَدِيمًا فِي الْمُسُوحِ وَالرَّمَادِ. <sup>٢٢</sup> وَلَكِنْ أَقُولُ لَكُمْ: إِنْ صُورَ وَصَيْدَاءَ تَكُونُ لَهُمَا حَالَةٌ أَكْثَرُ احْتِمَالًا يَوْمَ الدِّينِ مِمَّا لَكُمْ. <sup>٢٣</sup> وَأَنْتِ يَا كَفَرْنَا حُومَ الْمَرْفُوعَةَ إِلَى السَّمَاءِ سَتَهْبِطِينَ إِلَى الْهَاوِيَةِ. لِأَنَّهُ لَوْ صُنِعَتْ فِي سُدُومَ الْقُوَّاتُ الْمَصْنُوعَةُ فِيكَ لَبَقِيَتْ إِلَى الْيَوْمِ. <sup>٢٤</sup> وَلَكِنْ أَقُولُ لَكُمْ: إِنْ أَرْضُ سُدُومَ تَكُونُ لَهَا حَالَةٌ أَكْثَرُ احْتِمَالًا يَوْمَ الدِّينِ مِمَّا لَكَ».

### الله يعلن أسراره للبسطاء

<sup>٢٥</sup> فِي ذَلِكَ الْوَقْتِ أَجَابَ يَسُوعُ وَقَالَ:

heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.<sup>26</sup> Even so, Father: for so it seemed good in thy sight.<sup>27</sup> All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.<sup>28</sup> Come unto me, all ye that labour and are heavy laden, and I will give you rest.<sup>29</sup> Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.<sup>30</sup> For my yoke is easy, and my burden is light.

«أَحْمَدُكَ أَيُّهَا الْآبُ رَبُّ السَّمَاءِ وَالْأَرْضِ لِأَنَّكَ أَخْفَيْتَ هَذِهِ عَنِ الْحُكَمَاءِ وَالْفُهَمَاءِ وَأَعْلَنْتَهَا لِلْأَطْفَالِ.<sup>٢٦</sup> نَعَمْ أَيُّهَا الْآبُ لِأَنَّ هَكَذَا صَارَتْ الْمَسْرَّةُ أَمَامَكَ.<sup>٢٧</sup> كُلُّ شَيْءٍ قَدْ دُفِعَ إِلَيَّ مِنْ أَبِي وَلَيْسَ أَحَدٌ يَعْرِفُ الْإِبْنَ إِلَّا الْآبُ وَلَا أَحَدٌ يَعْرِفُ الْآبَ إِلَّا الْإِبْنُ وَمَنْ أَرَادَ الْإِبْنَ أَنْ يُعْلِنَ لَهُ.<sup>٢٨</sup> تَعَالَوْا إِلَيَّ يَا جَمِيعَ الْمُتْعَبِينَ وَالثَقِيلِي الْأَحْمَالِ وَأَنَا أُرِيحُكُمْ.<sup>٢٩</sup> احْمَلُوا نِيرِي عَلَيْكُمْ وَتَعَلَّمُوا مِنِّي لِأَنِّي وَدِيعٌ وَمُتَوَاضِعُ الْقَلْبِ فَتَجِدُوا رَاحَةً لِنَفْسِكُمْ.<sup>٣٠</sup> لِأَنَّ نِيرِي هِينٌ وَحِمْلِي خَفِيفٌ.»

### The Question About the Sabbath

**12** <sup>1</sup>At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn and to eat.<sup>2</sup> But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.<sup>3</sup> But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;<sup>4</sup> How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?<sup>5</sup> Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?<sup>6</sup> But I say unto you, That in this place is one greater than the temple.<sup>7</sup> But if ye had known what this meaneth, I

### الحوار حول يوم السبت

**١٢** <sup>١</sup>فِي ذَلِكَ الْوَقْتِ ذَهَبَ يَسُوعُ فِي السَّبْتِ بَيْنَ الزُّرُوعِ فَجَاعَ تَلَامِيذُهُ وَابْتَدَأُوا يَقْطِفُونَ سَنَابِلَ وَيَأْكُلُونَ. <sup>٢</sup>فَقَالْفَرِيسِيُّونَ لَمَّا نَظَرُوا قَالُوا لَهُ: «هُوَذَا تَلَامِيذُكَ يَفْعَلُونَ مَا لَا يَحِلُّ فِعْلُهُ فِي السَّبْتِ!» <sup>٣</sup>فَقَالَ لَهُمْ: «أَمَا قَرَأْتُمْ مَا فَعَلَهُ دَاوُدُ حِينَ جَاعَ هُوَ وَالَّذِينَ مَعَهُ كَيْفَ دَخَلَ بَيْتَ اللَّهِ وَأَكَلَ خُبْزَ التَّقْدِمَةِ الَّذِي لَمْ يَحِلُّ أَكْلُهُ لَهُ وَلَا لِلَّذِينَ مَعَهُ بَلْ لِلْكَهَنَةِ فَقَطُّ؟<sup>٥</sup> أَوْ مَا قَرَأْتُمْ فِي التَّوْرَةِ أَنَّ الْكَهَنَةَ فِي السَّبْتِ فِي الْهَيْكَلِ يُدَسُّونَ السَّبْتِ وَهُمْ أَبْرِيَاءُ؟<sup>٦</sup> وَلَكِنْ أَقُولُ لَكُمْ: إِنَّ هَهُنَا أَعْظَمُ مِنَ الْهَيْكَلِ! <sup>٧</sup>فَلَوْ عَلِمْتُمْ مَا هُوَ: إِلَيَّ أُرِيدُ رَحْمَةً لَا ذَبِيحَةً لَمَّا حَكَمْتُمْ عَلَيَّ

will have mercy, and not sacrifice, ye would not have condemned the guiltless. <sup>8</sup>For the Son of man is Lord even of the sabbath day.

### Healing on the Sabbath

<sup>9</sup>And when he was departed thence, he went into their synagogue: <sup>10</sup>And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. <sup>11</sup>And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? <sup>12</sup>How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. <sup>13</sup>Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

### Isaiah's Prophecy Fulfilled

<sup>14</sup>Then the Pharisees went out, and held a council against him, how they might destroy him. <sup>15</sup>But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all; <sup>16</sup>And charged them that they should not make him known: <sup>17</sup>That it might be fulfilled which was spoken by Esaias the prophet, saying, <sup>18</sup>Behold my servant whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. <sup>19</sup>He shall not strive, nor cry; neither shall any man hear his voice in the streets. <sup>20</sup>A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. <sup>21</sup>And in his name shall the Gentiles trust.

الأبرياء! <sup>٨</sup> فَإِنَّ ابْنَ الْإِنْسَانِ هُوَ رَبُّ السَّبْتِ أَيْضًا.

### الشفاء في السبت

<sup>٩</sup> ثُمَّ أَنْصَرَفَ مِنْ هُنَاكَ وَجَاءَ إِلَى مَجْمَعِهِمْ <sup>١٠</sup> وَإِذَا إِنْسَانٌ يَدُهُ يَابِسَةٌ فَسَأَلُوهُ قَائِلِينَ: «هَلْ يَحِلُّ الْإِبْرَاءُ فِي السَّبُوتِ؟» لِكَيْ يَشْتَكُوا عَلَيْهِ. <sup>١١</sup> فَقَالَ لَهُمْ: «أَيُّ إِنْسَانٍ مِنْكُمْ يَكُونُ لَهُ خَرُوفٌ وَاحِدٌ فَإِنْ سَقَطَ هَذَا فِي السَّبْتِ فِي حُفْرَةٍ أَمَا يُمْسِكُهُ وَيُقِيمُهُ؟ <sup>١٢</sup> فَإِلَّا إِنْسَانٌ كَمْ هُوَ أَفْضَلُ مِنَ الْخَرُوفِ! إِذَا يَحِلُّ فِعْلُ الْخَيْرِ فِي السَّبُوتِ!» <sup>١٣</sup> ثُمَّ قَالَ لِلْإِنْسَانِ: «مُدِّ يَدَكَ.» فَمَدَّهَا. فَعَادَتْ صَحِيحَةً كَالْآخَرَى.

### نبوءة إشعياء تتحقق

<sup>١٤</sup> فَلَمَّا خَرَجَ الْفَرِيسِيُّونَ تَشَاوَرُوا عَلَيْهِ لِكَيْ يَهْلِكُوهُ <sup>١٥</sup> فَعَلِمَ يَسُوعُ وَأَنْصَرَفَ مِنْ هُنَاكَ. وَتَبِعْتَهُ جُمُوعٌ كَثِيرَةٌ فَشَفَاهُمْ جَمِيعًا. <sup>١٦</sup> وَأَوْصَاهُمْ أَنْ لَا يُظْهِرُوهُ <sup>١٧</sup> لِكَيْ يَتِمَّ مَا قِيلَ بِإِشْعِيَاءَ النَّبِيِّ الْقَائِلِ: <sup>١٨</sup> «هُوَذَا فَتَايَ الَّذِي أَحْتَرْتُهُ حَبِيبِي الَّذِي سُرْتُ بِهِ نَفْسِي. أَضَعُ رُوحِي عَلَيْهِ فَيُخْبِرُ الْأُمَمَ بِالْحَقِّ. <sup>١٩</sup> أَلَا يُخَاصِمُ وَلَا يَصِيحُ وَلَا يَسْمَعُ أَحَدٌ فِي السُّوَارِعِ صَوْتَهُ. <sup>٢٠</sup> قَصَبَةٌ مَرْضُوضَةٌ لَا يَقْصِفُ وَفَيْلَةٌ مَدْحَنَةٌ لَا يُطْفِئُ حَتَّى يُخْرِجَ الْحَقَّ إِلَى النَّصْرَةِ. <sup>٢١</sup> وَعَلَى اسْمِهِ يَكُونُ رَجَاءُ الْأُمَمِ.»



## Jesus and Beelzebub

<sup>22</sup>Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. <sup>23</sup>And all the people were amazed, and said, Is not this the son of David? <sup>24</sup>But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. <sup>25</sup>And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: <sup>26</sup>And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? <sup>27</sup>And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. <sup>28</sup>But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. <sup>29</sup>Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. <sup>30</sup>He that is not with me is against me; and he that gathereth not with me scattereth abroad. <sup>31</sup>Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. <sup>32</sup>And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

## The Tree is Recognized By Its Friut

<sup>33</sup>Either make the tree good, and his

## يسوع وبعلزبول

<sup>٢٢</sup>حِينَئِذٍ أُحْضِرَ إِلَيْهِ مَجْثُونٌ أَعْمَى وَأَخْرَسٌ فَشَفَاهُ حَتَّى إِنَّ الْأَعْمَى الْأَخْرَسَ تَكَلَّمَ وَأَبْصَرَ. <sup>٢٣</sup>فَبَهِتَ كُلُّ الْجُمُوعِ وَقَالُوا: «أَلَعَلَّ هَذَا هُوَ ابْنُ دَاوُدَ؟» <sup>٢٤</sup>أَمَّا الْفَرِيسِيُّونَ فَلَمَّا سَمِعُوا قَالُوا: «هَذَا لَا يُخْرِجُ الشَّيَاطِينَ إِلَّا بِبَعْلَزْبُولَ رَئِيسِ الشَّيَاطِينِ». <sup>٢٥</sup>فَعَلِمَ يَسُوعُ أَفْكَارَهُمْ وَقَالَ لَهُمْ: «كُلُّ مَمْلَكَةٍ مُتَقَسِّمَةٍ عَلَى ذَاتِهَا تُخْرَبُ وَكُلُّ مَدِينَةٍ أَوْ بَيْتٍ مُتَقَسِّمٍ عَلَى ذَاتِهِ لَا يَثْبُتُ. <sup>٢٦</sup>فَإِنْ كَانَ الشَّيْطَانُ يُخْرِجُ الشَّيْطَانَ فَقَدْ أَقْسَمَ عَلَى ذَاتِهِ. فَكَيْفَ تَثْبُتُ مَمْلَكَتُهُ؟ <sup>٢٧</sup>وَإِنْ كُنْتُ أَنَا بِبَعْلَزْبُولَ أَخْرِجُ الشَّيَاطِينَ فَأَبْنَاؤُكُمْ بِمَنْ يُخْرِجُونَ؟ لِذَلِكَ هُمْ يَكُونُونَ قَضَاتِكُمْ!» <sup>٢٨</sup>وَلَكِنْ إِنْ كُنْتُ أَنَا بِرُوحِ اللَّهِ أَخْرِجُ الشَّيَاطِينَ فَقَدْ أَقْبَلَ عَلَيْكُمْ مَلَكُوتُ اللَّهِ! <sup>٢٩</sup>أَمْ كَيْفَ يَسْتَطِيعُ أَحَدٌ أَنْ يَدْخُلَ بَيْتَ الْقَوِيِّ وَيَنْهَبَ أَمْتِعَتَهُ إِنْ لَمْ يَرِيبِطِ الْقَوِيَّ أَوْلًا وَحِينَئِذٍ يَنْهَبُ بَيْتَهُ؟ <sup>٣٠</sup>مَنْ لَيْسَ مَعِيَ فَهُوَ عَلَيَّ وَمَنْ لَا يَجْمَعُ مَعِيَ فَهُوَ يُفَرِّقُ. <sup>٣١</sup>لِذَلِكَ أَقُولُ لَكُمْ: كُلُّ خَطِيئَةٍ وَتَجْدِيفٍ يُغْفَرُ لِلنَّاسِ وَأَمَّا التَّجْدِيفُ عَلَى الرُّوحِ فَلَنْ يُغْفَرَ لِلنَّاسِ. <sup>٣٢</sup>وَمَنْ قَالَ كَلِمَةً عَلَى ابْنِ الْإِنْسَانِ يُغْفَرُ لَهُ وَأَمَّا مَنْ قَالَ عَلَى الرُّوحِ الْقُدُسِ فَلَنْ يُغْفَرَ لَهُ لَا فِي هَذَا الْعَالَمِ وَلَا فِي الْآتِي.

## الشجرة تُعرف من ثمرها

<sup>٣٣</sup>أَجْعَلُوا الشَّجَرَةَ جَيِّدَةً وَثَمَرَهَا جَيِّدًا

fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.<sup>34</sup> O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.<sup>35</sup> A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.<sup>36</sup> But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.<sup>37</sup> For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

أَوْ اجْعَلُوا الشَّجَرَةَ رَدِيَّةً وَفَرْمَهَا رَدِيَّةً لِأَنَّ مِنَ الثَّمَرِ تُعْرَفُ الشَّجَرَةُ.<sup>٣٤</sup> يَا أَوْلَادَ الْأَفَاعِي! كَيْفَ تَقْدُرُونَ أَنْ تَتَكَلَّمُوا بِالصَّالِحَاتِ وَأَنْتُمْ أَشْرَارٌ؟ فَإِنَّهُ مِنَ فَضْلَةِ الْقَلْبِ يَتَكَلَّمُ الْفَمُ.<sup>٣٥</sup> الْإِنْسَانُ الصَّالِحُ مِنَ الْكَثْرِ الصَّالِحِ فِي الْقَلْبِ يُخْرِجُ الصَّالِحَاتِ وَالْإِنْسَانُ الشَّرِيرُ مِنَ الْكَثْرِ الشَّرِيرِ يُخْرِجُ الشَّرُورَ.<sup>٣٦</sup> وَلَكِنْ أَقُولُ لَكُمْ: إِنَّ كُلَّ كَلِمَةٍ بَطَّالَةٍ يَتَكَلَّمُ بِهَا الْإِنْسَانُ سَوْفَ يُعْطَوْنَ عَنْهَا حِسَابًا يَوْمَ الدِّينِ.<sup>٣٧</sup> لِأَنَّكَ بِكَلَامِكَ تُبَرَّرُ وَبِكَلَامِكَ تُدَانَ».

### The Pharisees Want a Miracle

<sup>38</sup>Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.<sup>39</sup> But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:<sup>40</sup> For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.<sup>41</sup> The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.<sup>42</sup> The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

### الفريسيون يطلبون آية

<sup>٣٨</sup>حِينَئِذٍ أَجَابَ قَوْمٌ مِنَ الْكُتَّابَةِ وَالْفَرِيسِيِّينَ قَائِلِينَ: «يَا مُعَلِّمَ نُرِيدُ أَنْ نَرَى مِنْكَ آيَةً». <sup>٣٩</sup>فَأَجَابَ وَقَالَ لَهُمْ: «جِيلٌ شَرِيرٌ وَفَاسِقٌ يَطْلُبُ آيَةً وَلَا تُعْطَى لَهُ آيَةٌ إِلَّا آيَةُ يُونَانَ النَّبِيِّ.» <sup>٤٠</sup>لِأَنَّهُ كَمَا كَانَ يُونَانٌ فِي بَطْنِ الْحُوتِ ثَلَاثَةَ أَيَّامٍ وَثَلَاثَ لَيَالٍ هَكَذَا يَكُونُ ابْنُ الْإِنْسَانِ فِي قَلْبِ الْأَرْضِ ثَلَاثَةَ أَيَّامٍ وَثَلَاثَ لَيَالٍ. <sup>٤١</sup>رِجَالُ نَيْنَوَى سَيَقُومُونَ فِي الدِّينِ مَعَ هَذَا الْجِيلِ وَيَدِينُونَهُ لِأَنَّهُمْ تَابُوا بِمُنَادَاةِ يُونَانَ وَهُوَ ذَا أَعْظَمَ مِنْ يُونَانَ هَهُنَا! <sup>٤٢</sup>مَلِكَةُ التِّيْمَنِ سَتَقُومُ فِي الدِّينِ مَعَ هَذَا الْجِيلِ وَتَدِينُهُ لِأَنَّهَا أَتَتْ مِنْ أَقْصَايِ الْأَرْضِ لِتَسْمَعَ حِكْمَةَ سُلَيْمَانَ وَهُوَ ذَا أَعْظَمَ مِنْ سُلَيْمَانَ هَهُنَا!

### The Return of the Evil Spirit

<sup>43</sup>When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. <sup>44</sup>Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. <sup>45</sup>Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

<sup>46</sup>While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. <sup>47</sup>Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. <sup>48</sup>But he answered and said unto him that told him, Who is my mother? and who are my brethren? <sup>49</sup>And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! <sup>50</sup>For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

### عودة الروح النجس

<sup>٤٣</sup> إِذَا خَرَجَ الرُّوحُ النَّجِسُ مِنَ الْإِنْسَانِ يَجْتَازُ فِي أَمَاكِنَ لَيْسَ فِيهَا مَاءٌ يَطْلُبُ رَاحَةً وَلَا يَجِدُ. <sup>٤٤</sup> ثُمَّ يَقُولُ: أَرْجِعْ إِلَى بَيْتِي الَّذِي خَرَجْتُ مِنْهُ. فَيَأْتِي وَيَجِدُهُ فَارِعًا مَكْنُوسًا مُزِينًا. <sup>٤٥</sup> ثُمَّ يَذْهَبُ وَيَأْخُذُ مَعَهُ سَبْعَةَ أَرْوَاحٍ أُخَرَ أَشْرَّ مِنْهُ فَتَدْخُلُ وَتَسْكُنُ هُنَاكَ فَتَصِيرُ أَوَاخِرَ ذَلِكَ الْإِنْسَانِ أَشْرَّ مِنْ أَوَائِلِهِ. هَكَذَا يَكُونُ أَيْضًا لِهَذَا الْجِيلِ الشَّرِيرِ.

<sup>٤٦</sup> وَفِيمَا هُوَ يُكَلِّمُ الْجُمُوعَ إِذَا أُمُّهُ وَإِخْوَتُهُ قَدْ وَقَفُوا خَارِجًا طَالِبِينَ أَنْ يُكَلِّمُوهُ. <sup>٤٧</sup> فَقَالَ لَهُ وَاحِدٌ: «هُوَذَا أُمُّكَ وَإِخْوَتُكَ وَأَقْفُونَ خَارِجًا طَالِبِينَ أَنْ يُكَلِّمُوكَ». <sup>٤٨</sup> فَأَجَابَ وَقَالَ لِلْقَائِلِ لَهُ: «مَنْ هِيَ أُمِّي وَمَنْ هُمْ إِخْوَتِي؟» <sup>٤٩</sup> ثُمَّ مَدَّ يَدَهُ نَحْوَ تَلَامِيذِهِ وَقَالَ: «هَا أُمِّي وَإِخْوَتِي. <sup>٥٠</sup> لِأَنَّ مَنْ يَصْنَعُ مَشِيئَةَ أَبِي الَّذِي فِي السَّمَاوَاتِ هُوَ أَخِي وَأُخْتِي وَأُمِّي.»

### The Parable of the Sower

**13** <sup>1</sup>The same day went Jesus out of the house, and sat by the sea side. <sup>2</sup>And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. <sup>3</sup>And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; <sup>4</sup>And when he sowed, some

### مثل الزارع

**١٣** <sup>١</sup> فِي ذَلِكَ الْيَوْمِ خَرَجَ يَسُوعُ مِنَ الْبَيْتِ وَجَلَسَ عِنْدَ الْبَحْرِ. <sup>٢</sup> فَاجْتَمَعَ إِلَيْهِ جُمُوعٌ كَثِيرَةٌ حَتَّى إِنَّهُ دَخَلَ السَّفِينَةَ وَجَلَسَ. وَالْجَمْعُ كُلُّهُ وَقَفَ عَلَى الشَّاطِئِ. <sup>٣</sup> فَكَلَّمَهُمْ كَثِيرًا بِأَمْثَالٍ قَائِلًا: «هُوَذَا الزَّارِعُ قَدْ خَرَجَ لِيَزْرَعَ وَفِيمَا هُوَ

seeds fell by the way side, and the fowls came and devoured them up: <sup>5</sup>Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: <sup>6</sup>And when the sun was up, they were scorched; and because they had no root, they withered away. <sup>7</sup>And some fell among thorns; and the thorns sprung up, and choked them: <sup>8</sup>But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. <sup>9</sup>Who hath ears to hear, let him hear.

### Jesus Speaks in Parables

<sup>10</sup>And the disciples came, and said unto him, Why speakest thou unto them in parables? <sup>11</sup>He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. <sup>12</sup>For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. <sup>13</sup>Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. <sup>14</sup>And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: <sup>15</sup>For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. <sup>16</sup>But blessed are you

بِزَرْعٍ سَقَطَ بَعْضٌ عَلَى الطَّرِيقِ فَجَاءَتْ  
الطُّيُورُ وَأَكَلَتْهُ. ٥ وَسَقَطَ آخَرُ عَلَى الْأَمَّاكِنِ  
الْمُحَجَّرَةِ حَيْثُ لَمْ تَكُنْ لَهُ تُرْبَةٌ كَثِيرَةٌ  
فَنَبَتَ حَالًا إِذْ لَمْ يَكُنْ لَهُ عُمُقُ أَرْضٍ.  
٦ وَلَكِنْ لَمَّا أَشْرَقَتِ الشَّمْسُ احْتَرَقَ وَإِذْ لَمْ  
يَكُنْ لَهُ أَصْلٌ جَفَّ. ٧ وَسَقَطَ آخَرُ عَلَى  
الشَّوْكِ فَطَلَعَ الشَّوْكُ وَخَتَفَهُ. ٨ وَسَقَطَ آخَرُ  
عَلَى الْأَرْضِ الْجَيِّدَةِ فَأَعْطَى ثَمْرًا بَعْضٌ  
مِئَةً وَآخَرُ سِتِّينَ وَآخَرُ ثَلَاثِينَ. ٩ مَنْ لَهُ أُذُنَانِ  
لِلسَّمْعِ فَلْيَسْمَعْ.

### لماذا تكلم المسيح بأمثال؟

١٠ فَتَقَدَّمَ التَّلَامِيذُ وَقَالُوا لَهُ: «لِمَاذَا  
تُكَلِّمُهُمْ بِأَمْثَالٍ؟» ١١ فَأَجَابَ وَقَالَ لَهُمْ:  
«لَأَنَّهُ قَدْ أُعْطِيَ لَكُمْ أَنْ تَعْرِفُوا أَسْرَارَ  
مَلَكُوتِ السَّمَاوَاتِ وَأَمَّا لِأَوْلِيكَ فَلَمْ يُعْطَ.  
١٢ فَإِنَّ مَنْ لَهُ سَيُعْطَى وَيَزَادُ وَأَمَّا مَنْ لَيْسَ  
لَهُ فَالَّذِي عِنْدَهُ سَيُؤْخَذُ مِنْهُ. ١٣ مِنْ أَجْلِ  
هَذَا أَكَلِّمُهُمْ بِأَمْثَالٍ لِأَنَّهُمْ مُبْصِرِينَ لَا  
يُبْصِرُونَ وَسَامِعِينَ لَا يَسْمَعُونَ وَلَا  
يَفْهَمُونَ. ١٤ فَقَدْ تَمَّتْ فِيهِمْ نُبُوءَةُ إِسْعِيَاءَ  
الْقَائِلَةِ: تَسْمَعُونَ سَمْعًا وَلَا تَفْهَمُونَ  
وَمُبْصِرِينَ يُبْصِرُونَ وَلَا تَنْظُرُونَ. ١٥ لِأَنَّ  
قَلْبَ هَذَا الشَّعْبِ قَدْ غَلَطَ وَآذَانُهُمْ قَدْ ثَقُلَ  
سَمَاعُهَا. وَغَشَّضُوا عْيُونَهُمْ لِئَلَّا يُبْصِرُوا  
بِعْيُونِهِمْ وَيَسْمَعُوا بِأَذَانِهِمْ وَيَفْهَمُوا  
بِقُلُوبِهِمْ وَيَرْجِعُوا فَأَشْفِيَهُمْ. ١٦ وَلَكِنْ  
طُوبَى لِعْيُونِكُمْ لِأَنَّهُا تُبْصِرُ وَلَاذَانِكُمْ لِأَنَّهُا  
تَسْمَعُ. ١٧ فَإِنِّي الْحَقُّ أَقُولُ لَكُمْ: إِنَّ أَنْبِيَاءَ

eyes, for they see; and your ears, for they hear.<sup>17</sup> For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

### Parable of the Sower Explained

<sup>18</sup>Hear ye therefore the parable of the sower. <sup>19</sup>When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. <sup>20</sup>But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; <sup>21</sup>Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. <sup>22</sup>He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. <sup>23</sup>But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

### Parable of the Weeds

<sup>24</sup>Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: <sup>25</sup>But while men slept, his enemy came and sowed tares among the wheat, and went his way. <sup>26</sup>But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

وَأَبْرَارًا كَثِيرِينَ أَشْتَهَوْا أَنْ يَرَوْا مَا أَنْتُمْ تَرُونَ وَلَمْ يَرَوْا وَأَنْ يَسْمَعُوا مَا أَنْتُمْ تَسْمَعُونَ وَلَمْ يَسْمَعُوا.

### تفسير مثل الزارع

<sup>١٨</sup> «فَاسْمَعُوا أَنْتُمْ مَثَلَ الزَّارِعِ: كُلُّ مَنْ يَسْمَعُ كَلِمَةَ الْمَلَكُوتِ وَلَا يَفْهَمُ فَيَأْتِي الشَّرِيرُ وَيَخْطَفُ مَا قَدْ زُرِعَ فِي قَلْبِهِ. هَذَا هُوَ الْمَزْرُوعُ عَلَى الطَّرِيقِ. <sup>٢٠</sup> وَالْمَزْرُوعُ عَلَى الْأَمَاكِنِ الْمُحْجَرَةِ هُوَ الَّذِي يَسْمَعُ الْكَلِمَةَ وَحَالًا يَقْبَلُهَا بِفَرَحٍ <sup>٢١</sup> وَلَكِنْ لَيْسَ لَهُ أَصْلٌ فِي ذَاتِهِ بَلْ هُوَ إِلَى حِينٍ. فَإِذَا حَدَثَ ضَيْقٌ أَوْ اضْطِهَادٌ مِنْ أَجْلِ الْكَلِمَةِ فَحَالًا يَعْثُرُ. <sup>٢٢</sup> وَالْمَزْرُوعُ بَيْنَ الشُّوكِ هُوَ الَّذِي يَسْمَعُ الْكَلِمَةَ وَهُمْ هَذَا الْعَالَمُ وَعُرُورُ الْغِنَى يَخْتَفَانِ الْكَلِمَةَ فَيَصِيرُ بِلَا ثَمَرٍ. <sup>٢٣</sup> وَأَمَّا الْمَزْرُوعُ عَلَى الْأَرْضِ الْجَيِّدَةِ فَهُوَ الَّذِي يَسْمَعُ الْكَلِمَةَ وَيَفْهَمُ. وَهُوَ الَّذِي يَأْتِي بِثَمَرٍ فَيَصْنَعُ بَعْضٌ مِثَّةً وَآخَرٌ سِتِّينَ وَآخَرٌ ثَلَاثِينَ».

### مَثَلُ القمح والزوان

<sup>٢٤</sup> قَدَّمَ لَهُمْ مَثَلًا آخَرَ قَائِلًا: «يُسَبِّهُ الْمَلَكُوتُ السَّمَاوَاتِ إِسْنَانًا زَرَعَ زَرْعًا جَيِّدًا فِي حَقْلِهِ. <sup>٢٥</sup> وَفِيمَا النَّاسُ نِيَامٌ جَاءَ عَدُوُّهُ وَزَرَعَ زَوَانًا فِي وَسْطِ الْحَنْطَةِ وَمَضَى. <sup>٢٦</sup> فَلَمَّا طَلَعَ النَّبَاتُ وَصَنَّعَ ثَمَرًا حِينَئِذٍ ظَهَرَ الزَّوَانُ أَيْضًا. <sup>٢٧</sup> فَجَاءَ عَيْدُ رَبِّ الْبَيْتِ

<sup>27</sup>So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? <sup>28</sup>He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? <sup>29</sup>But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. <sup>30</sup>Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

#### Parable of the Mustard Seed

<sup>31</sup>Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: <sup>32</sup>Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

#### Parable of the Yeast

<sup>33</sup>Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. <sup>34</sup>All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: <sup>35</sup>That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

#### Parable of the Weed Explained

<sup>36</sup>Then Jesus sent the multitude

وَقَالُوا لَهُ: يَا سَيِّدُ أَلَيْسَ زَرَعًا جَيِّدًا زَرَعْتَ فِي حَقْلِكَ؟ فَمِنْ أَيْنَ لَهُ زَوَانٌ؟ <sup>٢٨</sup> فَقَالَ لَهُمْ: إِنْسَانٌ عَدُوٌّ فَعَلَ هَذَا فَقَالَ لَهُ الْعَبِيدُ: أَتُرِيدُ أَنْ نَذْهَبَ وَنَجْمَعَهُ؟ <sup>٢٩</sup> فَقَالَ: لَا! لِنَلَأُ تَقْلَعُوا الْحِنْطَةَ مَعَ الزَّوَانِ وَأَنْتُمْ تَجْمَعُونَهُ. <sup>٣٠</sup> دَعُوهُمَا يَنْمِيَانِ كِلَاهُمَا مَعًا إِلَى الْحَصَادِ وَفِي وَقْتِ الْحَصَادِ أَقُولُ لِلْحَصَادِينَ: اْجْمَعُوا أَوْلَا الزَّوَانِ وَأَحْزِمُوهُ حُزْمًا لِيُحْرَقَ وَأَمَّا الْحِنْطَةُ فَاجْمَعُوهَا إِلَيَّ مَخْرَجِي.

#### مثل بزره الخردل

<sup>٣١</sup> قَدَّمَ لَهُمْ مَثَلًا آخَرَ قَائِلًا: «يُشْبِهُهُ مَلَكُوتُ السَّمَاوَاتِ حَبَّةَ خَرْدَلٍ أَخَذَهَا إِنْسَانٌ وَزَرَعَهَا فِي حَقْلِهِ <sup>٣٢</sup> وَهِيَ أَصْغَرُ جَمِيعِ البُزُورِ. وَلَكِنْ مَتَى نَمَتَ فِيهَا أَكْبَرُ البَقُولِ وَتَصِيرُ شَجْرَةً حَتَّى إِنَّ طُيُورَ السَّمَاءِ تَأْتِي وَتَتَأَوَّى فِي أَغْصَانِهَا».

#### مثل الخميرة

<sup>٣٣</sup> قَالَ لَهُمْ مَثَلًا آخَرَ: «يُشْبِهُهُ مَلَكُوتُ السَّمَاوَاتِ خَمِيرَةً أَخَذَتْهَا امْرَأَةٌ وَخَبَأَتْهَا فِي ثَلَاثَةِ أَكْيَالٍ دَقِيقٍ حَتَّى اخْتَمَرَ الْجَمِيعُ». <sup>٣٤</sup> هَذَا كُلُّهُ كَلَّمَ بِهِ يَسُوعُ الْجُمُوعَ بِأَمْثَالٍ وَبِدُونِ مَثَلٍ لَمْ يَكُنْ يَكَلِّمُهُمْ <sup>٣٥</sup> لَكِي يَتِمَّ مَا قِيلَ بِالنَّبِيِّ الْقَائِلِ: «سَأَفْجِحُ بِأَمْثَالٍ فَمِي وَأَنْطِقُ بِمَكْتُومَاتٍ مُنْذُ تَأْسِيسِ الْعَالَمِ».

#### تفسير مثل القمح والزوان

<sup>٣٦</sup> حِينَئِذٍ صَرَفَ يَسُوعُ الْجُمُوعَ وَجَاءَ

away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. <sup>37</sup>He answered and said unto them, He that soweth the good seed is the Son of man; <sup>38</sup>The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; <sup>39</sup>The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. <sup>40</sup>As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. <sup>41</sup>The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; <sup>42</sup>And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. <sup>43</sup>Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

إِلَى الْبَيْتِ. فَتَقَدَّمَ إِلَيْهِ تَلَامِيذُهُ قَائِلِينَ: «فَسِّرْ لَنَا مِثْلَ زَوَانِ الْحَقْلِ». <sup>٣٧</sup> فَاجَابَ وَقَالَ لَهُمْ: «الزَّرَاعُ الزَّرْعُ الْجَيِّدُ هُوَ ابْنُ الْإِنْسَانِ. <sup>٣٨</sup> وَالْحَقْلُ هُوَ الْعَالَمُ. وَالزَّرْعُ الْجَيِّدُ هُوَ بَنُو الْمَلَكُوتِ. وَالزَّوَانُ هُوَ بَنُو الشَّرِّيرِ. <sup>٣٩</sup> وَالْعَدُوُّ الَّذِي زَرَعَهُ هُوَ إِبْلِيسُ. وَالْحَصَادُ هُوَ انْقِضَاءُ الْعَالَمِ. وَالْحَصَادُونَ هُمُ الْمَلَائِكَةُ. <sup>٤٠</sup> فَكَمَا يَجْمَعُ الزَّوَانُ وَيُحْرَقُ بِالنَّارِ هَكَذَا يَكُونُ فِي انْقِضَاءِ هَذَا الْعَالَمِ: <sup>٤١</sup> يُرْسِلُ ابْنُ الْإِنْسَانِ مَلَائِكَتَهُ فَيَجْمَعُونَ مِنْ مَلَكُوتِهِ جَمِيعَ الْمَعَاتِرِ وَقَاعِلِي الْأِثْمِ <sup>٤٢</sup> وَيَطْرَحُونَهُمْ فِي آتُونِ النَّارِ. هُنَاكَ يَكُونُ الْبُكَاءُ وَصَرِيرُ الْأَسْنَانِ. <sup>٤٣</sup> حَيْثُ يَضِيءُ الْأَبْرَارُ كَالشَّمْسِ فِي مَلَكُوتِ أَبِيهِمْ. مَنْ لَهُ أُذَانٌ لِلسَّمْعِ فَلْيَسْمَعْ».

#### Parable of the Treasure and the Pearl

<sup>44</sup>Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

<sup>45</sup>Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: <sup>46</sup>Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

#### مثل الكنز ومثل اللؤلؤة

«<sup>٤٤</sup> أَيْضاً يُشْبِهُ مَلَكُوتُ السَّمَاوَاتِ كَنْزاً مَخْفِيًّا فِي حَقْلٍ وَجَدَهُ إِنْسَانٌ فَأَخْفَاهُ. وَمِنْ فَرَحِهِ مَضَى وَبَاعَ كُلَّ مَا كَانَ لَهُ وَاشْتَرَى ذَلِكَ الْحَقْلَ. <sup>٤٥</sup> أَيْضاً يُشْبِهُ مَلَكُوتُ السَّمَاوَاتِ إِنْسَانًا تَاجِرًا يَطْلُبُ لِأَلَى حَسَنَةً <sup>٤٦</sup> فَلَمَّا وَجَدَ لَوْلُؤَةً وَاحِدَةً كَثِيرَةَ الثَّمَنِ مَضَى وَبَاعَ كُلَّ مَا كَانَ لَهُ وَاشْتَرَاهَا».

#### Parable of the Net

<sup>47</sup>Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: <sup>48</sup>Which, when it was full, they drew to shore, and sat down, and gathered

#### مثل الشبكة

«<sup>٤٧</sup> أَيْضاً يُشْبِهُ مَلَكُوتُ السَّمَاوَاتِ شَبَكَةً مَطْرُوحَةً فِي الْبَحْرِ وَجَامِعَةً مِنْ كُلِّ نَوْعٍ. <sup>٤٨</sup> فَلَمَّا أَمْتَلَتْ أُصْعَدُوهَا عَلَى الشَّاطِئِ».

the good into vessels, but cast the bad away.<sup>49</sup> So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,<sup>50</sup> And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.<sup>51</sup> Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.<sup>52</sup> Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

<sup>53</sup> And it came to pass, that when Jesus had finished these parables, he departed thence.<sup>54</sup> And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?<sup>55</sup> Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?<sup>56</sup> And his sisters, are they not all with us? Whence then hath this man all these things?<sup>57</sup> And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.<sup>58</sup> And he did not many mighty works there because of their unbelief.

وَجَلَسُوا وَجَمَعُوا الْجِيَادَ إِلَى أُوْعِيَّةٍ وَأَمَّا  
الْأَرْدِيَاءُ فَطَرَحُوهَا خَارِجًا.<sup>٤٩</sup> هَكَذَا يَكُونُ  
فِي انْقِضَاءِ الْعَالَمِ: يَخْرُجُ الْمَلَائِكَةُ  
وَيَفْرِزُونَ الْأَشْرَارَ مِنْ بَيْنِ الْأَبْرَارِ  
وَيَطْرَحُونَهُمْ فِي آتُونِ النَّارِ. هُنَاكَ يَكُونُ  
النَّبْكَاءُ وَصْرِيرُ الْأَسْنَانِ.

<sup>٥١</sup> قَالَ لَهُمْ يَسُوعُ: «أَفَهَمْتُمْ هَذَا كُلَّهُ؟»  
فَقَالُوا: «نَعَمْ يَا سَيِّدُ». <sup>٥٢</sup> فَقَالَ لَهُمْ: «مِنْ  
أَجْلِ ذَلِكَ كُلِّ كَاتِبٍ مُتَعَلِّمٍ فِي مَلَكُوتِ  
السَّمَاوَاتِ يُشْبِهُ رَجُلًا رَبَّ بَيْتٍ يُخْرِجُ مِنْ  
كَنْزِهِ جُدُدًا وَعَقَّاءَ». <sup>٥٣</sup> وَلَمَّا أَكْمَلَ يَسُوعُ  
هَذِهِ الْأَمْثَالَ انْتَقَلَ مِنْ هُنَاكَ.

<sup>٥٤</sup> وَلَمَّا جَاءَ إِلَى وَطَنِهِ كَانَ يَعْلَمُهُمْ فِي  
مَجْمَعِهِمْ حَتَّى بُهِتُوا وَقَالُوا: «مِنْ أَيْنَ لِهَذَا  
هَذِهِ الْحِكْمَةُ وَالْقَوَاتِ؟» <sup>٥٥</sup> «أَلَيْسَ هَذَا ابْنُ  
النَّجَّارِ؟ أَلَيْسَتْ أُمُّهُ تُدْعَى مَرْيَمَ وَإِخْوَتُهُ  
يَعْقُوبَ وَيُوسِيَّ وَسِمْعَانَ وَيَهُوذَا؟»  
<sup>٥٦</sup> «أَلَيْسَتْ أَخْوَاتُهُ جَمِيعُهُنَّ عِنْدَنَا؟ فَمِنْ  
أَيْنَ لِهَذَا هَذِهِ كُلُّهَا؟» <sup>٥٧</sup> فَكَانُوا يَعْثُرُونَ بِهِ.  
وَأَمَّا يَسُوعُ فَقَالَ لَهُمْ: «لَيْسَ نَبِيٌّ بِلا كَرَامَةٍ  
إِلَّا فِي وَطَنِهِ وَفِي بَيْتِهِ». <sup>٥٨</sup> وَلَمْ يَصْنَعْ هُنَاكَ  
قَوَاتٍ كَثِيرَةً لِعَدَمِ إِيْمَانِهِمْ.

### Death of John the Baptist

مقتل يوحنا المعمدان

**14** <sup>1</sup>At that time Herod the tetrarch heard of the fame of Jesus,<sup>2</sup> And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore

**١٤** فِي ذَلِكَ الْوَقْتِ سَمِعَ  
هِيرُودُسُ رَئِيسُ الرَّبْعِ خَيْرَ  
يَسُوعَ فَقَالَ لِغُلَامَانِهِ: «هَذَا هُوَ يُوحَنَّا



mighty works do shew forth themselves in him.

<sup>3</sup>For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. <sup>4</sup>For John said unto him, It is not lawful for thee to have her. <sup>5</sup>And when he would have put him to death, he feared the multitude, because they counted him as a prophet. <sup>6</sup>But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. <sup>7</sup>Whereupon he promised with an oath to give her whatsoever she would ask. <sup>8</sup>And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. <sup>9</sup>And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. <sup>10</sup>And he sent, and beheaded John in the prison. <sup>11</sup>And his head was brought in a charger, and given to the damsel: and she brought it to her mother. <sup>12</sup>And his disciples came, and took up the body, and buried it, and went and told Jesus.

<sup>13</sup>When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

### Jesus Feeds the Five Thousand

<sup>14</sup>And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. <sup>15</sup>And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the

الْمَعْمَدَانِ قَدْ قَامَ مِنَ الْأَمْوَاتِ وَلِذَلِكَ تُعْمَلُ بِهِ الْقَوَاتُ».

<sup>٣</sup>فَإِنْ هِيرُودُسَ كَانَ قَدْ أَمْسَكَ يُوْحَنَّا وَأَوْثَقَهُ وَطَرَحَهُ فِي سِجْنٍ مِنْ أَجْلِ هِيرُودِيَّا امْرَأَةِ فِيلِبُّسَ أَخِيهِ لِأَنَّ يُوْحَنَّا كَانَ يَقُولُ لَهُ: «لَا يَحِلُّ أَنْ تَكُونَ لَكَ». ° وَلَمَّا أَرَادَ أَنْ يَقْتُلَهُ خَافَ مِنَ الشَّعْبِ لِأَنَّهُ كَانَ عِنْدَهُمْ مِثْلَ نَبِيِّ. ٦ ثُمَّ لَمَّا صَارَ مَوْلِدُ هِيرُودُسَ رَقِصَتِ ابْنَةُ هِيرُودِيَّا فِي الْوَسْطِ فَسَرَّتْ هِيرُودُسَ. ٧ مِنْ ثُمَّ وَعَدَ بِقَسَمٍ أَنَّهُ مَهْمَا طَلَبَتْ يُعْطِيهَا. ٨ فَبَيَّي إِذْ كَانَتْ قَدْ تَلَقَّنَتْ مِنْ أُمَّهَا قَالَتْ: «أَعْطِنِي هَهُنَا عَلَى طَبَقِ رَأْسِ يُوْحَنَّا الْمَعْمَدَانِ». ٩ فَاعْتَمَّ الْمَلِكُ. وَلَكِنْ مِنْ أَجْلِ الْأَقْسَامِ وَالْمُتَكَيِّنِينَ مَعَهُ أَمَرَ أَنْ يُعْطَى. ١٠ فَأَرْسَلَ وَقَطَعَ رَأْسَ يُوْحَنَّا فِي السِّجْنِ. ١١ فَأَحْضَرَ رَأْسَهُ عَلَى طَبَقٍ وَدَفَعَ إِلَى الصَّبِيَّةِ فَجَاءَتْ بِهِ إِلَى أُمَّهَا. ١٢ فَتَقَدَّمَ تَلَامِيذُهُ وَرَفَعُوا الْجَسَدَ وَدَفَنُوهُ. ثُمَّ اتَّوَأَ وَأَخْبَرُوا يَسُوعَ. ١٣ فَلَمَّا سَمِعَ يَسُوعَ أَصْرَفَ مِنْ هُنَاكَ فِي سَفِينَةٍ إِلَى مَوْضِعٍ خَلَاءٍ مُتَفَرِّدًا. فَسَمِعَ الْجُمُوعُ وَتَبِعُوهُ مُشَاءً مِنَ الْمُدُنِ.

### يسوع يطعم الخمسة آلاف

<sup>١٤</sup>فَلَمَّا خَرَجَ يَسُوعُ أَبْصَرَ جَمْعًا كَثِيرًا فَتَحَنَّنَ عَلَيْهِمْ وَشَفَى مَرْضَاهُمْ. ١٥ وَلَمَّا صَارَ الْمَسَاءُ تَقَدَّمَ إِلَيْهِ تَلَامِيذُهُ قَائِلِينَ: «الْمَوْضِعُ خَلَاءٌ وَالْوَقْتُ قَدْ مَضَى. أَصْرِفِ الْجُمُوعَ لِكَيْ يَمْضُوا إِلَى الْقَرَى وَيَبْتَاعُوا

villages, and buy themselves victuals.  
<sup>16</sup>But Jesus said unto them, They need not depart; give ye them to eat.  
<sup>17</sup>And they say unto him, We have here but five loaves, and two fishes.  
<sup>18</sup>He said, Bring them hither to me.  
<sup>19</sup>And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.  
<sup>20</sup>And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.  
<sup>21</sup>And they that had eaten were about five thousand men, beside women and children.

لَهُمْ طَعَامًا. <sup>١٦</sup> فَقَالَ لَهُمْ يَسُوعُ: «لَا حَاجَةَ لَهُمْ أَنْ يَمْضُوا. أَعْطُوهُمْ أَنْتُمْ لِيَأْكُلُوا». <sup>١٧</sup> فَقَالُوا لَهُ: «لَيْسَ عِنْدَنَا هَهُنَا إِلَّا خَمْسَةُ أَرْغَفَةٍ وَسَمَكَتَانِ». <sup>١٨</sup> فَقَالَ: «اتُّوْنِي بِهَا إِلَى هُنَا». <sup>١٩</sup> فَأَمَرَ الْجُمُوعَ أَنْ يَتَّكِبُوا عَلَى الْعُشْبِ ثُمَّ أَخَذَ الْأَرْغَفَةَ الْخَمْسَةَ وَالسَّمَكَيْنِ وَرَفَعَ نَظْرَهُ نَحْوَ السَّمَاءِ وَبَارَكَ وَكَسَرَ وَأَعْطَى الْأَرْغَفَةَ لِلتَّلَامِيذِ وَالتَّلَامِيذُ لِلْجُمُوعِ. <sup>٢٠</sup> فَأَكَلَ الْجَمِيعُ وَشَبِعُوا. ثُمَّ رَفَعُوا مَا فَضَلَ مِنَ الْكَسْرِ: اثْنَتَيْ عَشْرَةَ قَفَّةً مَمْلُوءَةً. <sup>٢١</sup> وَالْأَكْلُونَ كَانُوا نَحْوَ خَمْسَةِ آلَافِ رَجُلٍ مَا عَدَا النِّسَاءَ وَالْأَوْلَادَ.

### Jesus Walks on the Water

<sup>22</sup>And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.  
<sup>23</sup>And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.  
<sup>24</sup>But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.  
<sup>25</sup>And in the fourth watch of the night Jesus went unto them, walking on the sea.  
<sup>26</sup>And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.  
<sup>27</sup>But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.  
<sup>28</sup>And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.  
<sup>29</sup>And

يسوع يمشي على الماء  
<sup>٢٢</sup> وَلِلْوَقْتِ أُلْزِمَ يَسُوعُ تَلَامِيذَهُ أَنْ يَدْخُلُوا السَّفِينَةَ وَيَسْبِقُوهُ إِلَى الْعَبْرِ حَتَّى يَصْرِفَ الْجُمُوعَ. <sup>٢٣</sup> وَبَعْدَ مَا صَرَفَ الْجُمُوعَ صَعَدَ إِلَى الْجَبَلِ مُتَفَرِّدًا لِيُصَلِّيَ. وَلَمَّا صَارَ الْمَسَاءُ كَانَ هُنَاكَ وَحْدَهُ. <sup>٢٤</sup> وَأَمَّا السَّفِينَةُ فَكَانَتْ قَدْ صَارَتْ فِي وَسْطِ الْبَحْرِ مُعَذِّبَةً مِنَ الْأَمْوَاجِ. لِأَنَّ الرِّيحَ كَانَتْ مُضَادَّةً. <sup>٢٥</sup> وَفِي الْهَزِيعِ الرَّابِعِ مِنَ اللَّيْلِ مَضَى إِلَيْهِمْ يَسُوعُ مَاشِيًا عَلَى الْبَحْرِ. <sup>٢٦</sup> فَلَمَّا أَبْصَرَهُ التَّلَامِيذُ مَاشِيًا عَلَى الْبَحْرِ أَضْطَرَبُوا قَائِلِينَ: «إِنَّهُ خَيَالٌ». وَمِنَ الْخَوْفِ صَرَخُوا! <sup>٢٧</sup> فَلِلْوَقْتِ كَلَّمَهُمْ يَسُوعُ قَائِلًا: «تَشَجَّعُوا! أَنَا هُوَ. لَا تَخَافُوا». <sup>٢٨</sup> فَجَابَهُ بُطْرُسُ وَقَالَ: «يَا سَيِّدُ إِنْ كُنْتَ أَنْتَ هُوَ

he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.<sup>30</sup> But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.<sup>31</sup> And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? <sup>32</sup>And when they were come into the ship, the wind ceased.<sup>33</sup> Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

<sup>34</sup>And when they were gone over, they came into the land of Gennesaret.<sup>35</sup> And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; <sup>36</sup>And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

فَمَرْنِي أَنْ آتِي إِلَيْكَ عَلَى الْمَاءِ.<sup>٢٩</sup> فَقَالَ: «تَعَالَ». فَتَزَلَّ بِطَرْسٍ مِنَ السَّفِينَةِ وَمَشَى عَلَى الْمَاءِ لِيَأْتِيَ إِلَى يَسُوعَ.<sup>٣٠</sup> وَلَكِنْ لَمَّا رَأَى الرِّيحَ شَدِيدَةً خَافَ. وَإِذْ أَبْتَدَأَ يَعْرِقُ صَرَخَ قَائِلًا: «يَا رَبُّ نَجِّنِي». <sup>٣١</sup>فَفِي الْحَالِ مَدَّ يَسُوعُ يَدَهُ وَأَمْسَكَ بِهِ وَقَالَ لَهُ: «يَا قَلِيلَ الْإِيمَانِ لِمَاذَا شَكَّكَتَ؟» <sup>٣٢</sup>وَلَمَّا دَخَلَ السَّفِينَةَ سَكَتَتِ الرِّيحُ.<sup>٣٣</sup> وَالَّذِينَ فِي السَّفِينَةِ جَاءُوا وَسَجَدُوا لَهُ قَائِلِينَ: «بِالْحَقِيقَةِ أَنْتَ ابْنُ اللَّهِ!».

<sup>٣٤</sup>فَلَمَّا عَبَرُوا جَاءُوا إِلَى أَرْضِ جَيْسَارَتَ <sup>٣٥</sup>فَعَرَفَهُ رِجَالُ ذَلِكَ الْمَكَانِ. فَأَرْسَلُوا إِلَى جَمِيعِ تِلْكَ الْكُورَةِ الْمُحِيطَةِ وَأَحْضَرُوا إِلَيْهِ جَمِيعَ الْمَرْضَى <sup>٣٦</sup>وَطَلَبُوا إِلَيْهِ أَنْ يَلْمِسُوا هُدْبَ ثَوْبِهِ فَقَطَّ. فَجَمِيعُ الَّذِينَ لَمَسُوهُ نَالُوا الشِّفَاءَ.

### Traditions and God's Commands

**15** <sup>1</sup>Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, <sup>2</sup>Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.<sup>3</sup> But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? <sup>4</sup>For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.<sup>5</sup> But ye say, Whosoever shall say to his father or his mother, It is a gift, by

وصايا الله فوق تقاليد البشر

**١٥** <sup>١</sup>حِينَئِذٍ جَاءَ إِلَى يَسُوعَ كَتَبَةٌ وَفَرِيسِيُّونَ الَّذِينَ مِنْ أُورُشَلِيمَ قَائِلِينَ: <sup>٢</sup>«لِمَاذَا يَتَعَدَّى تَلَامِيذُكَ تَقْلِيدَ الشُّيُوخِ فَإِنَّهُمْ لَا يَغْسِلُونَ أَيْدِيَهُمْ حِينَمَا يَأْكُلُونَ خُبْزًا؟» <sup>٣</sup>فَأَجَابَ وَقَالَ لَهُمْ: «وَأَنْتُمْ أَيْضًا لِمَاذَا تَتَعَدَوْنَ وَصِيَّةَ اللَّهِ بِسَبَبِ تَقْلِيدِكُمْ؟ فَإِنَّ اللَّهَ أَوْصَى قَائِلًا: أَكْرِمِ أَبَاكَ وَأُمَّكَ وَمَنْ يَشْتُمُ أَبًا أَوْ أُمًَّ فَلْيَمُتْ مَوْتًا. <sup>٥</sup>وَأَمَّا أَنْتُمْ فَتَقُولُونَ: مَنْ قَالَ لِأَبِيهِ أَوْ أُمِّهِ: قُرْبَانٌ هُوَ الَّذِي تَنْتَفِعُ بِهِ مِنِّي. فَلَا

whatsoever thou mightest be profited by me; <sup>6</sup>And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. <sup>7</sup>Ye hypocrites, well did Esaias prophesy of you, saying, <sup>8</sup>This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. <sup>9</sup>But in vain they do worship me, teaching for doctrines the commandments of men.

### What makes Man Unclean

<sup>10</sup>And he called the multitude, and said unto them, Hear, and understand: <sup>11</sup>Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. <sup>12</sup>Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? <sup>13</sup>But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. <sup>14</sup>Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. <sup>15</sup>Then answered Peter and said unto him, Declare unto us this parable. <sup>16</sup>And Jesus said, Are ye also yet without understanding? <sup>17</sup>Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? <sup>18</sup>But those things which proceed out of the mouth come forth from the heart; and they defile the man. <sup>19</sup>For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: <sup>20</sup>These are the things which defile a man: but to eat with unwashen hands defileth not a man.

يُكْرِمُ أَبَاهُ أَوْ أُمَّهُ. <sup>٦</sup> فَقَدْ أَبْطَلْتُمْ وَصِيَّةَ اللَّهِ بِسَبَبِ تَقْلِيدِكُمْ! <sup>٧</sup> يَا مُرَاؤُونَ! حَسَنًا تَتَّبَعُوا عَنَّا إِشْعِيَاءَ قَائِلًا: <sup>٨</sup> يَقْتَرِبُ إِلَيَّ هَذَا الشَّعْبُ بِفَمِهِ وَيُكْرِمُونِي بِشَفْتِيهِ وَأَمَّا قَلْبُهُ فَمُنْتَبِعِدْ عَنِّي بَعِيدًا. <sup>٩</sup> وَبَاطِلًا يَعْبُدُونَنِي وَهُمْ يُعَلِّمُونَ تَعَالِيمَ هِيَ وَصَايَا النَّاسِ.

### ما ينجس الإنسان

<sup>١٠</sup> ثُمَّ دَعَا الْجَمْعَ وَقَالَ لَهُمْ: «اسْمَعُوا وَأَفْهَمُوا. <sup>١١</sup> أَلَيْسَ مَا يَدْخُلُ الْفَمَ يُنَجِّسُ الْإِنْسَانَ بَلْ مَا يَخْرُجُ مِنَ الْفَمِ هَذَا يُنَجِّسُ الْإِنْسَانَ». <sup>١٢</sup> حِينَئِذٍ تَقَدَّمَ تَلَامِيذُهُ وَقَالُوا لَهُ: «أَتَعْلَمُ أَنَّ الْفَرِيسِيِّينَ لَمَّا سَمِعُوا الْقَوْلَ نَفَرُوا؟» <sup>١٣</sup> فَأَجَابَ وَقَالَ: «كُلُّ غَرْسٍ لَمْ يَغْرِسْهُ أَبِي السَّمَاوِيِّ يُقْلَعُ. <sup>١٤</sup> أُنْرِكُوهُمْ. هُمْ عُمَيَّانَ قَادَةٌ عُمَيَّانَ. وَإِنْ كَانَ أَعْمَى يَقْرُدُ أَعْمَى يَسْقُطَانِ كِلَاهُمَا فِي حُفْرَةٍ». <sup>١٥</sup> فَأَجَابَ بُطْرُسُ وَقَالَ لَهُ: «فَسِّرْ لَنَا هَذَا الْمَثَلَ». <sup>١٦</sup> فَقَالَ يَسُوعُ: «هَلْ أَنْتُمْ أَيْضًا حَتَّى الْآنَ غَيْرُ فَاهِمِينَ؟ <sup>١٧</sup> أَلَا تَفْهَمُونَ بَعْدُ أَنَّ كُلَّ مَا يَدْخُلُ الْفَمَ يَمْضِي إِلَى الْجَوْفِ وَيَنْدَفِعُ إِلَى الْمَخْرَجِ <sup>١٨</sup> وَأَمَّا مَا يَخْرُجُ مِنَ الْفَمِ فَمِنَ الْقَلْبِ يَصْدُرُ وَذَلِكَ يُنَجِّسُ الْإِنْسَانَ <sup>١٩</sup> الْآنَ مِنَ الْقَلْبِ تَخْرُجُ أَفْكَارٌ شَرِّيرَةٌ: قَتْلُ زَوْجٍ فَسْقٌ سَرِيقَةٌ شَهَادَةٌ زُورٌ تَجْدِيفٌ. <sup>٢٠</sup> هَذِهِ هِيَ الَّتِي تُنَجِّسُ الْإِنْسَانَ. وَأَمَّا الْأَكْلُ بِأَيْدٍ غَيْرِ مَعْسُولَةٍ فَلَا يُنَجِّسُ الْإِنْسَانَ».

## Faith of the Canaanite Woman

## إيمان المرأة الكنعانية

<sup>21</sup>Then Jesus went thence, and departed into the coasts of Tyre and Sidon. <sup>22</sup>And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. <sup>23</sup>But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. <sup>24</sup>But he answered and said, I am not sent but unto the lost sheep of the house of Israel. <sup>25</sup>Then came she and worshipped him, saying, Lord, help me. <sup>26</sup>But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. <sup>27</sup>And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. <sup>28</sup>Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

<sup>٢١</sup>ثُمَّ خَرَجَ يَسُوعُ مِنْ هُنَاكَ وَأَنْصَرَفَ إِلَى نَوَاحِي صُورَ وَصَيْدَا. <sup>٢٢</sup>وَإِذَا امْرَأَةٌ كَنْعَانِيَّةٌ خَارِجَةٌ مِنْ تِلْكَ التُّحُومِ صَرَخَتْ إِلَيْهِ قَائِلَةً: «أَرْحَمْنِي يَا سَيِّدَ يَا ابْنَ دَاوُدَ. ابْنَتِي مَجْتُونَةٌ جِدًّا». <sup>٢٣</sup>فَلَمْ يُجِبْهَا بِكَلِمَةٍ. فَتَقَدَّمَ تَلَامِيذُهُ وَطَلَبُوا إِلَيْهِ قَائِلِينَ: «أَصْرِفْهَا لِأَنَّهَا تَصِيحُ وَرَاءَنَا!» <sup>٢٤</sup>فَأَجَابَ وَقَالَ: «لَمْ أُرْسَلْ إِلَّا إِلَى خِرَافِ بَيْتِ إِسْرَائِيلِ أَلْضَّالَّةِ». <sup>٢٥</sup>فَأَتَتْ وَسَجَدَتْ لَهُ قَائِلَةً: «يَا سَيِّدَ أَعْنِي!» <sup>٢٦</sup>فَأَجَابَ وَقَالَ: «لَيْسَ حَسَنًا أَنْ يُؤْخَذَ خَبْزُ الْبَنِينَ وَيُطْرَحَ لِلْكَلابِ». <sup>٢٧</sup>فَقَالَتْ: «نَعَمْ يَا سَيِّدَ. وَالْكَلابُ أَيْضًا تَأْكُلُ مِنَ الْفَتَاتِ الَّذِي يَسْقُطُ مِنْ مَائِدَةِ أَرْبَابِهَا». <sup>٢٨</sup>حِينَئِذٍ أَجَابَ يَسُوعُ وَقَالَ لَهَا: «يَا امْرَأَةٌ عَظِيمٌ إِيمَانُكَ! لِيَكُنْ لَكَ كَمَا تُرِيدِينَ». فَسُفِّتِ ابْنَتُهَا مِنْ تِلْكَ السَّاعَةِ.

## Jesus Heals Many in Galilee

## يسوع يشفي الكثيرين في الجليل

<sup>29</sup>And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. <sup>30</sup>And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: <sup>31</sup>Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

<sup>٢٩</sup>ثُمَّ أَتَقَلَّ يَسُوعُ مِنْ هُنَاكَ وَجَاءَ إِلَى جَانِبِ بَحْرِ الْجَلِيلِ وَصَعِدَ إِلَى الْجَبَلِ وَجَلَسَ هُنَاكَ. <sup>٣٠</sup>فَجَاءَ إِلَيْهِ جُمُوعٌ كَثِيرَةٌ مَعَهُمْ عَرَجٌ وَعَعْمَى وَخُرْسٌ وَشُلٌّ وَآخَرُونَ كَثِيرُونَ وَطَرَحُوهُمْ عِنْدَ قَدَمِي يَسُوعَ. فَشَفَاهُمْ <sup>٣١</sup>حَتَّى تَعَجَّبَ الْجُمُوعُ إِذْ رَأَوْا الْخُرْسَ يَتَكَلَّمُونَ وَالشُّلَّ يَمْشُونَ وَالْعَرَجَ يَمْشُونَ وَالْعَعْمَى يُبْصِرُونَ. وَمَجَدُّوا إِلَهُ إِسْرَائِيلَ.

### Jesus Feeds the Four Thousand

<sup>32</sup>Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

<sup>33</sup>And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? <sup>34</sup>And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. <sup>35</sup>And he commanded the multitude to sit down on the ground. <sup>36</sup>And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

<sup>37</sup>And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

<sup>38</sup>And they that did eat were four thousand men, beside women and children. <sup>39</sup>And he sent away the multitude, and took ship, and came into the coasts of Magdala.

### يسوع يطعم أربعة آلاف

<sup>٣٢</sup> وَأَمَّا يَسُوعُ فَدَعَا تَلَامِيذَهُ وَقَالَ: «إِنِّي أَشْفِقُ عَلَى الْجَمْعِ لِأَنَّ الْآنَ لَهُمْ ثَلَاثَةَ أَيَّامٍ يُمْكِنُونَ مَعِيَ وَلَيْسَ لَهُمْ مَا يَأْكُلُونَ. وَلَسْتُ أُرِيدُ أَنْ أَصْرِفَهُمْ صَائِمِينَ لِنَلَاءٍ يُخَوِّرُوا فِي الطَّرِيقِ». <sup>٣٣</sup> فَقَالَ لَهُ تَلَامِيذُهُ: «مِنْ أَيْنَ لَنَا فِي الْبَرِّيَّةِ خُبْزٌ بِهَذَا الْمَقْدَارِ حَتَّى يُشْبِعَ جَمْعًا هَذَا عَدَدُهُ؟» <sup>٣٤</sup> فَقَالَ لَهُمْ يَسُوعُ: «كَمْ عِنْدَكُمْ مِنَ الْخُبْزِ؟» فَقَالُوا: «سَبْعَةٌ وَقَلِيلٌ مِنْ صِغَارِ السَّمَكِ». <sup>٣٥</sup> فَأَمَرَ الْجُمُوعَ أَنْ يَتَكُتُوا عَلَى الْأَرْضِ <sup>٣٦</sup> وَأَخَذَ السَّبْعَ خُبْزَاتِ وَالسَّمَكِ وَشَكَرَ وَكَسَرَ وَأَعْطَى تَلَامِيذَهُ وَالتَّلَامِيذُ أَعْطَوْا الْجَمْعَ. <sup>٣٧</sup> فَأَكَلَ الْجَمِيعُ وَشَبِعُوا. ثُمَّ رَفَعُوا مَا فَضَلَ مِنَ الْكَسْرِ سَبْعَةَ سِلَالٍ مَمْلُوءَةٍ <sup>٣٨</sup> وَالْأَكْلُونَ كَانُوا أَرْبَعَةَ أَلْفِ رَجُلٍ مَا عَدَا النِّسَاءَ وَالْأَوْلَادَ. <sup>٣٩</sup> ثُمَّ صَرَفَ الْجُمُوعَ وَصَعِدَ إِلَى السَّفِينَةِ وَجَاءَ إِلَى ثُخُومِ مَجْدَل.

### The Pharisees Demand a Sign

**16** <sup>1</sup>The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. <sup>2</sup>He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. <sup>3</sup>And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the

### الفريسيون يطلبون آية

**١٦** <sup>١</sup> وَجَاءَ إِلَيْهِ الْفَرِيسِيُّونَ وَالصَّادُوقِيُّونَ لِيُجَرِّبُوهُ فَسَأَلُوهُ أَنْ يُرِيَهُمْ آيَةً مِنَ السَّمَاءِ. <sup>٢</sup> فَأَجَابَ وَقَالَ لَهُمْ: «إِذَا كَانَ الْمَسَاءُ قُلْتُمْ: صَحْوٌ لِأَنَّ السَّمَاءَ مُحْمَرَةٌ. <sup>٣</sup> وَفِي الصَّبَاحِ: الْيَوْمَ شِتَاءٌ لِأَنَّ السَّمَاءَ مُحْمَرَةٌ بِعُبُوسَةٍ. يَا مُرَاؤُونَ! تَعْرِفُونَ أَنْ تُمَيِّزُوا وَجْهَ السَّمَاءِ وَأَمَّا عِلْمَاتُ الْأَزْمِنَةِ فَلَا تَسْتَطِيعُونَ! <sup>٤</sup> جِيلٌ

times? <sup>4</sup>A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

### The Yeast of the Pharisees and Sadducees

<sup>5</sup>And when his disciples were come to the other side, they had forgotten to take bread. <sup>6</sup>Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. <sup>7</sup>And they reasoned among themselves, saying, It is because we have taken no bread. <sup>8</sup>Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? <sup>9</sup>Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? <sup>10</sup>Neither the seven loaves of the four thousand, and how many baskets ye took up? <sup>11</sup>How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? <sup>12</sup>Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

### Peter's Confession of Christ

<sup>13</sup>When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? <sup>14</sup>And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. <sup>15</sup>He saith unto them, But whom say ye that I am? <sup>16</sup>And Simon Peter

شَرِيرٌ فَاسِقٌ يَلْتَمِسُ آيَةً وَلَا تُعْطَى لَهُ آيَةٌ إِلَّا آيَةُ يُونَانَ النَّبِيِّ». ثُمَّ تَرَكَهُمْ وَمَضَى.

### خمير الفريسيين والصدوقيين

<sup>٥</sup>وَلَمَّا جَاءَ تَلَامِيذُهُ إِلَى الْعَبْرِ نَسُوا أَنْ يَأْخُذُوا خُبْزًا. <sup>٦</sup>وَقَالَ لَهُمْ يَسُوعُ: «انظُرُوا وَتَحَرَّزُوا مِنْ خَمِيرِ الْفَرِيسِيِّينَ وَالصَّدُوقِيِّينَ». <sup>٧</sup>فَفَكَّرُوا فِي أَنْفُسِهِمْ قَاتِلِينَ: «إِنَّا لَمْ نَأْخُذْ خُبْزًا». <sup>٨</sup>فَعَلِمَ يَسُوعُ وَقَالَ لَهُمْ: «لِمَاذَا تُفَكِّرُونَ فِي أَنْفُسِكُمْ يَا قَلِيلِي الْإِيمَانِ أَنْتُمْ لَمْ تَأْخُذُوا خُبْزًا؟ أَلَمْ تَذْكُرُوا حَتَّى الْآنَ لَا تَفْهَمُونَ وَلَا تَذْكُرُونَ خَمْسَ خُبْزَاتِ الْخَمْسَةِ الْأَلْفِ وَكَمْ فُقَّةً أَخَذْتُمْ <sup>٩</sup>وَلَا سَبْعَ خُبْزَاتِ الْأَرْبَعَةِ الْأَلْفِ وَكَمْ سَلًا أَخَذْتُمْ؟ <sup>١٠</sup>كَيْفَ لَا تَفْهَمُونَ أَيُّ لَيْسَ عَنِ الْخُبْزِ قُلْتُ لَكُمْ أَنْ تَتَحَرَّزُوا مِنْ خَمِيرِ الْفَرِيسِيِّينَ وَالصَّدُوقِيِّينَ؟» <sup>١١</sup>حِينَئِذٍ فَهَمُّوا أَنَّهُ لَمْ يَقُلْ أَنْ يَتَحَرَّزُوا مِنْ خَمِيرِ الْخُبْزِ بَلْ مِنْ تَعْلِيمِ الْفَرِيسِيِّينَ وَالصَّدُوقِيِّينَ.

### اعتراف بطرس بالمسيح

<sup>١٣</sup>وَلَمَّا جَاءَ يَسُوعُ إِلَى نَوَاحِي قَيْصَرِيَّةِ فِيلِبُّسَ سَأَلَ تَلَامِيذَهُ قَائِلًا: «مَنْ يَقُولُ النَّاسُ إِنِّي أَنَا ابْنُ الْإِنْسَانِ؟» <sup>١٤</sup>فَقَالُوا: «قَوْمٌ يُوحَنَّا الْمَعْمَدَانَ وَآخَرُونَ إِيلِيَّا وَآخَرُونَ إِرْمِيَا أَوْ وَاحِدٌ مِنَ الْأَنْبِيَاءِ». <sup>١٥</sup>قَالَ لَهُمْ: «وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي أَنَا؟» <sup>١٦</sup>فَأَجَابَ سَمْعَانَ بَطْرُسُ

answered and said, Thou art the Christ, the Son of the living God. <sup>17</sup>And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. <sup>18</sup>And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. <sup>19</sup>And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. <sup>20</sup>Then charged he his disciples that they should tell no man that he was Jesus the Christ.

وَقَالَ: «أَنْتَ هُوَ الْمَسِيحُ ابْنُ اللَّهِ الْحَيِّ». <sup>١٧</sup> فَأَجَابَ يَسُوعُ وَقَالَ لَهُ: «طُوبَى لَكَ يَا سَمْعَانَ بْنَ يُونَا إِنَّ لَحْمًا وَدَمًا لَمْ يُعْلِنْ لَكَ لَكِنَّ أَبِي الَّذِي فِي السَّمَاوَاتِ. <sup>١٨</sup> وَأَنَا أَقُولُ لَكَ أَيْضًا: أَنْتَ بَطْرُسُ وَعَلَى هَذِهِ الصَّخْرَةِ أُبْنِي كَنِيسَتِي وَأَبْوَابُ الْجَحِيمِ لَنْ تَقْوَى عَلَيْهَا. <sup>١٩</sup> وَأُعْطِيكَ مَفَاتِيحَ مَلَكُوتِ السَّمَاوَاتِ فَكُلُّ مَا تَرْتَبُطُهُ عَلَى الْأَرْضِ يَكُونُ مَرْبُوطًا فِي السَّمَاوَاتِ. وَكُلُّ مَا تَحُلُّهُ عَلَى الْأَرْضِ يَكُونُ مَحْلُولًا فِي السَّمَاوَاتِ». <sup>٢٠</sup> حِينَئِذٍ أَوْصَى تَلَامِيذَهُ أَنْ لَا يَقُولُوا لِأَحَدٍ إِنَّهُ يَسُوعُ الْمَسِيحُ.

### Jesus Predicts His Death

<sup>21</sup>From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. <sup>22</sup>Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. <sup>23</sup>But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

### المسيح يعلن عن موته وقيامته

<sup>٢١</sup> مِنْ ذَلِكَ الْوَقْتِ ابْتَدَأَ يَسُوعُ يُظْهِرُ لِتَلَامِيذِهِ أَنَّهُ يَنْبَغِي أَنْ يَذْهَبَ إِلَى أُورُشَلِيمَ وَيَتَأَلَّمَ كَثِيرًا مِنَ الشُّيُوخِ وَرُؤَسَاءِ الْكَهَنَةِ وَالْكَتَبَةِ وَيُقْتَلَ وَفِي الْيَوْمِ الثَّلَاثِ يَقُومُ. <sup>٢٢</sup> فَأَخَذَهُ بَطْرُسُ إِلَيْهِ وَابْتَدَأَ يَنْتَهَرُهُ قَائِلًا: «حَاشَاكَ يَا رَبُّ! لَا يَكُونُ لَكَ هَذَا!» <sup>٢٣</sup> فَالْتَفَتَ وَقَالَ لِبَطْرُسَ: «أَذْهَبْ عَنِّي يَا شَيْطَانَ. أَنْتَ مَعْتَرَةٌ لِي لِأَنَّكَ لَا تَهْتَمُّ بِمَا لِلَّهِ لَكِنَّ بِمَا لِلنَّاسِ».

### What gain if One Loses His Soul?

<sup>24</sup>Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. <sup>25</sup>For whosoever will save his life shall lose it: and whosoever will lose his

### ماذا ينتفع الإنسان إذا خسر نفسه؟

<sup>٢٤</sup> حِينَئِذٍ قَالَ يَسُوعُ لِتَلَامِيذِهِ: «إِنْ أَرَادَ أَحَدٌ أَنْ يَأْتِيَ وَرَائِي فَلْيُنْكِرْ نَفْسَهُ وَيَحْمِلْ صَلْبِيهِ وَيَتَّبِعْنِي» <sup>٢٥</sup> فَإِنْ مَنْ أَرَادَ أَنْ يَحْلُسَ نَفْسَهُ يَهْلِكُهَا وَمَنْ يَهْلِكُ نَفْسَهُ مِنْ أَجْلِي



life for my sake shall find it. <sup>26</sup>For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? <sup>27</sup>For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. <sup>28</sup>Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

### The Trasfiguration

**17** <sup>1</sup>And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, <sup>2</sup>And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. <sup>3</sup>And, behold, there appeared unto them Moses and Elias talking with him. <sup>4</sup>Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. <sup>5</sup>While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. <sup>6</sup>And when the disciples heard it, they fell on their face, and were sore afraid. <sup>7</sup>And Jesus came and touched them, and said, Arise, and be not afraid. <sup>8</sup>And when they had lifted up their eyes, they saw no man, save Jesus only.

<sup>9</sup>And as they came down from the mountain, Jesus charged them,

يَجِدُهَا. <sup>٢٦</sup>لَأَنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجَحَ  
الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟ أَوْ مَاذَا يُعْطِي  
الْإِنْسَانُ فِدَاءً عَنِ نَفْسِهِ؟ <sup>٢٧</sup>فَإِنَّ ابْنَ  
الْإِنْسَانِ سَوْفَ يَأْتِي فِي مَجْدٍ أَبِيهِ مَعَ  
مَلَائِكَتِهِ وَحَيِّثُذُ يُجَازِي كُلَّ وَاحِدٍ حَسَبَ  
عَمَلِهِ. <sup>٢٨</sup>الْحَقُّ أَقُولُ لَكُمْ إِنَّ مِنَ الْقِيَامِ  
هَهُنَا قَوْمًا لَا يَذُوقُونَ الْمَوْتَ حَتَّى يَرَوْا  
ابْنَ الْإِنْسَانِ آتِيًا فِي مَلَكُوتِهِ.

### التجلي

**١٧** <sup>١</sup>وَبَعْدَ سِتَّةِ أَيَّامٍ أَخَذَ يَسُوعُ  
بَطْرُسَ وَيَعْقُوبَ وَيُوْحَنَّا أَخَاهُ  
وَصَعَدَ بِهِمْ إِلَى جَبَلٍ عَالٍ مُتَفَرِّدِينَ.  
<sup>٢</sup>وَتَغَيَّرَتْ هَيْئَتُهُ فِدَامَهُمْ وَأَصَاءَ وَجْهَهُ  
كَالشَّمْسِ وَصَارَتْ ثِيَابُهُ بَيْضَاءَ كَالثَّوْرِ.  
<sup>٣</sup>وَإِذَا مُوسَى وَإِيلِيَّا قَدْ ظَهَرَا لَهُمْ يَتَكَلَّمَانِ  
مَعَهُ. <sup>٤</sup>فَجَعَلَ بَطْرُسُ يَقُولُ لِيَسُوعَ: «يَا  
رَبُّ جَيِّدٌ أَنْ نَكُونَ هَهُنَا! فَإِنْ شِئْتَ نَصْنَعُ  
هُنَا ثَلَاثَ مِظَالٍ. لَكَ وَاحِدَةً وَلِمُوسَى  
وَاحِدَةً وَلِإِيلِيَّا وَاحِدَةً». <sup>٥</sup>وَفِيمَا هُوَ يَتَكَلَّمُ  
إِذَا سَحَابَةٌ نَيِّرَةٌ ظَلَّلَتْهُمْ وَصَوْتُ مَنْ  
السَّحَابَةِ قَائِلًا: «هَذَا هُوَ ابْنِي الْحَبِيبُ  
الَّذِي بِهِ سُرَرْتُ. لَهُ أَسْمَعُوا». <sup>٦</sup>وَلَمَّا سَمِعَ  
التَّلَامِيذُ سَقَطُوا عَلَى وُجُوهِهِمْ وَخَافُوا  
جَدًّا. <sup>٧</sup>فَجَاءَ يَسُوعُ وَلَمَسَهُمْ وَقَالَ: «قُومُوا  
وَلَا تَخَافُوا». <sup>٨</sup>فَرَفَعُوا أَعْيُنَهُمْ وَلَمْ يَرَوْا  
أَحَدًا إِلَّا يَسُوعَ وَحْدَهُ.

<sup>٩</sup>وَفِيمَا هُمْ نَازِلُونَ مِنَ الْجَبَلِ أَوْصَاهُمْ

saying, Tell the vision to no man, until the Son of man be risen again from the dead. <sup>10</sup>And his disciples asked him, saying, Why then say the scribes that Elias must first come? <sup>11</sup>And Jesus answered and said unto them, Elias truly shall first come, and restore all things. <sup>12</sup>But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. <sup>13</sup>Then the disciples understood that he spake unto them of John the Baptist.

### Healing a Boy With a Demon

<sup>14</sup>And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, <sup>15</sup>Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. <sup>16</sup>And I brought him to thy disciples, and they could not cure him. <sup>17</sup>Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. <sup>18</sup>And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. <sup>19</sup>Then came the disciples to Jesus apart, and said, Why could not we cast him out? <sup>20</sup>And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. <sup>21</sup>Howbeit this kind goeth not out but by prayer and fasting.

يَسُوعُ قَائِلًا: «لَا تُعَلِّمُوا أَحَدًا بِمَا رَأَيْتُمْ حَتَّى يَقُومَ ابْنُ الْإِنْسَانِ مِنَ الْأَمْوَاتِ». <sup>١٠</sup> وَسَأَلَهُ تَلَامِيذُهُ قَائِلِينَ: «فَلِمَاذَا يَقُولُ الْكُتَّابَةُ إِنَّ إِبِلْيَا يَبْعِي أَنْ يَأْتِيَ أَوْلًا؟» <sup>١١</sup> فَجَابَ يَسُوعُ وَقَالَ لَهُمْ: «إِنَّ إِبِلْيَا يَأْتِي أَوْلًا وَيُرَدُّ كُلُّ شَيْءٍ». <sup>١٢</sup> وَلَكِنِّي أَقُولُ لَكُمْ إِنَّ إِبِلْيَا قَدْ جَاءَ وَلَمْ يَعْرِفُوهُ بَلْ عَمِلُوا بِهِ كُلَّ مَا أَرَادُوا. كَذَلِكَ ابْنُ الْإِنْسَانِ أَيْضًا سَوْفَ يَتَأَلَّمُ مِنْهُمْ». <sup>١٣</sup> حِينَئِذٍ فَهِمَ التَّلَامِيذُ أَنَّهُ قَالَ لَهُمْ عَنْ يُوْحَنَّا الْمَعْمَدَانَ.

### يسوع يشفي صبياً فيه شيطان

<sup>١٤</sup> وَلَمَّا جَاءُوا إِلَى الْجَمْعِ تَقَدَّمَ إِلَيْهِ رَجُلٌ جَائِبًا لَهُ <sup>١٥</sup> وَقَائِلًا: «يَا سَيِّدَ أَرْحَمِ ابْنِي فَإِنَّهُ يُصْرَعُ وَيَتَأَلَّمُ شَدِيدًا وَيَقَعُ كَثِيرًا فِي النَّارِ وَكَثِيرًا فِي الْمَاءِ». <sup>١٦</sup> وَأَحْضَرْتُهُ إِلَى تَلَامِيذِكَ فَلَمْ يَقْدِرُوا أَنْ يَشْفُوهُ». <sup>١٧</sup> فَجَابَ يَسُوعُ وَقَالَ: «أَيُّهَا الْجِيلُ غَيْرُ الْمُؤْمِنِ الْمَلْتَوِي إِلَى مَتَى أَكُونُ مَعَكُمْ؟ إِلَى مَتَى أَحْتَمِلِكُمْ؟ قَدِّمُوهُ إِلَيَّ هَهُنَا!» <sup>١٨</sup> فَانْتَهَرَهُ يَسُوعُ فَخَرَجَ مِنْهُ الشَّيْطَانُ. فَشَفِيَ الْعَلَامُ مِنْ تِلْكَ السَّاعَةِ. <sup>١٩</sup> ثُمَّ تَقَدَّمَ التَّلَامِيذُ إِلَى يَسُوعَ عَلَى انْفِرَادٍ وَقَالُوا: «لِمَاذَا لَمْ نَقْدِرْ نَحْنُ أَنْ نُخْرِجَهُ؟» <sup>٢٠</sup> فَقَالَ لَهُمْ يَسُوعُ: «لِعَدَمِ إِيْمَانِكُمْ. فَالْحَقُّ أَقُولُ لَكُمْ: لَوْ كَانَ لَكُمْ إِيْمَانٌ مِثْلُ حَبَّةِ خَرْدَلٍ لَكُنْتُمْ تَقُولُونَ لِهَذَا الْجَبَلِ: انْتَقِلْ مِنْ هُنَا إِلَى هُنَاكَ فَيَنْتَقِلُ وَلَا يَكُونُ شَيْءٌ غَيْرٌ مُمَكِّنٍ لَدَيْكُمْ». <sup>٢١</sup> وَأَمَّا هَذَا الْجِنْسُ فَلَا يَخْرُجُ إِلَّا بِالصَّلَاةِ وَالصَّوْمِ».

<sup>22</sup>And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: <sup>23</sup>And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

### Jesus Pays the Temple Tax

<sup>24</sup>And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? <sup>25</sup>He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? <sup>26</sup>Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. <sup>27</sup>Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

٢٢ وَفِيمَا هُمْ يَتَرَدَّدُونَ فِي الْجَلِيلِ قَالَ لَهُمْ يَسُوعُ: «ابْنُ الْإِنْسَانِ سَوْفَ يُسَلَّمُ إِلَى أَيْدِي النَّاسِ ٢٣ فَيَقْتُلُونَهُ وَفِي الْيَوْمِ الثَّلَاثِ يَقُومُ». فَحَزَنُوا جِدًّا.

### يسوع يدفع ضريبة الهيكل

٢٤ وَلَمَّا جَاءُوا إِلَى كَفَرْنَاهُومَ تَقَدَّمَ الَّذِينَ يَأْخُذُونَ الدَّرَهَمِينَ إِلَى بُطْرُسَ وَقَالُوا: «أَمَا يُوْفِي مُعَلِّمُكُمُ الدَّرَهَمِينَ؟» ٢٥ قَالَ: «بَلَى». فَلَمَّا دَخَلَ الْبَيْتَ سَبَقَهُ يَسُوعُ قَائِلًا: «مَاذَا تَظُنُّ يَا سَمْعَانُ؟ مِمَّنْ يَأْخُذُ مَلُوكُ الْأَرْضِ الْجَبَايَةَ أَوْ الْجَزِيَّةَ أَمِنْ بَنِيهِمْ أَمْ مِنَ الْأَجَانِبِ؟» ٢٦ قَالَ لَهُ بُطْرُسُ: «مِنَ الْأَجَانِبِ». قَالَ لَهُ يَسُوعُ: «فَإِذَا الْبُنُونَ أَحْرَارٌ. ٢٧ وَلَكِنْ لِئَلَّا نُعْثِرَهُمْ أَذْهَبَ إِلَى الْبَحْرِ وَأَلْقَى صِنَارَةً وَالسَّمَكَةَ الَّتِي تَطْلُعُ أَوَّلًا خُذَهَا وَمَتَى فَتَحْتَ فَاهَا تَجِدُ إِسْتَارًا فَخُذْهُ وَأَعْطِهِمْ عَنِّي وَعَنْكَ».

### Who is the Greatest

**18** <sup>1</sup>At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? <sup>2</sup>And Jesus called a little child unto him, and set him in the midst of them, <sup>3</sup>And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. <sup>4</sup>Whosoever therefore shall humble himself as this little child, the same is greatest in the

### الأعظم في ملكوت السماوات

**١٨** <sup>١</sup>فِي تِلْكَ السَّاعَةِ تَقَدَّمَ التَّلَامِيذُ إِلَى يَسُوعَ قَائِلِينَ: «فَمَنْ هُوَ أَعْظَمُ فِي مَلَكُوتِ السَّمَاوَاتِ؟» <sup>٢</sup>أَدْعَا يَسُوعُ إِلَيْهِ وَلَدًا وَأَقَامَهُ فِي وَسْطِهِمْ <sup>٣</sup>وَقَالَ: «الْحَقُّ أَقُولُ لَكُمْ: إِنْ لَمْ تَرْجِعُوا وَتَصْبِرُوا مِثْلَ الْأَوْلَادِ فَلَنْ تَدْخُلُوا مَلَكُوتَ السَّمَاوَاتِ. <sup>٤</sup>فَمَنْ وَضَعَ نَفْسَهُ مِثْلَ هَذَا الْوَلَدِ فَهُوَ الْأَعْظَمُ فِي مَلَكُوتِ السَّمَاوَاتِ».

kingdom of heaven. <sup>5</sup>And whoso shall receive one such little child in my name receiveth me. <sup>6</sup>But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

<sup>7</sup>Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

<sup>8</sup>Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. <sup>9</sup>And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

<sup>10</sup>Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

### Parable of the Lost Sheep

<sup>11</sup>For the Son of man is come to save that which was lost. <sup>12</sup>How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? <sup>13</sup>And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. <sup>14</sup>Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

وَمَنْ قَبِلَ وَلَدًا وَاحِدًا مِثْلَ هَذَا بِاسْمِي فَقَدْ قَبِلَنِي. <sup>٦</sup> وَمَنْ أَعْتَرَأَ أَحَدَ هَؤُلَاءِ الصَّغَارِ الْمُؤْمِنِينَ بِي فَخَيْرٌ لَهُ أَنْ يُعَلَّقَ فِي عُنُقِهِ حَجْرًا الرَّحَى وَيُعْرَفَ فِي لُجَّةِ الْبَحْرِ. وَيَلُ لِّلْعَالَمِ مِنَ الْعَثْرَاتِ. فَلَا بُدَّ أَنْ تَأْتِيَ الْعَثْرَاتُ وَلَكِنْ وَيَلُ لِّلذَلِكَ الْإِنْسَانَ الَّذِي بِهِ تَأْتِيَ الْعَثْرَةُ. <sup>٨</sup> فَإِنْ أَعْتَرَأَكَ يَدُكَ أَوْ رِجْلَكَ فَاقْطَعْهَا وَأَلْقِهَا عَنْكَ. خَيْرٌ لَّكَ أَنْ تَدْخُلَ الْحَيَاةَ أَعْرَجًا أَوْ أَقْطَعَ مِنْ أَنْ تُثَلَّقَى فِي النَّارِ الْأَبَدِيَّةِ وَلَكَّ يَدَانِ أَوْ رِجْلَانِ. <sup>٩</sup> وَإِنْ أَعْتَرَأَكَ عَيْنُكَ فَاقْلَعْهَا وَأَلْقِهَا عَنْكَ. خَيْرٌ لَّكَ أَنْ تَدْخُلَ الْحَيَاةَ أَعُورًا مِنْ أَنْ تُثَلَّقَى فِي جَهَنَّمَ النَّارِ وَلَكَّ عَيْنَانِ. <sup>١٠</sup> انظُرُوا لَا تَحْتَقِرُوا أَحَدًا هَؤُلَاءِ الصَّغَارِ لِأَنِّي أَقُولُ لَكُمْ إِنَّ مَلَائِكَتَهُمْ فِي السَّمَاوَاتِ كُلِّ حِينٍ يَنْظُرُونَ وَجْهَ أَبِي الَّذِي فِي السَّمَاوَاتِ.

### مثل الخروف الضائع

<sup>١١</sup> لِأَنَّ ابْنَ الْإِنْسَانِ قَدْ جَاءَ لِكَيْ يُخَلِّصَ مَا قَدْ هَلَكَ. <sup>١٢</sup> مَاذَا تَقْتَضُونَ؟ إِنْ كَانَ لِإِنْسَانٍ مِئَةٌ خُرُوفٍ وَضَلَّ وَاحِدًا مِنْهَا أَفَلَا يَتْرُكُ التَّسْعَةَ وَالتَّسْعِينَ عَلَى الْجِبَالِ وَيَذْهَبُ يَطْلُبُ الضَّالَّ؟ <sup>١٣</sup> وَإِنْ أَتَّفَقَ أَنْ يَجِدَهُ فَالْحَقُّ أَقُولُ لَكُمْ إِنَّهُ يَفْرَحُ بِهِ أَكْثَرَ مِنَ التَّسْعَةِ وَالتَّسْعِينَ الَّتِي لَمْ تَضِلَّ. <sup>١٤</sup> هَكَذَا لَيْسَتْ مَشِيئَةُ أَمَامِ أَبِيكُمْ الَّذِي فِي السَّمَاوَاتِ أَنْ يَهْلِكَ أَحَدٌ هَؤُلَاءِ الصَّغَارِ.

## A Brother Who Sins Against You

<sup>15</sup>Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. <sup>16</sup>But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. <sup>17</sup>And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. <sup>18</sup>Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. <sup>19</sup>Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. <sup>20</sup>For where two or three are gathered together in my name, there am I in the midst of them.

## Forgiving Others

<sup>21</sup>Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? <sup>22</sup>Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

<sup>23</sup>Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. <sup>24</sup>And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. <sup>25</sup>But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

<sup>26</sup>The servant therefore fell down,

## إن أخطأ إليك أخوك

<sup>١٥</sup>«وإن أخطأ إليك أخوك فاذهب وعاتبه بينك وبينه وحدكما. إن سمع منك فقد ربحت أخاك. <sup>١٦</sup>وإن لم يسمع فخذ معك أيضاً واحداً أو اثنين لكي تقوم كل كلمة على فم شاهدين أو ثلاثة. <sup>١٧</sup>وإن لم يسمع منهم فقل للكيسة. وإن لم يسمع من الكيسة فليكن عندك كالوثني والعشار. <sup>١٨</sup>الحق أقول لكم: كل ما تربطونه على الأرض يكون مربوطاً في السماء وكل ما تحلونه على الأرض يكون محلولاً في السماء. <sup>١٩</sup>وأقول لكم أيضاً: إن اتفق اثنان منكم على الأرض في أي شيء يطلبانه فإنه يكون لهما من قبل أبي الذي في السماوات لأنه حيثما اجتمع اثنان أو ثلاثة باسمي فهناك أكون في وسطهم.»

## المغفرة للآخرين

<sup>٢١</sup>حينئذ تقدم إليه بطرس وقال: «يا رب كم مرة يخطئ إلي أخي وأنا أغفر له؟ هل إلى سبع مرات؟» <sup>٢٢</sup>قال له يسوع: «لا أقول لك إلى سبع مرات بل إلى سبعين مرة سبع مرات. <sup>٢٣</sup>لذلك يشبه ملكوت السماوات إنساناً ملكاً أراد أن يحاسب عبيده. <sup>٢٤</sup>فلما ابتدأ في المحاسبة قدم إليه واحد مديون بعشرة آلاف وزنة. <sup>٢٥</sup>وإذ لم يكن له ما يوفي أمر سيده أن يباع هو وأمرأته وأولاده وكل ما له ويوفي الدين. <sup>٢٦</sup>فخر العبد وسجد له قائلاً: يا سيد تمهل علي»

and worshipped him, saying, Lord, have patience with me, and I will pay thee all. <sup>27</sup>Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. <sup>28</sup>But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. <sup>29</sup>And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. <sup>30</sup>And he would not: but went and cast him into prison, till he should pay the debt. <sup>31</sup>So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. <sup>32</sup>Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: <sup>33</sup>Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? <sup>34</sup>And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. <sup>35</sup>So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

**19** <sup>1</sup>And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan; <sup>2</sup>And great multitudes followed him; and he healed them there.

فَأَوْفِيكَ الْجَمِيعِ. <sup>٢٧</sup> فَتَحَنَّنَ سَيِّدُ ذَلِكَ الْعَبْدِ وَأَطْلَقَهُ وَتَرَكَ لَهُ الدَّيْنَ. <sup>٢٨</sup> وَلَمَّا خَرَجَ ذَلِكَ الْعَبْدُ وَجَدَ وَاحِدًا مِنَ الْعَبِيدِ رُفْقَاهُ كَانَ مَدِينًا لَهُ بِمِئَةِ دِينَارٍ فَأَمْسَكَهُ وَأَخَذَ بِعُنُقِهِ قَائِلًا: أَوْفِي مَا لِي عَلَيْكَ. <sup>٢٩</sup> فَخَرَّ الْعَبْدُ رُفِيقَهُ عَلَى قَدَمَيْهِ وَطَلَبَ إِلَيْهِ قَائِلًا: تَمَهَّلْ عَلَيَّ فَأَوْفِيكَ الْجَمِيعِ. <sup>٣٠</sup> فَلَمْ يُرِدْ بَلْ مَضَى وَأَلْقَاهُ فِي سِجْنٍ حَتَّى يُوفِيَ الدَّيْنَ. <sup>٣١</sup> فَلَمَّا رَأَى الْعَبِيدُ رُفْقَاهُ مَا كَانَ حَزَنُوا جِدًّا. وَأَتُوا وَقَصُّوا عَلَى سَيِّدِهِمْ كُلِّ مَا جَرَى. <sup>٣٢</sup> فَدَعَاهُ حِينَئِذٍ سَيِّدُهُ وَقَالَ لَهُ: أَيُّهَا الْعَبْدُ الشَّرِيرُ كُلُّ ذَلِكَ الدَّيْنَ تَرَكَتَهُ لَكَ لِأَنَّكَ طَلَبْتَ إِلَيَّ. <sup>٣٣</sup> أَفَمَا كَانَ يَنْبَغِي أَنَّكَ أَنْتَ أَيْضًا تَرْحَمَ الْعَبْدَ رُفِيقَكَ كَمَا رَحِمْتَنِي أَنَا؟ <sup>٣٤</sup> وَعَظِبَ سَيِّدُهُ وَسَلَّمَهُ إِلَى الْمُعَذِّبِينَ حَتَّى يُوفِيَ كُلِّ مَا كَانَ لَهُ عَلَيْهِ. <sup>٣٥</sup> فَهَكَذَا أَبِي السَّمَاوِيُّ يُفْعَلُ بِكُمْ إِنْ لَمْ تَتْرَكُوا مِنْ قُلُوبِكُمْ كُلِّ وَاحِدٍ لِأَخِيهِ زَلَاتِهِ.

**١٩** <sup>١</sup> وَلَمَّا أَكْمَلَ يَسُوعُ هَذَا الْكَلَامَ انْتَقَلَ مِنَ الْجَلِيلِ وَجَاءَ إِلَى نَحْوِ الْيَهُودِيَّةِ مِنْ عَبْرِ الْأَرْدُنِّ. <sup>٢</sup> وَتَبِعَتْهُ جُمُوعٌ كَثِيرَةٌ فَشَفَاهُمْ هُنَاكَ.

### Jesus Teaches About Divorce

<sup>3</sup>The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? <sup>4</sup>And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, <sup>5</sup>And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? <sup>6</sup>Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. <sup>7</sup>They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? <sup>8</sup>He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. <sup>9</sup>And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

<sup>10</sup>His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. <sup>11</sup>But he said unto them, All men cannot receive this saying, save they to whom it is given. <sup>12</sup>For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

### Jesus Blesses Little Children

<sup>13</sup>Then were there brought unto him

### تعليم يسوع عن الطلاق

<sup>٣</sup> وَجَاءَ إِلَيْهِ الْفَرِيسِيُّونَ لِيُجَرِّبُوهُ قَائِلِينَ لَهُ: «هَلْ يَحِلُّ لِلرَّجُلِ أَنْ يَطْلُقَ امْرَأَتَهُ لِكُلِّ سَبَبٍ؟» فَأَجَابَ وَقَالَ لَهُمْ: «أَمَا قَرَأْتُمْ أَنَّ الَّذِي خَلَقَ مِنَ الْبَدَنِ خَلَقَهُمَا ذَكَرًا وَأُنْثَى؟» وَقَالَ: «مِنْ أَجْلِ هَذَا يَتْرُكُ الرَّجُلُ أَبَاهُ وَأُمَّهُ وَيَلْتَصِقُ بِامْرَأَتِهِ وَيَكُونُ الْاِثْنَانِ جَسَدًا وَاحِدًا. إِذَا لَيْسَا بَعْدَ اثْنَيْنِ بَلْ جَسَدًا وَاحِدًا. فَالَّذِي جَمَعَهُ اللَّهُ لَا يُفَرِّقُهُ إِنْسَانٌ.»<sup>٧</sup> قَالُوا لَهُ: «فَلِمَاذَا أَوْصَى مُوسَى أَنْ يُعْطَى كِتَابَ طَلَاقٍ فَتُطْلَقُ؟»<sup>٨</sup> قَالَ لَهُمْ: «إِنْ مُوسَى مِنْ أَجْلِ قَسَاوَةِ قُلُوبِكُمْ أَذِنَ لَكُمْ أَنْ تُطْلَقُوا نِسَاءَكُمْ. وَلَكِنْ مِنَ الْبَدَنِ لَمْ يَكُنْ هَكَذَا.»<sup>٩</sup> وَأَقُولُ لَكُمْ: إِنْ مَنْ طَلَّقَ امْرَأَتَهُ إِلَّا بِسَبَبِ الزَّانَا وَتَزَوَّجَ بِأُخْرَى يَزْنِي وَالَّذِي يَتَزَوَّجُ بِمُطَلَّقَةِ زَوْجِي.»<sup>١٠</sup> قَالَ لَهُ تَلَامِيذُهُ: «إِنْ كَانَ هَكَذَا أَمْرُ الرَّجُلِ مَعَ الْمَرْأَةِ فَلَا يُوَافِقُ أَنْ يَتَزَوَّجَ!»<sup>١١</sup> فَقَالَ لَهُمْ: «لَيْسَ الْجَمِيعُ يَقْبَلُونَ هَذَا الْكَلَامَ بَلِ الَّذِينَ أُعْطِيَ لَهُمْ<sup>١٢</sup> لِأَنَّهُ يُوجَدُ خِصْيَانٌ وُلِدُوا هَكَذَا مِنْ بَطُونِ أُمَّهَاتِهِمْ وَيُوجَدُ خِصْيَانٌ خَصَّاهُمْ النَّاسُ وَيُوجَدُ خِصْيَانٌ خِصَّوْا أَنْفُسَهُمْ لِأَجْلِ مَلَكُوتِ السَّمَاوَاتِ. مَنْ اسْتَطَاعَ أَنْ يَقْبَلَ فَلْيَقْبَلْ.»

### يسوع يبارك الأطفال

<sup>١٣</sup> حِينَئِذٍ قَدَّمَ إِلَيْهِ أَوْلَادًا لِكَيْ يَضَعَ يَدَيْهِ

little children, that he should put his hands on them, and pray: and the disciples rebuked them. <sup>14</sup>But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. <sup>15</sup>And he laid his hands on them, and departed thence.

### The Rich Young Man

<sup>16</sup>And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? <sup>17</sup>And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. <sup>18</sup>He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, <sup>19</sup>Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

<sup>20</sup>The young man saith unto him, All these things have I kept from my youth up: what lack I yet? <sup>21</sup>Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. <sup>22</sup>But when the young man heard that saying, he went away sorrowful: for he had great possessions.

<sup>23</sup>Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. <sup>24</sup>And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. <sup>25</sup>When his disciples heard it, they were exceedingly amazed, saying, Who

عَلَيْهِمْ وَيُصَلِّيَ فَاتَّهَرَهُمُ التَّلَامِيذُ. <sup>١٤</sup> أَمَّا يَسُوعُ فَقَالَ: «دَعُوا الْأَوْلَادَ يَأْتُونَ إِلَيَّ وَلَا تَمْنَعُوهُمْ لِأَنَّ لِمِثْلِ هَؤُلَاءِ مَلَكُوتَ السَّمَاوَاتِ». <sup>١٥</sup> فَوَضَعَ يَدَيْهِ عَلَيْهِمْ. وَمَضَى مِنْ هُنَاكَ.

### الشاب الغني

<sup>١٦</sup> وَإِذَا وَاحِدٌ تَقَدَّمَ وَقَالَ لَهُ: «أَيُّهَا الْمَعْلَمُ الْأَصْلَحُ أَيُّ صِلَاحٍ أَعْمَلُ لِتَكُونَ لِي الْحَيَاةُ الْأَبَدِيَّةُ؟» <sup>١٧</sup> فَقَالَ لَهُ: «لِمَاذَا تَدْعُونِي صَالِحًا؟ لَيْسَ أَحَدٌ صَالِحًا إِلَّا وَاحِدٌ وَهُوَ اللَّهُ. وَلَكِنْ إِنْ أَرَدْتَ أَنْ تَدْخُلَ الْحَيَاةَ فَاحْفَظِ الْوَصَايَا». <sup>١٨</sup> قَالَ لَهُ: «أَيَّةُ الْوَصَايَا؟» فَقَالَ يَسُوعُ: «لَا تَقْتُلْ. لَا تَزْنِ. لَا تَسْرِقْ. لَا تَشْهَدْ بِالزُّورِ. <sup>١٩</sup> أَكْرِمِ أَبَاكَ وَأُمَّكَ وَأَحِبِّ قَرِيْبَكَ كَنَفْسِكَ». <sup>٢٠</sup> قَالَ لَهُ الشَّابُّ: «هَذِهِ كُلُّهَا حَفِظْتُهَا مِنْذُ حَدَاتِي. فَمَاذَا يُعَوِّزُنِي بَعْدُ؟» <sup>٢١</sup> قَالَ لَهُ يَسُوعُ: «إِنْ أَرَدْتَ أَنْ تَكُونَ كَامِلًا فَادْهَبْ وَبِعْ أَمْلاكَكَ وَأَعْطِ الْفُقَرَاءَ فَيَكُونَ لَكَ كَنْزٌ فِي السَّمَاءِ وَتَعَالَ أَتْبِعَنِي». <sup>٢٢</sup> فَلَمَّا سَمِعَ الشَّابُّ الْكَلِمَةَ مَضَى حَزِينًا لِأَنَّهُ كَانَ ذَا أَمْوَالٍ كَثِيرَةٍ.

<sup>٢٣</sup> فَقَالَ يَسُوعُ لِتَلَامِيذِهِ: «الْحَقُّ أَقُولُ لَكُمْ: إِنَّهُ يَعْسُرُ أَنْ يَدْخُلَ غَنِيٌّ إِلَى مَلَكُوتِ السَّمَاوَاتِ». <sup>٢٤</sup> وَأَقُولُ لَكُمْ أَيْضًا: إِنْ مَرَّوَرٌ جَمَلٌ مِنْ ثَقَبِ إِبْرَةٍ أَيْسَرُ مِنْ أَنْ يَدْخُلَ غَنِيٌّ إِلَى مَلَكُوتِ اللَّهِ». <sup>٢٥</sup> فَلَمَّا سَمِعَ تَلَامِيذُهُ بُهْتُوا جِدًّا قَائِلِينَ: «إِذَا مِنْ يَسْتَطِيعُ أَنْ يَخْلُصَ؟» <sup>٢٦</sup> فَتَنَظَرَ إِلَيْهِمْ يَسُوعُ وَقَالَ



then can be saved? <sup>26</sup>But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

<sup>27</sup>Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? <sup>28</sup>And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

<sup>29</sup>And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

<sup>30</sup>But many that are first shall be last; and the last shall be first.

لَهُمْ: «هَذَا عِنْدَ النَّاسِ غَيْرُ مُسْتَطَاعٍ وَلَكِنْ عِنْدَ اللَّهِ كُلُّ شَيْءٍ مُسْتَطَاعٌ».

<sup>٢٧</sup>فَأَجَابَ بُطْرُسُ حِينَمَا وَقَالَ لَهُ: «هَا نَحْنُ قَدْ تَرَكْنَا كُلَّ شَيْءٍ وَتَبِعْنَاكَ. فَمَاذَا يَكُونُ لَنَا؟» <sup>٢٨</sup>فَقَالَ لَهُمْ يَسُوعُ: «الْحَقُّ أَقُولُ لَكُمْ: إِنَّكُمْ أَنْتُمْ الَّذِينَ تَبِعْتُمُونِي فِي التَّجْدِيدِ مَتَى جَلَسَ ابْنُ الْإِنْسَانِ عَلَى كُرْسِيِّ مَجْدِهِ تَجْلِسُونَ أَنْتُمْ أَيْضًا عَلَى اثْنَيْ عَشَرَ كُرْسِيًّا تَدِينُونَ أَسْبَاطَ إِسْرَائِيلَ الْإِثْنَيْ عَشَرَ. <sup>٢٩</sup>وَكُلُّ مَنْ تَرَكَ بِيوتًا أَوْ إِخْوَةً أَوْ أَخَوَاتٍ أَوْ آبَاءَ أَوْ أُمَّةً أَوْ أَوْلَادًا أَوْ حُقُولًا مِنْ أَجْلِ اسْمِي يَأْخُذُ مِئَةَ ضِعْفٍ وَيَرِثُ الْحَيَاةَ الْأَبَدِيَّةَ. <sup>٣٠</sup>وَلَكِنْ كَثِيرُونَ أَوْلُونَ يَكُونُونَ آخِرِينَ وَآخِرُونَ أَوْلِينَ».

### Parable of the Workers in the Vineyard

**20** <sup>1</sup>For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. <sup>2</sup>And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. <sup>3</sup>And he went out about the third hour, and saw others standing idle in the marketplace, <sup>4</sup>And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. <sup>5</sup>Again he went out about the sixth and ninth hour, and did likewise. <sup>6</sup>And about the eleventh hour he went out, and found others standing idle, and saith

### مثل العمال في الكرم

**٢٠** <sup>١</sup>«فَإِنَّ مَلَكُوتَ السَّمَاوَاتِ يُشَبَّهُهُ رَجُلًا رَبَّ بَيْتٍ خَرَجَ مَعَ الصُّبْحِ لِيَسْتَأْجِرَ فَعَلَةً لِكَرَمِهِ أَفَافَقَ مَعَ الْفَعَلَةِ عَلَى دِينَارٍ فِي الْيَوْمِ وَأَرْسَلَهُمْ إِلَى كَرَمِهِ. <sup>٢</sup>ثُمَّ خَرَجَ نَحْوَ السَّاعَةِ الثَّلَاثَةِ وَرَأَى آخِرِينَ قِيَامًا فِي السُّوقِ بَطَالِينَ فَقَالَ لَهُمْ: أَذْهَبُوا أَنْتُمْ أَيْضًا إِلَى الْكَرَمِ فَأَعْطِيكُمْ مَا يَحِقُّ لَكُمْ. فَمَضَوْا. <sup>٣</sup>وَخَرَجَ أَيْضًا نَحْوَ السَّاعَةِ السَّادِسَةِ وَالثَّلَاثَةِ وَقَعَلَ كَذَلِكَ. <sup>٤</sup>ثُمَّ نَحْوَ السَّاعَةِ الْحَادِيَةِ عَشْرَةَ خَرَجَ وَوَجَدَ آخِرِينَ قِيَامًا بَطَالِينَ فَقَالَ لَهُمْ: لِمَاذَا وَقَفْتُمْ هَهُنَا

unto them, Why stand ye here all the day idle? <sup>7</sup>They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. <sup>8</sup>So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. <sup>9</sup>And when they came that were hired about the eleventh hour, they received every man a penny. <sup>10</sup>But when the first came, they supposed that they should have received more; and they likewise received every man a penny. <sup>11</sup>And when they had received it, they murmured against the goodman of the house, <sup>12</sup>Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. <sup>13</sup>But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? <sup>14</sup>Take that thine is, and go thy way: I will give unto this last, even as unto thee. <sup>15</sup>Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? <sup>16</sup>So the last shall be first, and the first last: for many be called, but few chosen.

### Jesus Again Predicts His Death

<sup>17</sup>And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, <sup>18</sup>Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, <sup>19</sup>And shall deliver him to the Gentiles to mock, and to scourge, and

كُلَّ النَّهَارِ بَطَّالِينَ؟ <sup>٧</sup>قَالُوا لَهُ: لِأَنَّهُ لَمْ يَسْتَأْجِرْنَا أَحَدًا. قَالَ لَهُمْ: أَذْهَبُوا أَنْتُمْ أَيْضًا إِلَى الْكَرْمِ فَتَأْخُذُوا مَا يَحِقُّ لَكُمْ. <sup>٨</sup>فَلَمَّا كَانَ الْمَسَاءُ قَالَ صَاحِبُ الْكَرْمِ لوكِيلِهِ: ادْعُ الْفَعْلَةَ وَأَعْطِهِمُ الْأَجْرَةَ مُبْتَدَأًا مِنَ الْآخِرِينَ إِلَى الْأَوَّلِينَ. <sup>٩</sup>فَجَاءَ أَصْحَابُ السَّاعَةِ الْحَادِيَةِ عَشْرَةَ وَآخَذُوا دِينَارًا دِينَارًا. <sup>١٠</sup>فَلَمَّا جَاءَ الْأَوَّلُونَ ظَنُّوا أَنَّهُمْ يَأْخُذُونَ أَكْثَرَ. فَآخَذُوا هُمْ أَيْضًا دِينَارًا دِينَارًا. <sup>١١</sup>وَفِيمَا هُمْ يَأْخُذُونَ تَذَمَّرُوا عَلَى رَبِّ الْبَيْتِ <sup>١٢</sup>قَائِلِينَ: هَؤُلَاءِ الْآخِرُونَ عَمِلُوا سَاعَةً وَاحِدَةً وَقَدْ سَاوَيْنَاهُمْ بِنَا نَحْنُ الَّذِينَ أَحْتَمَلْنَا ثِقَلَ النَّهَارِ وَالْحَرِّ! <sup>١٣</sup>فَأَجَابَ وَقَالَ لَوَاحِدٍ مِنْهُمْ: يَا صَاحِبُ مَا ظَلَمْتُكَ! أَمَا اتَّفَقْتَ مَعِيَ عَلَى دِينَارٍ؟ <sup>١٤</sup>فَخَذَ الَّذِي لَكَ وَأَذْهَبَ فَإِنِّي أُرِيدُ أَنْ أُعْطِيَ هَذَا الْآخِرَ مِثْلَكَ. <sup>١٥</sup>أَوْ مَا يَحِلُّ لِي أَنْ أَفْعَلَ مَا أُرِيدُ بِمَا لِي؟ أَمْ عَيْنُكَ شَرِيرَةٌ لِأَنِّي أَنَا صَالِحٌ؟ <sup>١٦</sup>هَكَذَا يَكُونُ الْآخِرُونَ أَوَّلِينَ وَالْأَوَّلُونَ آخِرِينَ لِأَنَّ كَثِيرِينَ يُدْعَوْنَ وَقَلِيلِينَ يُسَخَّبُونَ».

يسوع ينبئ مرة ثالثة بموته

<sup>١٧</sup>وَفِيمَا كَانَ يَسُوعُ صَاعِدًا إِلَى أُورُشَلِيمَ أَخَذَ الْإِثْنَيْ عَشَرَ تَلْمِيذًا عَلَى انْفِرَادٍ فِي الطَّرِيقِ وَقَالَ لَهُمْ: <sup>١٨</sup>«هَا نَحْنُ صَاعِدُونَ إِلَى أُورُشَلِيمَ وَأَبْنُ الْإِنْسَانِ يُسَلَّمُ إِلَى رُؤَسَاءِ الْكَهَنَةِ وَالْكَتَبَةِ فَيَحْكُمُونَ عَلَيْهِ بِالْمَوْتِ <sup>١٩</sup>وَيُسَلَّمُونَهُ إِلَى الْأُمَمِ لِكَيْ

to crucify him: and the third day he shall rise again.

يَهْزَأُوا بِهِ وَيَجْلِدُوهُ وَيَصَلِبُوهُ وَفِي الْيَوْمِ  
الثَّالِثِ يَقُومُ».

### A Mother's Request

<sup>20</sup>Then came to him the mother of Zebedees children with her sons, worshipping him, and desiring a certain thing of him. <sup>21</sup>And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. <sup>22</sup>But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. <sup>23</sup>And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. <sup>24</sup>And when the ten heard it, they were moved with indignation against the two brethren. <sup>25</sup>But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. <sup>26</sup>But it shall not be so among you: but whosoever will be great among you, let him be your minister; <sup>27</sup>And whosoever will be chief among you, let him be your servant: <sup>28</sup>Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

### طلب أم يعقوب ويوحنا

٢٠ حِينَئِذٍ تَقَدَّمتْ إِلَيْهِ أُمُّ ابْنَيْ زَبْدِي مَعَ  
ابْنَيْهَا وَسَجَدَتْ وَطَلَبَتْ مِنْهُ شَيْئاً. ٢١ فَقَالَ  
لَهَا: «مَاذَا تُرِيدِينَ؟» قَالَتْ لَهُ: «قُلْ أَنْ يَجْلِسَ  
ابْنَايَ هَذَا مِنْ أَحَدٍ عَنْ يَمِينِكَ وَالْآخَرَ عَنْ  
الْيَسَارِ فِي مَلَكُوتِكَ». ٢٢ فَأَجَابَ يَسُوعُ وَقَالَ:  
«لَسْتُمْ تَعْلَمَانِ مَا تَطْلُبَانِ. أَتَسْتَطِيعَانِ أَنْ  
تَشْرَبَا الْكَأْسَ الَّتِي سَوْفَ أَشْرَبُهَا أَنَا وَأَنْ  
تَصْطَبِعَا بِالصَّبْغَةِ الَّتِي أَصْطَبِعُ بِهَا أَنَا؟»  
قَالَا لَهُ: «نَسْتَطِيعُ». ٢٣ فَقَالَ لَهُمَا: «أَمَا  
كَأْسِي فَتَشْرَبَانِيهَا وَبِالصَّبْغَةِ الَّتِي أَصْطَبِعُ بِهَا  
أَنَا تَصْطَبِعَانِ. وَأَمَا الْجُلُوسُ عَنْ يَمِينِي  
وَعَنْ يَسَارِي فَلَيْسَ لِي أَنْ أُعْطِيَهُ إِلَّا لِلَّذِينَ  
أَعَدَّ لَهُمْ مِنْ أَبِي». ٢٤ فَلَمَّا سَمِعَ الْعَشْرَةُ  
اَعْتَاظُوا مِنْ أَجْلِ الْآخَرِينَ. ٢٥ فَدَعَاهُمْ  
يَسُوعُ وَقَالَ: «أَنْتُمْ تَعْلَمُونَ أَنَّ رُؤَسَاءَ الْأُمَمِ  
يَسُودُونَهُمْ وَالْعَظَمَاءَ يَتَسَلَطُونَ عَلَيْهِمْ.  
٢٦ فَلَا يَكُونُ هَكَذَا فِيكُمْ. بَلْ مَنْ أَرَادَ أَنْ  
يَكُونَ فِيكُمْ عَظِيماً فَلْيَكُنْ لَكُمْ خَادِماً  
٢٧ وَمَنْ أَرَادَ أَنْ يَكُونَ فِيكُمْ أَوَّلاً فَلْيَكُنْ  
لَكُمْ عَبْدًا ٢٨ كَمَا أَنَّ ابْنَ الْإِنْسَانِ لَمْ يَأْتِ  
لِيُخْدَمَ بَلْ لِيُخْدَمَ وَلِيَذِلَّ نَفْسَهُ فِدْيَةً عَنْ  
كَثِيرِينَ».

### Two Blind Men Healed

### شفاء أعميين في أريحا

<sup>29</sup>And as they departed from

٢٩ وَفِيمَا هُمْ خَارِجُونَ مِنْ أَرِيحَا تَبِعَهُ

Jericho, a great multitude followed him. <sup>30</sup>And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David. <sup>31</sup>And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David. <sup>32</sup>And Jesus stood still, and called them, and said, What will ye that I shall do unto you? <sup>33</sup>They say unto him, Lord, that our eyes may be opened. <sup>34</sup>So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

جَمَعَ كَثِيرٌ <sup>٣٠</sup> وَإِذَا أَعْمِيَانِ جَالِسَانِ عَلَى الطَّرِيقِ. فَلَمَّا سَمِعَا أَنَّ يَسُوعَ مُجْتَازٌ صَرَخَا قَائِلَيْنِ: «أَرْحَمْنَا يَا سَيِّدُ يَا ابْنَ دَاوُدَ». <sup>٣١</sup> فَالْتَهَرَهُمَا الْجَمْعُ لَيْسَكُنَا فَكَانَا يَصْرُخَانِ أَكْثَرَ قَائِلَيْنِ: «أَرْحَمْنَا يَا سَيِّدُ يَا ابْنَ دَاوُدَ». <sup>٣٢</sup> فَوَقَّفَ يَسُوعُ وَنَادَاهُمَا وَقَالَ: «مَاذَا تُرِيدَانِ أَنْ أَفْعَلَ بِكُمَا؟» <sup>٣٣</sup> قَالَا لَهُ: «يَا سَيِّدُ أَنْ تَنْفُتِحَ أَعْيُنَنَا!» <sup>٣٤</sup> فَفَتَحَنَّ يَسُوعُ وَلَمَسَ أَعْيُنَهُمَا فَلِلْوَقْتِ أَبْصَرَتِ أَعْيُنُهُمَا فَتَبِعَاهُ.

### Jesus Enters Jerusalem

**21** <sup>1</sup>And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, <sup>2</sup>Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. <sup>3</sup>And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. <sup>4</sup>All this was done, that it might be fulfilled which was spoken by the prophet, saying, <sup>5</sup>Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. <sup>6</sup>And the disciples went, and did as Jesus commanded them, <sup>7</sup>And brought the ass, and the colt, and put on them their clothes, and they set him thereon. <sup>8</sup>And a very great

### يسوع يدخل أورشليم

**٢١** <sup>١</sup> وَلَمَّا قَرَّبُوا مِنْ أُورُشَلِيمَ وَجَاءُوا إِلَى بَيْتِ فَاجِي عِنْدَ جَبَلِ الزَّيْتُونِ حِينَئِذٍ أَرْسَلَ يَسُوعُ تَلْمِيزَيْنِ <sup>٢</sup> قَائِلًا لَهُمَا: «إِذْهَبَا إِلَى الْقَرْيَةِ الَّتِي أَمَامَكُمَا فَلِلْوَقْتِ تَجِدَانِ أَتَانًا مَرْبُوطَةً وَجَحْشًا مَعَهَا فَحَلَاهُمَا وَأْتِيَانِي بِهِمَا. <sup>٣</sup> وَإِنْ قَالَ لَكُمْ أَحَدٌ شَيْئًا فَقُولَا: الرَّبُّ مُحْتَاجٌ إِلَيْهِمَا. فَلِلْوَقْتِ يُرْسِلُهُمَا». <sup>٤</sup> فَكَانَ هَذَا كُلُّهُ لِكَيْ يَتِمَّ مَا قِيلَ بِالنَّبِيِّ الْقَائِلِ: <sup>٥</sup> «قُولُوا لِابْنَةِ صِهْيُونَ: هُوَذَا مَلِكُكَ يَأْتِيكَ وَدِيْعًا رَاكِبًا عَلَى أَتَانٍ وَجَحْشٍ ابْنِ أَتَانٍ». <sup>٦</sup> فَذَهَبَ التَّلْمِيزَانِ وَفَعَلَا كَمَا أَمَرَهُمَا يَسُوعُ <sup>٧</sup> وَأَتِيَا بِالْأَتَانِ وَالْجَحْشِ وَوَضَعَا عَلَيْهِمَا ثِيَابَهُمَا فَجَلَسَ عَلَيْهِمَا. <sup>٨</sup> وَالْجَمْعُ الْأَكْثَرُ فَرَشُوا ثِيَابَهُمْ فِي الطَّرِيقِ. وَآخَرُونَ

multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. <sup>9</sup>And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

<sup>10</sup>And when he was come into Jerusalem, all the city was moved, saying, Who is this? <sup>11</sup>And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

### Expelling the Dealers from the Temple

<sup>12</sup>And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, <sup>13</sup>And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. <sup>14</sup>And the blind and the lame came to him in the temple; and he healed them. <sup>15</sup>And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, <sup>16</sup>And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

<sup>17</sup>And he left them, and went out of the city into Bethany; and he lodged there.

### Jesus and the Fig Tree

<sup>18</sup>Now in the morning as he returned into the city, he hungered. <sup>19</sup>And when he saw a fig tree in the way, he came to it, and found

قَطَعُوا أَغْصَانًا مِنَ الشَّجَرِ وَفَرَشُوهَا فِي الطَّرِيقِ. <sup>٩</sup> وَالْجُمُوعُ الَّذِينَ تَقَدَّمُوا وَالَّذِينَ تَبِعُوا كَانُوا يَصْرُخُونَ قَائِلِينَ: «أُوصِنَا لِابْنِ دَاوُدَ! مُبَارَكٌ أَتَيْ بِاسْمِ الرَّبِّ! أُوصِنَا فِي الْأَعَالِي!». <sup>١٠</sup> وَلَمَّا دَخَلَ أُورُشَلِيمَ ارْتَجَّتِ الْمَدِينَةُ كُلُّهَا قَائِلَةً: «مَنْ هَذَا؟» <sup>١١</sup> فَقَالَتِ الْجُمُوعُ: «هَذَا يَسُوعُ النَّبِيُّ الَّذِي مِنْ نَاصِرَةِ الْجَلِيلِ».

### طرد الباعة من الهيكل

<sup>١٢</sup> وَدَخَلَ يَسُوعُ إِلَى هَيْكَلِ اللَّهِ وَأَخْرَجَ جَمِيعَ الَّذِينَ كَانُوا يَبِيعُونَ وَيَشْتَرُونَ فِي الْهَيْكَلِ وَقَلَبَ مَوَائِدَ الصَّيَارِفَةِ وَكُرَاسِيَّ بَاعَةِ الْحَمَامِ <sup>١٣</sup> وَقَالَ لَهُمْ: «مَكْتُوبٌ: بَيْتِي بَيْتَ الصَّلَاةِ يُدْعَى. وَأَنْتُمْ جَعَلْتُمُوهُ مَعَارَةً لُصُوصٍ!» <sup>١٤</sup> وَتَقَدَّمَ إِلَيْهِ عَمِيٌّ وَعَرَجٌ فِي الْهَيْكَلِ فَشَفَاهُمْ. <sup>١٥</sup> فَلَمَّا رَأَى رُؤْسَاءُ الْكَهَنَةِ وَالْكَتَبَةَ الْعَجَائِبَ الَّتِي صَنَعَ وَالْأَوْلَادَ يَصْرُخُونَ فِي الْهَيْكَلِ وَيَقُولُونَ: «أُوصِنَا لِابْنِ دَاوُدَ» غَضِبُوا <sup>١٦</sup> وَقَالُوا لَهُ: «أَتَسْمَعُ مَا يَقُولُ هَؤُلَاءِ؟» فَقَالَ لَهُمْ يَسُوعُ: «نَعَمْ! أَمَا قَرَأْتُمْ قَطُّ: مِنْ أَفْوَاهِ الْأَطْفَالِ وَالرُّضْعِ هَيَّاتَ تَسْبِيحًا؟» <sup>١٧</sup> ثُمَّ تَرَكَهُمْ وَخَرَجَ خَارِجَ الْمَدِينَةِ إِلَى بَيْتِ عَنِّيَا وَبَاتَ هُنَاكَ.

### يسوع وشجرة التين

<sup>١٨</sup> وَفِي الصُّبْحِ إِذْ كَانَ رَاجِعًا إِلَى الْمَدِينَةِ جَاعٌ <sup>١٩</sup> فَنَظَرَ شَجَرَةَ تِينٍ عَلَى

nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.<sup>20</sup> And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!<sup>21</sup> Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.<sup>22</sup> And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

### The Authority of Jesus

<sup>23</sup> And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?<sup>24</sup> And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.<sup>25</sup> The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?<sup>26</sup> But if we shall say, Of men; we fear the people; for all hold John as a prophet.<sup>27</sup> And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

### Parable of the Two Sons

<sup>28</sup> But what think ye? A certain man

الطريق وجاء إليها فلم يجد فيها شيئاً إلا ورقاً فقط. فقال لها: «لا يكن منك ثمر بعد إلى الأبد». فبيست التينة في الحال.<sup>٢٠</sup> فلما رأى التلاميذ ذلك تعجبوا قائلين: «كيف بيست التينة في الحال؟»<sup>٢١</sup> فأجاب يسوع وقال لهم: «الحق أقول لكم: إن كان لكم إيمان ولا تشكون فلا تفعلون أمر التينة فقط بل إن قلتم أيضاً لهذا الجبل: أنتقل وأطرح في البحر فيكون. وكل ما تطلبونه في الصلاة مؤمنين تنالونه».

### سلطة يسوع

<sup>٢٣</sup> ولما جاء إلى الهيكل تقدم إليه رؤساء الكهنة وشيوخ الشعب وهو يعلم قائلين: «بأي سلطان تفعل هذا ومن أعطاك هذا السلطان؟»<sup>٢٤</sup> فأجاب يسوع وقال لهم: «وأنا أيضاً أسألكم كلمة واحدة فإن قلتم لي عنها أقول لكم أنا أيضاً بأي سلطان أفعل هذا: معمودية يوحنا من أين كانت؟ من السماء أم من الناس؟» ففكروا في أنفسهم قائلين: «إن قلنا من السماء يقول لنا: فلماذا لم تؤمنوا به؟»<sup>٢٦</sup> وإن قلنا: من الناس نخاف من الشعب لأن يوحنا عند الجميع مثل نبي». <sup>٢٧</sup> فأجابوا يسوع وقالوا: «لا نعلم». فقال لهم هو أيضاً: «ولاً أنا أقول لكم بأي سلطان أفعل هذا».

### مثل الابن

<sup>٢٨</sup> «ماذا تظنون؟ كان لإسنان ابنان

had two sons; and he came to the first, and said, Son, go work to day in my vineyard. <sup>29</sup>He answered and said, I will not: but afterward he repented, and went. <sup>30</sup>And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. <sup>31</sup>Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. <sup>32</sup>For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

#### Parable of the Wicked Tenants

<sup>33</sup>Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: <sup>34</sup>And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. <sup>35</sup>And the husbandmen took his servants, and beat one, and killed another, and stoned another. <sup>36</sup>Again, he sent other servants more than the first: and they did unto them likewise. <sup>37</sup>But last of all he sent unto them his son, saying, They will reverence my son. <sup>38</sup>But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. <sup>39</sup>And they caught him, and cast him out of the vineyard, and slew him. <sup>40</sup>When the lord therefore of the vineyard

فَجَاءَ إِلَى الْأَوَّلِ وَقَالَ: يَا ابْنِي أَذْهَبِ الْيَوْمَ  
أَعْمَلْ فِي كَرْمِي. <sup>٢٩</sup> فَأَجَابَ وَقَالَ: مَا أُرِيدُ.  
وَلَكِنَّهُ نَدِمَ آخِرًا وَمَضَى. <sup>٣٠</sup> وَجَاءَ إِلَى  
الثَّانِي وَقَالَ كَذَلِكَ. فَأَجَابَ وَقَالَ: هَا أَنَا  
يَا سَيِّدُ. وَلَمْ يَمْضُ. <sup>٣١</sup> فَأَيُّ الْاِثْنَيْنِ عَمِلَ  
إِرَادَةَ الْآبِ؟» قَالُوا لَهُ: «الْأَوَّلُ». قَالَ لَهُمْ  
يَسُوعُ: «الْحَقُّ أَقُولُ لَكُمْ إِنَّ الْعَشَّارِينَ  
وَالزَّوَانِي يَسْبِقُونَكُمْ إِلَى مَلَكُوتِ اللَّهِ <sup>٣٢</sup>  
لَأَنَّ يُوْحَنَّا جَاءَكُمْ فِي طَرِيقِ الْحَقِّ فَلَمْ  
تُؤْمِنُوا بِهِ وَأَمَّا الْعَشَّارُونَ وَالزَّوَانِي فَآمَنُوا  
بِهِ. وَأَنْتُمْ إِذْ رَأَيْتُمْ لَمْ تَتَدَمَّوْا آخِرًا لِتُؤْمِنُوا  
بِهِ.»

#### مثل المزارعين الأشرار

<sup>٣٣</sup> «اسْمَعُوا مَثَلًا آخَرَ: كَانَ إِنْسَانٌ رَبُّ  
بَيْتِ غَرْسٍ كَرَّمًا وَأَحَاطَهُ بِسِيَاجٍ وَحَفَرَ فِيهِ  
مَعْصَرَةً وَبَنَى بُرْجًا وَسَلَّمَهُ إِلَى كَرَّامِينَ  
وَسَافَرُ. <sup>٣٤</sup> وَلَمَّا قَرُبَ وَقْتُ الْأَثْمَارِ أَرْسَلَ  
عَبِيدَهُ إِلَى الْكَرَّامِينَ لِيَأْخُذَ أَثْمَارَهُ. <sup>٣٥</sup> فَأَخَذَ  
الْكَرَّامُونَ عَبِيدَهُ وَجَلَدُوا بَعْضًا وَقَتَلُوا  
بَعْضًا وَرَجَمُوا بَعْضًا. <sup>٣٦</sup> ثُمَّ أَرْسَلَ أَيْضًا  
عَبِيدًا آخَرِينَ أَكْثَرَ مِنَ الْأَوَّلِينَ فَفَعَلُوا بِهِمْ  
كَذَلِكَ. <sup>٣٧</sup> فَأَخِيرًا أَرْسَلَ إِلَيْهِمْ ابْنَهُ قَائِلًا:  
يَهَابُونَ ابْنِي! <sup>٣٨</sup> وَأَمَّا الْكَرَّامُونَ فَلَمَّا رَأَوْا  
الابْنَ قَالُوا فِيمَا بَيْنَهُمْ: هَذَا هُوَ الْوَارِثُ.  
هَلُمُّوا نَقْتُلْهُ وَنَأْخُذْ مِيرَاثَهُ! <sup>٣٩</sup> فَأَخَذُوهُ  
وَأَخْرَجُوهُ خَارِجَ الْكَرْمِ وَقَتَلُوهُ. <sup>٤٠</sup> فَمَتَى  
جَاءَ صَاحِبُ الْكَرْمِ مَاذَا يَفْعَلُ بِأَوْلِيكَ  
الْكَرَّامِينَ؟» قَالُوا لَهُ: «أَوْلِيكَ الْآرْدِيَاءُ»

cometh, what will he do unto those husbandmen? <sup>41</sup>They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. <sup>42</sup>Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? <sup>43</sup>Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. <sup>44</sup>And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. <sup>45</sup>And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. <sup>46</sup>But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

يُهْلِكُهُمْ هَلَاكًا رَدِيًّا وَيَسْلَمُ الْكَرْمَ إِلَى كَرَامِينَ آخَرِينَ يُعْطُونَهُ الْأَثْمَارَ فِي أَوْقَاتِهَا. <sup>٤٢</sup> قَالَ لَهُمْ يَسُوعُ: «أَمَا قَرَأْتُمْ قَطُّ فِي الْكُتُبِ: الْحَجَرُ الَّذِي رَفَضَهُ الْبَنَّاؤُونَ هُوَ قَدْ صَارَ رَأْسَ الزَّاوِيَةِ. مِنْ قَبْلِ الرَّبِّ كَانَ هَذَا وَهُوَ عَجِيبٌ فِي أَعْيُنِنَا؟ <sup>٤٣</sup> لِذَلِكَ أَقُولُ لَكُمْ: إِنَّ مَلَكُوتَ اللَّهِ يُنْزَعُ مِنْكُمْ وَيُعْطَى لِأُمَّةٍ تَعْمَلُ أَثْمَارَهُ. <sup>٤٤</sup> وَمَنْ سَقَطَ عَلَيَّ هَذَا الْحَجَرِ يَتَرَضَّضُ وَمَنْ سَقَطَ هُوَ عَلَيْهِ يَسْحَقُهُ».

<sup>٤٥</sup> وَلَمَّا سَمِعَ رُؤَسَاءُ الْكَهَنَةِ وَالْفَرِيسِيِّينَ أَمْثَالَ عَرَفُوا أَنَّهُ تَكَلَّمَ عَلَيْهِمْ. <sup>٤٦</sup> وَإِذْ كَانُوا يَطْلُبُونَ أَنْ يُمْسِكُوهُ خَافُوا مِنَ الْجُمُوعِ لِأَنَّهُ كَانَ عِنْدَهُمْ مِثْلَ نَبِيِّ.

### Parable of the Kings Banquet

**22** <sup>1</sup>And Jesus answered and spake unto them again by parables, and said, <sup>2</sup>The kingdom of heaven is like unto a certain king, which made a marriage for his son, <sup>3</sup>And sent forth his servants to call them that were bidden to the wedding: and they would not come. <sup>4</sup>Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. <sup>5</sup>But they made light of it, and went their ways, one to his farm,

### مثل وليمة الملك

**٢٢** <sup>١</sup> وَجَعَلَ يَسُوعُ يُكَلِّمُهُمْ أَيْضًا بِأَمْثَالٍ قَائِلًا: <sup>٢</sup> «إِيشْبَهُ مَلَكُوتُ السَّمَاوَاتِ إِنْسَانًا مَلِكًا صَنَعَ عَرَسًا لِابْنِهِ <sup>٣</sup> وَأَرْسَلَ عَيْدَهُ لِيَدْعُوا الْمَدْعُوعِينَ إِلَى الْعَرَسِ فَلَمْ يَرِيدُوا أَنْ يَأْتُوا. فَأَرْسَلَ أَيْضًا عَيْدًا آخَرِينَ قَائِلًا: قُولُوا لِلْمَدْعُوعِينَ: هُوَذَا غَدَائِي أَعَدَدْتُهُ. ثِيرَانِي وَمُسَمَّنَاتِي قَدْ ذُبِحَتْ وَكُلُّ شَيْءٍ مُعَدٌّ. تَعَالَوْا إِلَى الْعَرَسِ! وَلَكِنَّهُمْ تَهَاوَنُوا وَمَضَوْا وَاحِدًا إِلَى حَقْلِهِ وَآخَرَ إِلَى تِجَارَتِهِ <sup>١</sup> وَالْبَاقُونَ



another to his merchandise: <sup>6</sup>And the remnant took his servants, and entreated them spitefully, and slew them. <sup>7</sup>But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. <sup>8</sup>Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. <sup>9</sup>Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. <sup>10</sup>So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. <sup>11</sup>And when the king came in to see the guests, he saw there a man which had not on a wedding garment: <sup>12</sup>And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. <sup>13</sup>Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth. <sup>14</sup>For many are called, but few are chosen.

### Paying Taxes to Caesar

<sup>15</sup>Then went the Pharisees, and took counsel how they might entangle him in his talk. <sup>16</sup>And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. <sup>17</sup>Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? <sup>18</sup>But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? <sup>19</sup>Shew me the

أَمْسِكُوا عَمِيدَهُ وَشَتَمُوهُمْ وَقَتَلُوهُمْ. <sup>٧</sup> فَلَمَّا سَمِعَ الْمَلِكُ غَضِبَ وَأَرْسَلَ جُنُودَهُ وَأَهْلَكَ أَوْلِيكَ الْقَاتِلِينَ وَأَحْرَقَ مَدِينَتَهُمْ. <sup>٨</sup> ثُمَّ قَالَ لِعَمِيدِهِ: أَمَا الْعُرْسُ فَمُسْتَعَدَّةٌ وَأَمَا الْمُدْعَوُونَ فَلَمْ يَكُونُوا مُسْتَحَقِّينَ. <sup>٩</sup> فَادْهَبُوا إِلَى مَفَارِقِ الطَّرِيقِ وَكُلُّ مَنْ وَجَدْتُمُوهُ فَادْعُوهُ إِلَى الْعُرْسِ. <sup>١٠</sup> فَخَرَجَ أَوْلِيكَ الْعَمِيدِ إِلَى الطَّرِيقِ وَجَمَعُوا كُلَّ الَّذِينَ وَجَدُوهُمْ أَشْرَارًا وَصَالِحِينَ. فَامْتَلَأَ الْعُرْسُ مِنَ الْمُتَكِّينَ. <sup>١١</sup> فَلَمَّا دَخَلَ الْمَلِكُ لِيَنْظُرَ الْمُتَكِّينَ رَأَى هُنَاكَ إِسْنَانًا لَمْ يَكُنْ لِأَيِّسَاءِ لِبَاسِ الْعُرْسِ. <sup>١٢</sup> فَقَالَ لَهُ: يَا صَاحِبَ كَيْفَ دَخَلْتَ إِلَى هُنَا وَلَيْسَ عَلَيْكَ لِبَاسُ الْعُرْسِ؟ فَسَكَتَ. <sup>١٣</sup> حِينَئِذٍ قَالَ الْمَلِكُ لِلْخُدَّامِ: ارْبُطُوا رِجْلَيْهِ وَيَدَيْهِ وَخُذُوهُ وَأَطْرَحُوهُ فِي الظُّلْمَةِ الْخَارِجِيَّةِ. هُنَاكَ يَكُونُ الْبُكَاءُ وَصُرِيرُ الْأَسْنَانِ. <sup>١٤</sup> لِأَنَّ كَثِيرِينَ يُدْعَوْنَ وَقَلِيلِينَ يُنْتَخَبُونَ.

### دفع الجزية للقيصر

<sup>١٥</sup> حِينَئِذٍ ذَهَبَ الْفَرِيسِيُّونَ وَتَشَاوَرُوا لِكَيْ يَصْطَادُوهُ بِكَلِمَةٍ. <sup>١٦</sup> فَارْسَلُوا إِلَيْهِ تَلَامِيذَهُمْ مَعَ الْهَيْرُودَسِيِّينَ قَائِلِينَ: «يَا مُعَلِّمُ نَعْلَمُ أَنَّكَ صَادِقٌ وَتَعْلَمُ طَرِيقَ اللَّهِ بِالْحَقِّ وَلَا تُبَالِي بِأَحَدٍ لِأَنَّكَ لَا تَنْظُرُ إِلَى وَجْهِ النَّاسِ. <sup>١٧</sup> فَقُلْ لَنَا مَاذَا تَنْظُرُ؟ أَيْجُوزُ أَنْ تُعْطِيَ جَزِيَّةَ لِقَيْصَرَ أَمْ لَا؟» <sup>١٨</sup> فَعَلِمَ يَسُوعُ خِيْبَتَهُمْ وَقَالَ: «لِمَاذَا تُجْرِبُونِي يَا مُرَاوُونَ؟» <sup>١٩</sup> أَرُونِي مُعَامَلَةَ الْجَزِيَّةِ. فَقَدَّمُوا

tribute money. And they brought unto him a penny. <sup>20</sup>And he saith unto them, Whose is this image and superscription? <sup>21</sup>They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. <sup>22</sup>When they had heard these words, they marvelled, and left him, and went their way.

### Resurrection of the Dead

<sup>23</sup>The same day came to him the Sadducees, which say that there is no resurrection, and asked him, <sup>24</sup>Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. <sup>25</sup>Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: <sup>26</sup>Likewise the second also, and the third, unto the seventh. <sup>27</sup>And last of all the woman died also. <sup>28</sup>Therefore in the resurrection whose wife shall she be of the seven? for they all had her. <sup>29</sup>Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. <sup>30</sup>For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. <sup>31</sup>But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, <sup>32</sup>I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. <sup>33</sup>And when the multitude heard this, they were astonished at his doctrine.

لَهُ دِينَارًا. <sup>٢٠</sup>فَقَالَ لَهُمْ: «لِمَنْ هَذِهِ الصُّورَةُ  
وَالْكَتَابَةُ؟» <sup>٢١</sup>قَالُوا لَهُ: «لِقَيْصَرَ». فَقَالَ  
لَهُمْ: «أَعْطُوا إِذَا مَا لِقَيْصَرَ لِقَيْصَرَ وَمَا لِلَّهِ  
لِلَّهِ». <sup>٢٢</sup>فَلَمَّا سَمِعُوا تَعَجَّبُوا وَتَرَكَوهُ  
وَمَضَوْا.

### قيامه الأموات

<sup>٢٣</sup>فِي ذَلِكَ الْيَوْمِ جَاءَ إِلَيْهِ صَدُوقِيُّونَ  
الَّذِينَ يَقُولُونَ لَيْسَ قِيَامَةٌ فَسَأَلُوهُ قَائِلِينَ:  
<sup>٢٤</sup>«يَا مُعَلِّمُ قَالَ مُوسَى: إِنْ مَاتَ أَحَدٌ  
وَلَيْسَ لَهُ أَوْلَادٌ يَتَزَوَّجُ أَخُوهُ بِأَمْرَاتِهِ وَيَقِيمُ  
نَسْلًا لِأَخِيهِ. <sup>٢٥</sup>فَكَانَ عِنْدَنَا سَبْعَةٌ إِخْوَةٌ  
وَتَزَوَّجَ الْأَوَّلُ وَمَاتَ. وَإِذْ لَمْ يَكُنْ لَهُ نَسْلٌ  
تَرَكَ أَمْرَاتَهُ لِأَخِيهِ. <sup>٢٦</sup>وَكَذَلِكَ الثَّانِي  
وَالثَّلَاثُ إِلَى السَّبْعَةِ. <sup>٢٧</sup>وَأَخِرَ الْكُلِّ مَاتَتِ  
الْمَرْأَةُ أَيْضًا. <sup>٢٨</sup>فَفِي الْقِيَامَةِ لِمَنْ مِنَ  
السَّبْعَةِ تَكُونُ زَوْجَةً؟ فَإِنَّهَا كَانَتْ  
لِلْجَمِيعِ!» <sup>٢٩</sup>فَأَجَابَ يَسُوعُ وَقَالَ لَهُمْ:  
«تَضَلُّونَ إِذْ لَا تَعْرِفُونَ الْكِتَابَ وَلَا قُوَّةَ  
اللَّهِ. <sup>٣٠</sup>لَا إِلَهُهُمْ فِي الْقِيَامَةِ لَا يُزَوِّجُونَ وَلَا  
يَتَزَوِّجُونَ بَلْ يَكُونُونَ كَمَلَائِكَةِ اللَّهِ فِي  
السَّمَاءِ. <sup>٣١</sup>وَأَمَّا مِنْ جِهَةِ قِيَامَةِ الْأَمْوَاتِ  
أَفَمَا قَرَأْتُمْ مَا قِيلَ لَكُمْ مِنْ قِبَلِ اللَّهِ الْقَائِلِ:  
<sup>٣٢</sup>أَنَا إِلَهُ إِبْرَاهِيمَ وَإِلَهُ إِسْحَاقَ وَإِلَهُ يَعْقُوبَ.  
لَيْسَ إِلَهُهُ إِلَهُ أَمْوَاتٍ بَلْ إِلَهُ أَحْيَاءٍ». <sup>٣٣</sup>فَلَمَّا  
سَمِعَ الْجُمُوعُ بُهْتُوا مِنْ تَعْلِيمِهِ.

### The Greatest Commandment

<sup>34</sup>But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. <sup>35</sup>Then one of them, which was a lawyer, asked him a question, tempting him, and saying, <sup>36</sup>Master, which is the great commandment in the law? <sup>37</sup>Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. <sup>38</sup>This is the first and great commandment. <sup>39</sup>And the second is like unto it, Thou shalt love thy neighbour as thyself. <sup>40</sup>On these two commandments hang all the law and the prophets.

### Christ and David

<sup>41</sup>While the Pharisees were gathered together, Jesus asked them, <sup>42</sup>Saying, What think ye of Christ? whose son is he? They say unto him, The son of David. <sup>43</sup>He saith unto them, How then doth David in spirit call him Lord, saying, <sup>44</sup>The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? <sup>45</sup>If David then call him Lord, how is he his son? <sup>46</sup>And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

### Seven Woes

**23** <sup>1</sup>Then spake Jesus to the multitude, and to his disciples, <sup>2</sup>Saying The scribes and the Pharisees sit in Moses' seat: <sup>3</sup>All therefore whatsoever they bid you observe,

### الوصية العظمى

<sup>٣٤</sup>أَمَّا الْفَرِيسِيُّونَ فَلَمَّا سَمِعُوا أَنَّهُ أَبْكَمَ الصَّدُوقِيِّينَ اجْتَمَعُوا مَعًا <sup>٣٥</sup>وَسَأَلَهُ وَاحِدٌ مِنْهُمْ وَهُوَ نَامُوسِيٌّ لِيَجْرِبَهُ قَائِلًا: <sup>٣٦</sup>«يَا مُعَلِّمُ أَيُّهُ وَصِيَّةٌ هِيَ الْعُظْمَى فِي النَّامُوسِ؟» <sup>٣٧</sup>فَقَالَ لَهُ يَسُوعُ: «تُحِبُّ الرَّبَّ إِلَهَكَ مِنْ كُلِّ قَلْبِكَ وَمِنْ كُلِّ نَفْسِكَ وَمِنْ كُلِّ فِكْرِكَ. <sup>٣٨</sup>هَذِهِ هِيَ الْوَصِيَّةُ الْأُولَى وَالْعُظْمَى. <sup>٣٩</sup>وَالثَّانِيَةُ مِثْلُهَا: تُحِبُّ قَرِيبَكَ كَنَفْسِكَ. <sup>٤٠</sup>بِهَاتَيْنِ الْوَصِيَّتَيْنِ يَتَعَلَّقُ النَّامُوسُ كُلُّهُ وَالْأَنْبِيَاءُ.»

### المسيح وداود

<sup>٤١</sup>وَفِيمَا كَانَ الْفَرِيسِيُّونَ مُجْتَمِعِينَ سَأَلَهُمْ يَسُوعُ قَائِلًا: <sup>٤٢</sup>«مَاذَا تَظُنُّونَ فِي الْمَسِيحِ؟ ابْنُ مَنْ هُوَ؟» قَالُوا لَهُ: «ابْنُ دَاوُدَ.» <sup>٤٣</sup>قَالَ لَهُمْ: «فَكَيْفَ يَدْعُوهُ دَاوُدُ بِالرُّوحِ رَبًّا قَائِلًا: <sup>٤٤</sup>«قَالَ الرَّبُّ لِرَبِّي اجْلِسْ عَن يَمِينِي حَتَّى أَضَعَ أَعْدَاءَكَ مَوْطِئًا لِقَدَمَيْكَ؟ <sup>٤٥</sup>فَإِنْ كَانَ دَاوُدُ يَدْعُوهُ رَبًّا فَكَيْفَ يَكُونُ ابْنَهُ؟» <sup>٤٦</sup>فَلَمْ يَسْتَطِعْ أَحَدٌ أَنْ يُجِيبَهُ بِكَلِمَةٍ. وَمِنْ ذَلِكَ الْيَوْمِ لَمْ يَجْسُرْ أَحَدٌ أَنْ يَسْأَلَهُ بَتَّةً.»

### الويلات السبع

**٢٣** <sup>١</sup>حِينَئِذٍ خَاطَبَ يَسُوعُ الْجُمُوعَ وَتَلَامِيذَهُ قَائِلًا: <sup>٢</sup>«عَلَى كُرْسِيِّ مُوسَى جَلَسَ الْكُتُبَةُ وَالْفَرِيسِيُّونَ فَكُلُّ مَا قَالُوا لَكُمْ أَنْ تَحْفَظُوهُ فَاحْفَظُوهُ وَأَفْعَلُوهُ

that observe and do; but do not ye after their works: for they say, and do not. <sup>4</sup>For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. <sup>5</sup>But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, <sup>6</sup>And love the uppermost rooms at feasts, and the chief seats in the synagogues, <sup>7</sup>And greetings in the markets, and to be called of men, Rabbi, Rabbi. <sup>8</sup>But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. <sup>9</sup>And call no man your father upon the earth: for one is your Father, which is in heaven. <sup>10</sup>Neither be ye called masters: for one is your Master, even Christ. <sup>11</sup>But he that is greatest among you shall be your servant. <sup>12</sup>And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

### Jesus Condemns Actions of the Pharisees and the Teachers

<sup>13</sup>But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. <sup>14</sup>Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. <sup>15</sup>Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. <sup>16</sup>Woe unto you,

وَلَكِنْ حَسَبَ أَعْمَالِهِمْ لَا تَعْمَلُوا لِأَنَّهُمْ يَقُولُونَ وَلَا يَفْعَلُونَ. <sup>٤</sup>فِيَأْتِيهِمْ يَحْرَمُونَ أَحْمَالًا ثَقِيلَةً عَسِرَةَ الْحَمْلِ وَيَضْعُونَهَا عَلَى أَكْتافِ النَّاسِ وَهُمْ لَا يُرِيدُونَ أَنْ يُحَرِّكُوهَا بِإِصْبَعِهِمْ ° وَكُلُّ أَعْمَالِهِمْ يَعْمَلُونَهَا لِكَيْ تَنْظُرَهُمُ النَّاسُ فَيَعْرَضُونَ عَصَائِبَهُمْ وَيَعْظُمُونَ أَهْدَابَ ثِيَابِهِمْ وَيَجِئُونَ الْمَتَكَا الْأَوَّلَ فِي الْوَلَائِمِ وَالْمَجَالِسِ الْأَوْلَى فِي الْمَجَامِعِ <sup>٧</sup>وَالْتَحِيَاتِ فِي الْأَسْوَاقِ وَأَنْ يَدْعُوَهُمُ النَّاسُ: سَيِّدِي سَيِّدِي! <sup>٨</sup>وَأَمَّا أَنْتُمْ فَلَا تُدْعَوُا سَيِّدِي لِأَنَّ مُعَلِّمَكُمْ وَاحِدَ الْمَسِيحِ وَأَنْتُمْ جَمِيعًا إِخْوَةٌ. <sup>٩</sup>وَلَا تَدْعَوُا لَكُمْ أَبَا عَلَى الْأَرْضِ لِأَنَّ أَبَاكُمْ وَاحِدَ الَّذِي فِي السَّمَاوَاتِ. <sup>١٠</sup>وَلَا تُدْعَوُا مُعَلِّمِينَ لِأَنَّ مُعَلِّمَكُمْ وَاحِدَ الْمَسِيحِ. <sup>١١</sup>وَأَكْبَرِكُمْ يَكُونُ خَادِمًا لَكُمْ. <sup>١٢</sup>فَمَنْ يَرْفَعُ نَفْسَهُ يَتَّضِعُ وَمَنْ يَضَعُ نَفْسَهُ يَرْتَفِعُ.

يسوع يعنف الكتبة والفريسيين

<sup>١٣</sup>«لَكِنْ وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ الْمُرَاؤُونَ لِأَنَّكُمْ تُعْلِقُونَ مَلَكُوتَ السَّمَاوَاتِ قَدَامَ النَّاسِ فَلَا تَدْخُلُونَ أَنْتُمْ وَلَا تَدْعُونَ الدَّاخِلِينَ يَدْخُلُونَ! <sup>١٤</sup>وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ الْمُرَاؤُونَ لِأَنَّكُمْ تَأْكُلُونَ بُيُوتَ الْأَرَامِلِ وَلِعِلَّةٍ تُطِيلُونَ صَلَوَاتِكُمْ. لِذَلِكَ تَأْخُذُونَ ذَيْتُونَةً أَعْظَمَ. <sup>١٥</sup>وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ الْمُرَاؤُونَ لِأَنَّكُمْ تَطُوفُونَ الْبَحْرَ وَالْبَرَّ لِتَكْتَسِبُوا دَخِيلًا وَاحِدًا وَمَتَى حَصَلَ تَصْنَعُونَهُ ابْنًا لِجَهَنَّمَ

ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! <sup>17</sup>Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? <sup>18</sup>And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. <sup>19</sup>Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? <sup>20</sup>Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. <sup>21</sup>And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. <sup>22</sup>And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. <sup>23</sup>Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. <sup>24</sup>Ye blind guides, which strain at a gnat, and swallow a camel. <sup>25</sup>Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. <sup>26</sup>Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. <sup>27</sup>Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. <sup>28</sup>Even so ye also outwardly appear righteous unto men, but within ye are full of

أَكْثَرَ مِنْكُمْ مُضَاعَفًا! <sup>١٦</sup> وَيَلُّ لَكُمْ أَيُّهَا الْقَادَةُ الْعُمَيَانُ الْقَائِلُونَ: مَنْ حَلَفَ بِالْهَيْكَلِ فَلَيْسَ بِشَيْءٍ وَلَكِنْ مَنْ حَلَفَ بِذَهَبِ الْهَيْكَلِ يَلْتَزِمُ! <sup>١٧</sup> أَيُّهَا الْجُهَالُ وَالْعُمَيَانُ أَيُّمَا أَعْظَمُ: الذَّهَبُ أَمْ الْهَيْكَلُ الَّذِي يُقَدَّسُ الذَّهَبُ؟ <sup>١٨</sup> وَمَنْ حَلَفَ بِالْمَذْبِجِ فَلَيْسَ بِشَيْءٍ وَلَكِنْ مَنْ حَلَفَ بِالْقُرْبَانِ الَّذِي عَلَيْهِ يَلْتَزِمُ! <sup>١٩</sup> أَيُّهَا الْجُهَالُ وَالْعُمَيَانُ أَيُّمَا أَعْظَمُ: الْقُرْبَانُ أَمْ الْمَذْبِجُ الَّذِي يُقَدَّسُ الْقُرْبَانُ؟ <sup>٢٠</sup> فَإِنْ مَنْ حَلَفَ بِالْمَذْبِجِ فَقَدْ حَلَفَ بِهِ وَبِكُلِّ مَا عَلَيْهِ <sup>٢١</sup> وَمَنْ حَلَفَ بِالْهَيْكَلِ فَقَدْ حَلَفَ بِهِ وَبِالسَّائِكِينَ فِيهِ <sup>٢٢</sup> وَمَنْ حَلَفَ بِالسَّمَاءِ فَقَدْ حَلَفَ بِعَرْشِ اللَّهِ وَبِالْجَالِسِ عَلَيْهِ! <sup>٢٣</sup> وَيَلُّ لَكُمْ أَيُّهَا الْكُتَّابَةُ وَالْفَرِيسِيُّونَ الْمُرَاؤُونَ لِأَنَّكُمْ تُعَسِّرُونَ التَّعَنُّعَ وَالشَّبِيثَ وَالْكُمُونَ وَتَرَكْتُمْ أَثْقَلَ التَّامُوسِ: الْحَقَّ وَالرَّحْمَةَ وَالْإِيمَانَ. كَانَ يَبْغِي أَنْ تَعْمَلُوا هَذِهِ وَلَا تَتْرَكُوا تِلْكَ. <sup>٢٤</sup> أَيُّهَا الْقَادَةُ الْعُمَيَانُ الَّذِينَ يُصَمُّونَ عَنِ الْبُعُوضَةِ وَيَبْلَعُونَ الْجَمَلُ! <sup>٢٥</sup> وَيَلُّ لَكُمْ أَيُّهَا الْكُتَّابَةُ وَالْفَرِيسِيُّونَ الْمُرَاؤُونَ لِأَنَّكُمْ تُثَقِّنُونَ خَارِجَ الْكَاسِ وَالصَّحْفَةَ وَهَمَّا مِنْ دَاخِلٍ مَمْلُوءَانِ اخْتِطَافًا وَدَعَارَةً! <sup>٢٦</sup> أَيُّهَا الْفَرِيسِيُّ الْأَعْمَى تَقَّ أَوْلًا دَاخِلَ الْكَاسِ وَالصَّحْفَةَ لِكَيْ يَكُونَ خَارِجُهُمَا أَيْضًا نَقِيًّا. <sup>٢٧</sup> وَيَلُّ لَكُمْ أَيُّهَا الْكُتَّابَةُ وَالْفَرِيسِيُّونَ الْمُرَاؤُونَ لِأَنَّكُمْ تُشْبِهُونَ قُبُورًا مَبْيُضَّةً تَظْهَرُ مِنْ خَارِجٍ جَمِيلَةً وَهِيَ مِنْ دَاخِلٍ مَمْلُوءَةٌ عِظَامَ أَمْوَاتٍ وَكُلِّ نَجَاسَةٍ. <sup>٢٨</sup> هَكَذَا أَنْتُمْ أَيْضًا: مِنْ خَارِجٍ تَظْهَرُونَ لِلنَّاسِ أَبْرَارًا وَلَكِنَّكُمْ مِنْ دَاخِلٍ مَشْحُونُونَ

hypocrisy and iniquity. <sup>29</sup>Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, <sup>30</sup>And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. <sup>31</sup>Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. <sup>32</sup>Fill ye up then the measure of your fathers. <sup>33</sup>Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? <sup>34</sup>Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: <sup>35</sup>That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. <sup>36</sup>Verily I say unto you, All these things shall come upon this generation.

### Jesus Warns Jerusalem

<sup>37</sup>O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! <sup>38</sup>Behold, your house is left unto you desolate. <sup>39</sup>For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

رِيَاءَ وَإِثْمًا! <sup>٢٩</sup>وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ  
وَالْفَرِيسِيُّونَ الْمُرَاوُونَ لِأَنَّكُمْ تَبْنُونَ قُبُورَ  
الْأَنْبِيَاءِ وَتُزَيِّنُونَ مَدَافِنَ الصَّادِقِينَ  
<sup>٣٠</sup>وَتَقُولُونَ: لَوْ كُنَّا فِي أَيَّامِ آبَائِنَا لَمَا  
شَارَكْنَاهُمْ فِي دَمِ الْأَنْبِيَاءِ! <sup>٣١</sup>فَأَنْتُمْ تَشْهَدُونَ  
عَلَى أَنْفُسِكُمْ أَنَّكُمْ أَبْنَاءُ قَتَلَةِ الْأَنْبِيَاءِ.  
<sup>٣٢</sup>فَامْلَأُوا أَنْتُمْ مِكْيَالَ آبَائِكُمْ. أَيُّهَا  
الْحَيَاتُ أَوْلَادَ الْأَفَاعِي كَيْفَ تَهْرَبُونَ مِنْ  
ذُبُونَةِ جَهَنَّمَ؟ <sup>٣٤</sup>لِلذَلِكَ هَا أَنَا أُرْسِلُ إِلَيْكُمْ  
أَنْبِيَاءَ وَحُكَمَاءَ وَكُتَبَةً فَمِنْهُمْ تَقْتُلُونَ  
وَتَصَلِبُونَ وَمِنْهُمْ تَجْلِدُونَ فِي مَجَامِعِكُمْ  
وَتَطْرُدُونَ مِنْ مَدِينَةٍ إِلَى مَدِينَةٍ لِكَيْ يَأْتِيَ  
عَلَيْكُمْ كُلُّ دَمٍ زَكِيٍّ سَفَكَ عَلَى الْأَرْضِ  
مِنْ دَمِ هَابِيلَ الصَّادِقِ إِلَى دَمِ زَكَرِيَّا بْنِ  
بَرَخِيَا الَّذِي قَتَلْتُمُوهُ بَيْنَ الْهَيْكَلِ وَالْمَذْبَحِ.  
<sup>٣٦</sup>الْحَقُّ أَقُولُ لَكُمْ: إِنَّ هَذَا كُلَّهُ يَأْتِي عَلَى  
هَذَا الْجِيلِ!

### يسوع ينذر اورشليم

<sup>٣٧</sup>«يَا أورشليم يَا أورشليم يَا قَاتِلَةَ  
الْأَنْبِيَاءِ وَرَاجِمَةَ الْمُرْسَلِينَ إِلَيْهَا كَمْ مَرَّةً  
أَرَدْتُ أَنْ أَجْمَعَ أَوْلَادِكَ كَمَا تَجْمَعُ  
الذَّجَاجَةَ فِرَاحَهَا تَحْتَ جَنَاحَيْهَا وَلَمْ  
تُرِيدُوا. <sup>٣٨</sup>هُوَذَا بَيْتُكُمْ يُتْرَكُ لَكُمْ خَرَابًا!  
<sup>٣٩</sup>لَأَنِّي أَقُولُ لَكُمْ: إِنَّكُمْ لَا تَرَوْنِي مِنْ  
الآن حَتَّى تَقُولُوا: مُبَارَكٌ الْآتِي بِاسْمِ  
الرَّبِّ!».

## Destruction of the Temple

**24** <sup>1</sup>And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. <sup>2</sup>And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

## Sings of the End

<sup>3</sup>And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? <sup>4</sup>And Jesus answered and said unto them, Take heed that no man deceive you. <sup>5</sup>For many shall come in my name, saying, I am Christ; and shall deceive many. <sup>6</sup>And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. <sup>7</sup>For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. <sup>8</sup>All these are the beginning of sorrows. <sup>9</sup>Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. <sup>10</sup>And then shall many be offended, and shall betray one another, and shall hate one another. <sup>11</sup>And many false prophets shall rise, and shall deceive many. <sup>12</sup>And because iniquity shall abound, the love of many shall wax cold. <sup>13</sup>But he that shall endure unto the end, the same shall be saved. <sup>14</sup>And this gospel of the kingdom shall be

## المسيح يبنى بخراب الهيكل

**٢٤** <sup>١</sup>ثُمَّ خَرَجَ يَسُوعُ وَمَضَى مِنْ الْهَيْكَلِ فَتَقَدَّمَ تَلَامِيذُهُ لِكَيْ يُرَوْهُ أُبَيَّةَ الْهَيْكَلِ. <sup>٢</sup>فَقَالَ لَهُمْ يَسُوعُ: «أَمَا تَنْظُرُونَ جَمِيعَ هَذِهِ؟ الْحَقُّ أَقُولُ لَكُمْ إِنَّهُ لَا يُتْرَكُ هَهُنَا حَجَرٌ عَلَى حَجَرٍ لَّا يُتْقَضُ!».

## علامات نهاية الزمان

<sup>٣</sup>وَفِيمَا هُوَ جَالِسٌ عَلَى جَبَلِ الزَيْتُونِ تَقَدَّمَ إِلَيْهِ التَّلَامِيذُ عَلَى انْفِرَادٍ قَاتِلِينَ: «قُلْ لَنَا مَتَى يَكُونُ هَذَا وَمَا هِيَ عِلْمَةُ مَجِيئِكَ وَأَلْقِضَاءِ الدَّهْرِ؟» <sup>٤</sup>فَأَجَابَ يَسُوعُ وَقَالَ لَهُمْ: «انظُرُوا لَا يَضِلَّكُمْ أَحَدٌ. <sup>٥</sup>فَإِنَّ كَثِيرِينَ سَيَأْتُونَ بِاسْمِي قَاتِلِينَ: أَنَا هُوَ الْمَسِيحُ وَيُضِلُّونَ كَثِيرِينَ. <sup>٦</sup>وَسَوْفَ تَسْمَعُونَ بِحُرُوبٍ وَأَخْبَارِ حُرُوبٍ. انظُرُوا لَا تَرْتَاعُوا. لِأَنَّهُ لَا بُدَّ أَنْ تَكُونَ هَذِهِ كُلُّهَا. وَلَكِنْ لَيْسَ الْمُنْتَهَى بَعْدَ. <sup>٧</sup>لِأَنَّهُ تَقُومُ أُمَّةٌ عَلَى أُمَّةٍ وَمَمْلَكَةٌ عَلَى مَمْلَكَةٍ وَتَكُونُ مَجَاعَاتٌ وَأَوْبِيَّةٌ وَزَلْزَلٌ فِي أَمَاكِنَ. <sup>٨</sup>وَلَكِنْ هَذِهِ كُلُّهَا مُبْتَدَأُ الْأَوْجَاعِ. <sup>٩</sup>وَحِينَئِذٍ يَسْلُمُونَكُمْ إِلَى ضَيْقٍ وَيَقْتُلُونَكُمْ وَتَكُونُونَ مُبْغَضِينَ مِنْ جَمِيعِ الْأُمَمِ لِأَجْلِ اسْمِي. <sup>١٠</sup>وَحِينَئِذٍ يَعْتُرُ كَثِيرُونَ وَيَسْلَمُونَ بَعْضُهُمْ بَعْضًا وَيَبْغِضُونَ بَعْضُهُمْ بَعْضًا. <sup>١١</sup>وَيَقُومُ أَنْبِيَاءُ كَذِبَةٌ كَثِيرُونَ وَيُضِلُّونَ كَثِيرِينَ. <sup>١٢</sup>وَلَكثَرَةُ الْإِثْمِ تَبْرُدُ مَحَبَّةُ الْكَثِيرِينَ. <sup>١٣</sup>وَلَكِنْ الَّذِي يَصْبِرُ إِلَى الْمُنْتَهَى فَهَذَا يَخْلُصُ. <sup>١٤</sup>وَيُكْرَزُ بِبِشَارَةِ الْمَلَكُوتِ

preached in all the world for a witness unto all nations; and then shall the end come.

### The Great Tribulation

<sup>15</sup>When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)<sup>16</sup>Then let them which be in Judaea flee into the mountains:<sup>17</sup>Let him which is on the housetop not come down to take any thing out of his house:<sup>18</sup>Neither let him which is in the field return back to take his clothes.<sup>19</sup>And woe unto them that are with child, and to them that give suck in those days!<sup>20</sup>But pray ye that your flight be not in the winter, neither on the sabbath day:<sup>21</sup>For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.<sup>22</sup>And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.<sup>23</sup>Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.<sup>24</sup>For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.<sup>25</sup>Behold, I have told you before.<sup>26</sup>Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.<sup>27</sup>For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.<sup>28</sup>For wheresoever the carcase is, there will the eagles be gathered together.

هَذِهِ فِي كُلِّ الْمَسْكُونَةِ شَهَادَةٌ لِجَمِيعِ  
الْأُمَمِ. ثُمَّ يَأْتِي الْمُنْتَهَى.

### الضيقة العظيمة

<sup>١٥</sup>«فَمَتَى نَظَرْتُمْ «رِجْسَةَ الْخَرَابِ» الَّتِي  
قَالَ عَنْهَا دَانِيَالُ النَّبِيُّ قَائِمَةً فِي الْمَكَانِ  
الْمُقَدَّسِ - لِيَفْهَمَ الْفَارِيُّ - <sup>١٦</sup>فَحَيْتُنْذِ لِيَهْرُبِ  
الَّذِينَ فِي الْيَهُودِيَّةِ إِلَى الْجِبَالِ <sup>١٧</sup>وَالَّذِي عَلَى  
الْأَسْطَحِ فَلَا يَنْزِلُ لِيَأْخُذَ مِنْ بَيْتِهِ شَيْئًا  
<sup>١٨</sup>وَالَّذِي فِي الْحَقْلِ فَلَا يَرْجِعُ إِلَى وَرَائِهِ  
لِيَأْخُذَ ثِيَابَهُ. <sup>١٩</sup>وَوَيْلٌ لِلْحَبَالِيِّ وَالْمَرْضِعَاتِ  
فِي تِلْكَ الْأَيَّامِ! <sup>٢٠</sup>وَصَلُّوا لِكَيْ لَا يَكُونَ  
هَرَبُكُمْ فِي شِتَاءٍ وَلَا فِي سَبْتٍ <sup>٢١</sup>لَأَنَّهُ يَكُونُ  
حَيْتُنْذِ ضَيْقٌ عَظِيمٌ لَمْ يَكُنْ مِثْلُهُ مِنْذُ ابْتِدَاءِ  
الْعَالَمِ إِلَى الْآنَ وَلَنْ يَكُونَ. <sup>٢٢</sup>وَلَوْ لَمْ تُقْصَرَ  
تِلْكَ الْأَيَّامُ لَمْ يَخْلُصْ جَسَدٌ. وَلَكِنْ لِأَجْلِ  
الْمُخْتَارِينَ تُقْصَرُ تِلْكَ الْأَيَّامُ. <sup>٢٣</sup>حَيْتُنْذِ إِنْ  
قَالَ لَكُمْ أَحَدٌ: هُوَذَا الْمَسِيحُ هُنَا أَوْ هُنَاكَ فَلَا  
تُصَدِّقُوا. <sup>٢٤</sup>لَأَنَّهُ سَيَقُومُ مُسْحَاءً كَذِبَةً وَأَنْبِيَاءُ  
كَذِبَةً وَيُعْطُونَ آيَاتٍ عَظِيمَةً وَعَجَائِبَ حَتَّى  
يُضَلُّوا لَوْ أَمَكْنَ الْمُخْتَارِينَ أَيْضًا. <sup>٢٥</sup>هَا أَنَا قَدْ  
سَبَقْتُ وَأَخْبَرْتُكُمْ. <sup>٢٦</sup>فَإِنْ قَالُوا لَكُمْ: هَا هُوَ  
فِي الْبُرِّيَّةِ فَلَا تَخْرُجُوا! هَا هُوَ فِي الْمَخَادِعِ  
فَلَا تُصَدِّقُوا! <sup>٢٧</sup>لَأَنَّهُ كَمَا أَنَّ الْبُرْقَ يَخْرُجُ مِنْ  
الْمَشَارِقِ وَيَظْهَرُ إِلَى الْمَغَارِبِ هَكَذَا يَكُونُ  
أَيْضًا مَجِيءُ ابْنِ الْإِنْسَانِ. <sup>٢٨</sup>لَأَنَّهُ حَيْثَمَا تَكُنُ  
الْحَبَّةُ فَهُنَاكَ تَجْتَمِعُ التُّسُورُ.



### The Second Coming of Jesus

<sup>29</sup>Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: <sup>30</sup>And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. <sup>31</sup>And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

### Lesson of the Fig Tree

<sup>32</sup>Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: <sup>33</sup>So likewise ye, when ye shall see all these things, know that it is near, even at the doors. <sup>34</sup>Verily I say unto you, This generation shall not pass, till all these things be fulfilled. <sup>35</sup>Heaven and earth shall pass away, but my words shall not pass away.

### The day and the Hour Unknown

<sup>36</sup>But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. <sup>37</sup>But as the days of Noe were, so shall also the coming of the Son of man be. <sup>38</sup>For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, <sup>39</sup>And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. <sup>40</sup>Then

### مجيء المسيح ثانية

<sup>٢٩</sup>«وَلِلْوَقْتِ بَعْدَ ضَيْقِ تِلْكَ الْأَيَّامِ تُظْلِمُ الشَّمْسُ وَالْقَمَرُ لَا يُعْطِي ضَوْؤَهُ وَالنُّجُومُ تَسْقُطُ مِنَ السَّمَاءِ وَقَوَاتِ السَّمَاوَاتِ تَتَزَعَّرُ. <sup>٣٠</sup>وَحِينَئِذٍ تَظْهَرُ عَلَامَةُ ابْنِ الْإِنْسَانِ فِي السَّمَاءِ. وَحِينَئِذٍ تَنُوحُ جَمِيعُ قَبَائِلِ الْأَرْضِ وَيُبْصِرُونَ ابْنَ الْإِنْسَانِ آتِيًا عَلَى سَحَابِ السَّمَاءِ بِقُوَّةٍ وَمَجْدٍ كَثِيرٍ. <sup>٣١</sup>فَيُرْسِلُ مَلَائِكَتَهُ بِوَقْعِ عَظِيمِ الصَّوْتِ فَيَجْمَعُونَ مُخْتَارِيهِ مِنَ الْأَرْبَعِ أَلْوَاحِ مِنَ أَقْصَاءِ السَّمَاوَاتِ إِلَى أَقْصَائِهَا.

### تعلموا من شجرة التين

<sup>٣٢</sup>فَمِنْ شَجَرَةِ التَّيْنِ تَعَلَّمُوا الْمَثَلَ: مَتَى صَارَ غُصْنُهَا رَخِيصًا وَأَخْرَجَتْ أَوْرَاقَهَا تَعَلَّمُونَ أَنَّ الصَّيْفَ قَرِيبٌ. <sup>٣٣</sup>هَكَذَا أَنْتُمْ أَيْضًا مَتَى رَأَيْتُمْ هَذَا كُلَّهُ فَاعْلَمُوا أَنَّهُ قَرِيبٌ عَلَى الْأَبْوَابِ. <sup>٣٤</sup>الْحَقُّ أَقُولُ لَكُمْ: لَا يَمُضِي هَذَا الْجِيلُ حَتَّى يَكُونَ هَذَا كُلُّهُ. <sup>٣٥</sup>السَّمَاءُ وَالْأَرْضُ تَزُولَانِ وَلَكِنَّ كَلَامِي لَا يَزُولُ.

### ذلك اليوم لا يعرفه أحد

<sup>٣٦</sup>وَأَمَّا ذَلِكَ الْيَوْمُ وَتِلْكَ السَّاعَةُ فَلَا يَعْلَمُ بِهِمَا أَحَدٌ وَلَا مَلَائِكَةُ السَّمَاوَاتِ إِلَّا أَبِي وَحْدَهُ. <sup>٣٧</sup>وَكَمَا كَانَتْ أَيَّامُ نُوحٍ كَذَلِكَ يَكُونُ أَيْضًا مَجِيءُ ابْنِ الْإِنْسَانِ. <sup>٣٨</sup>لَأَنَّهُ كَمَا كَانُوا فِي الْأَيَّامِ الَّتِي قَبْلَ الطُّوفَانِ يَأْكُلُونَ وَيَشْرَبُونَ وَيَتَزَوَّجُونَ وَيُزَوَّجُونَ إِلَى الْيَوْمِ الَّذِي دَخَلَ فِيهِ نُوحٌ الْفُلَّكَ <sup>٣٩</sup>وَلَمْ يَعْلَمُوا حَتَّى جَاءَ الطُّوفَانُ وَأَخَذَ الْجَمِيعَ كَذَلِكَ

shall two be in the field; the one shall be taken, and the other left. <sup>41</sup>Two women shall be grinding at the mill; the one shall be taken, and the other left.

<sup>42</sup>Watch therefore: for ye know not what hour your Lord doth come.

<sup>43</sup>But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. <sup>44</sup>Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

يَكُونُ أَيْضاً مَجِيءُ ابْنِ الْإِنْسَانِ. <sup>٤٠</sup> حِينَئِذٍ يَكُونُ اثْنَانِ فِي الْحَقْلِ يُؤَخِّدُ الْوَاحِدُ وَيُتْرَكُ الْآخَرُ. <sup>٤١</sup> اثْنَتَانِ تَطْحَنَانِ عَلَى الرَّحَى تُؤَخِّدُ الْوَاحِدَةَ وَيُتْرَكُ الْآخَرَى.

<sup>٤٢</sup> «اسهروا إذا لأنكم لا تعلمون في أية ساعة يأتي ربكم.» <sup>٤٣</sup> وأعلموا هذا أنه لو عرف رب البيت في أي هزيع يأتي السارق لسهر ولم يدع بيته ينقب. <sup>٤٤</sup> لذلك كونوا أتم أيضاً مستعدين لأنه في ساعة لا تظنون يأتي ابن الإنسان.

#### Parable of the faithful Servant

<sup>45</sup>Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? <sup>46</sup>Blessed is that servant, whom his lord when he cometh shall find so doing. <sup>47</sup>Verily I say unto you, That he shall make him ruler over all his goods.

<sup>48</sup>But and if that evil servant shall say in his heart, My lord delayeth his coming; <sup>49</sup>And shall begin to smite his fellow-servants, and to eat and drink with the drunken; <sup>50</sup>The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, <sup>51</sup>And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

#### مثل العبد الأمين

<sup>٤٥</sup> فَمَنْ هُوَ الْعَبْدُ الْأَمِينُ الْحَكِيمُ الَّذِي أَقَامَهُ سَيِّدُهُ عَلَى خِدْمِهِ لِيُعْطِيَهُمُ الطَّعَامَ فِي حِينِهِ؟ <sup>٤٦</sup> طُوبَى لِذَلِكَ الْعَبْدِ الَّذِي إِذَا جَاءَ سَيِّدُهُ يَجِدُهُ يَفْعَلُ هَكَذَا! <sup>٤٧</sup> الْحَقُّ أَقُولُ لَكُمْ إِنَّهُ يَقِيمُهُ عَلَى جَمِيعِ أُمُورِهِ. <sup>٤٨</sup> وَلَكِنْ إِنْ قَالَ ذَلِكَ الْعَبْدُ الرَّدِيءُ فِي قَلْبِهِ: سَيِّدِي يُبْطِئُ قُدُومَهُ. <sup>٤٩</sup> فَيَبْتَدِئُ يَضْرِبُ الْعَبِيدَ رُفْقَاءَهُ وَيَأْكُلُ وَيَشْرَبُ مَعَ السُّكَّارَى. <sup>٥٠</sup> يَأْتِي سَيِّدُ ذَلِكَ الْعَبْدِ فِي يَوْمٍ لَا يَتَنَبَّرُهُ وَفِي سَاعَةٍ لَا يَعْرِفُهَا <sup>٥١</sup> فَيَقْطَعُهُ وَيَجْعَلُ نَصِيبَهُ مَعَ الْمُرَائِنِ. هُنَاكَ يَكُونُ الْبُكَاءُ وَصَرَيرُ الْأَسْنَانِ.

#### Parable of the Ten Virgins

**25** <sup>1</sup>Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. <sup>2</sup>And five of them were

#### مثل العشر عذارى

**٢٥** <sup>١</sup> حِينَئِذٍ يُشْبِهُ مَلَكُوتُ السَّمَاوَاتِ عَشْرَ عَذَارَى أَخَذْنَ مَصَابِيحَهُنَّ وَخَرَجْنَ لِلِقَاءِ الْعَرِيسِ. <sup>٢</sup> وَكَانَ خَمْسٌ مِنْهُنَّ

wise, and five were foolish. <sup>3</sup>They that were foolish took their lamps, and took no oil with them: <sup>4</sup>But the wise took oil in their vessels with their lamps. <sup>5</sup>While the bridegroom tarried, they all slumbered and slept. <sup>6</sup>And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. <sup>7</sup>Then all those virgins arose, and trimmed their lamps. <sup>8</sup>And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. <sup>9</sup>But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. <sup>10</sup>And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. <sup>11</sup>Afterward came also the other virgins, saying, Lord, Lord, open to us. <sup>12</sup>But he answered and said, Verily I say unto you, I know you not. <sup>13</sup>Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

### Parable of the Talents

<sup>14</sup>For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. <sup>15</sup>And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. <sup>16</sup>Then he that had received the five talents went and traded with the same, and made them other five talents. <sup>17</sup>And likewise he that had received two, he also gained other two. <sup>18</sup>But he that had received one went and digged in the earth, and hid his lord's money. <sup>19</sup>After a long

حِكِيمَاتٍ وَخَمْسُ جَاهِلَاتٍ. <sup>٣</sup>أَمَّا الْجَاهِلَاتُ فَأَخَذْنَ مَصَابِيحَهُنَّ وَلَمْ يَأْخُذْنَ مَعَهُنَّ زَيْتًا. <sup>٤</sup>وَأَمَّا الْحَكِيمَاتُ فَأَخَذْنَ زَيْتًا فِي آتِيَتِهِنَّ مَعَ مَصَابِيحَهُنَّ. <sup>٥</sup>وَفِيمَا أَبْطَأَ الْعَرِيسُ نَعَسْنَ جَمِيعُهُنَّ وَنِمْنَ. <sup>٦</sup>فَفِي نِصْفِ اللَّيْلِ صَارَ صُرَاخٌ: هُوَذَا الْعَرِيسُ مُقْبِلٌ فَأَخْرَجْنِ لِلِقَائِهِ! <sup>٧</sup>فَقَامَتِ جَمِيعُ أَوْلِيَاكَ الْعَذَارَى وَأَصْلَحْنَ مَصَابِيحَهُنَّ. <sup>٨</sup>فَقَالَتِ الْجَاهِلَاتُ لِلْحَكِيمَاتِ: أُعْطِينَا مِنْ زَيْتِكُنَّ فَإِنَّ مَصَابِيحَنَا تَنْطَفِئُ. <sup>٩</sup>فَأَجَابَتِ الْحَكِيمَاتُ قَائِلَاتٍ: لَعَلَّهُ لَا يَكْفِي لَنَا وَلَكِنَّ بَلْ أَذْهَبْنَ إِلَى الْبَاعَةِ وَابْتَعْنَ لَكُنَّ. <sup>١٠</sup>وَفِيمَا هُنَّ ذَاهِبَاتٌ لَبِيتَعْنَ جَاءَ الْعَرِيسُ وَالْمُسْتَعِدَّاتُ دَخَلْنَ مَعَهُ إِلَى الْعُرْسِ وَأُغْلِقَ الْبَابُ. <sup>١١</sup>أَخِيرًا جَاءَتْ بَقِيَّةُ الْعَذَارَى أَيْضًا قَائِلَاتٍ: يَا سَيِّدُ يَا سَيِّدُ اقْتَحِ لَنَا. <sup>١٢</sup>فَأَجَابَ وَقَالَ: الْحَقُّ أَقُولُ لَكُنَّ: إِنِّي مَا أَعْرِفُكُمْ. <sup>١٣</sup>فَاسْهَرُوا إِذَا لَأَنْتُمْ لَا تَعْرِفُونَ الْيَوْمَ وَلَا السَّاعَةَ الَّتِي يَأْتِي فِيهَا ابْنُ الْإِنْسَانِ.

### مثل الوزنات

<sup>١٤</sup>«وَكَمَا إِنْسَانٌ مُسَافِرٌ دَعَا عَبِيدَهُ وَسَلَّمَ لَهُمْ أَمْوَالَهُ» <sup>١٥</sup>فَاعْطَى وَاحِدًا خَمْسَ وَزْنَاتٍ وَآخَرَ وَزَنْتَيْنِ وَآخَرَ وَزَنْتَةً - كُلُّ وَاحِدٍ عَلَى قَدْرِ طَاقَتِهِ. وَسَافَرَ لِلْوَقْتِ. <sup>١٦</sup>فَمَضَى الَّذِي أَخَذَ الْخَمْسَ وَزْنَاتٍ وَتَاجَرَ بِهَا فَرَبِحَ خَمْسَ وَزْنَاتٍ أُخَرَ. <sup>١٧</sup>وَهَكَذَا الَّذِي أَخَذَ الْوَزْنَتَيْنِ رَبِحَ أَيْضًا وَزَنْتَيْنِ أُخْرَيْنِ. <sup>١٨</sup>وَأَمَّا الَّذِي أَخَذَ الْوَزْنَةَ فَمَضَى وَحَفَرَ فِي الْأَرْضِ وَأَخْفَى فِضَّةَ سَيِّدِهِ. <sup>١٩</sup>وَبَعْدَ زَمَانٍ طَوِيلٍ أَتَى

time the lord of those servants cometh, and reckoneth with them.<sup>20</sup> And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.<sup>21</sup> His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.<sup>22</sup> He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.<sup>23</sup> His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.<sup>24</sup> Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:<sup>25</sup> And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.<sup>26</sup> His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:<sup>27</sup> Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.<sup>28</sup> Take therefore the talent from him, and give it unto him which hath ten talents.<sup>29</sup> For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.<sup>30</sup> And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

سَيِّدُ أَوْلَيْكَ الْعَبِيدِ وَحَاسِبِهِمْ.<sup>٢٠</sup> فَجَاءَ الَّذِي  
أَخَذَ الْخَمْسَ وَزَنَاتٍ وَقَدَّمَ خَمْسَ وَزَنَاتٍ  
أُخْرَى قَائِلًا: يَا سَيِّدُ خَمْسَ وَزَنَاتٍ سَلَّمْتَنِي.  
هُوَذَا خَمْسُ وَزَنَاتٍ أُخْرَى رِبِحْتُهَا فَوْقَهَا.  
<sup>٢١</sup> فَقَالَ لَهُ سَيِّدُهُ: نِعْمًا أَيُّهَا الْعَبْدُ الصَّالِحُ  
وَالْأَمِينُ. كُنْتَ أَمِينًا فِي الْقَلِيلِ فَأَقِيمُكَ  
عَلَى الْكَثِيرِ. ادْخُلْ إِلَى فَرْحِ سَيِّدِكَ.<sup>٢٢</sup> ثُمَّ  
جَاءَ الَّذِي أَخَذَ الْوَزْنَتَيْنِ وَقَالَ: يَا سَيِّدُ  
وَزْنَتَيْنِ سَلَّمْتَنِي. هُوَذَا وَزْنَتَانِ أُخْرَيَانِ  
رِبِحْتُهُمَا فَوْقَهُمَا.<sup>٢٣</sup> قَالَ لَهُ سَيِّدُهُ: نِعْمًا أَيُّهَا  
الْعَبْدُ الصَّالِحُ الْأَمِينُ. كُنْتَ أَمِينًا فِي الْقَلِيلِ  
فَأَقِيمُكَ عَلَى الْكَثِيرِ. ادْخُلْ إِلَى فَرْحِ  
سَيِّدِكَ.<sup>٢٤</sup> ثُمَّ جَاءَ أَيضًا الَّذِي أَخَذَ الْوَزْنَ  
الْوَّاحِدَةَ وَقَالَ: يَا سَيِّدُ عَرَفْتُ أَنَّكَ إِنْسَانٌ  
قَاسٍ تَحْصُدُ حَيْثُ لَمْ تَزْرَعْ وَتَجْمَعُ مِنْ  
حَيْثُ لَمْ تَبْدُرْ.<sup>٢٥</sup> فَخَفْتُ وَصَصَيْتُ  
وَأَخْفَيْتُ وَزْنَتَكَ فِي الْأَرْضِ. هُوَذَا الَّذِي  
لَكَ.<sup>٢٦</sup> فَاجَابَ سَيِّدُهُ وَقَالَ لَهُ: أَيُّهَا الْعَبْدُ  
الشَّرِيرُ وَالْكَسْلَانُ عَرَفْتَ أَنِّي أَحْصُدُ حَيْثُ  
لَمْ أَرْزَعْ وَأَجْمَعُ مِنْ حَيْثُ لَمْ أَبْدُرْ.<sup>٢٧</sup> فَكَانَ  
يَنْبَغِي أَنْ تَضَعَ فَضْطِي عِنْدَ الصَّيَارِفَةِ فَعِنْدَ  
مَجِيئِي كُنْتُ أَخْذُ الَّذِي لِي مَعَ رَبًّا.  
<sup>٢٨</sup> فَخُذُوا مِنْهُ الْوَزْنَ وَأَعْطُوهَا لِلَّذِي لَهُ  
الْعَشْرُ وَزَنَاتٍ.<sup>٢٩</sup> لِأَنَّ كُلَّ مَنْ لَهُ يُعْطَى  
فِيَزَادُ وَمَنْ لَيْسَ لَهُ فَالَّذِي عِنْدَهُ يُؤْخَذُ  
مِنْهُ.<sup>٣٠</sup> وَالْعَبْدُ الْبَطَالُ أَطْرَحُوهُ إِلَى الظُّلْمَةِ  
الْخَارِجِيَّةِ هُنَاكَ يَكُونُ الْبُكَاءُ وَصْرِيرُ  
الْأَسْنَانِ.

## The Final Judgement

<sup>31</sup>When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: <sup>32</sup>And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: <sup>33</sup>And he shall set the sheep on his right hand, but the goats on the left. <sup>34</sup>Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: <sup>35</sup>For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: <sup>36</sup>Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. <sup>37</sup>Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? <sup>38</sup>When saw we thee a stranger, and took thee in? or naked, and clothed thee? <sup>39</sup>Or when saw we thee sick, or in prison, and came unto thee? <sup>40</sup>And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. <sup>41</sup>Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: <sup>42</sup>For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: <sup>43</sup>I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. <sup>44</sup>Then shall they also answer him, saying, Lord, when saw we thee an hungred, or

## المسيح يدين العالم أجمع

<sup>٣١</sup> «وَمَتَى جَاءَ ابْنُ الْإِنْسَانِ فِي مَجْدِهِ وَجَمِيعِ الْمَلَائِكَةِ الْقُدِّيسِينَ مَعَهُ فَحِينَئِذٍ يَجْلِسُ عَلَى كُرْسِيِّ مَجْدِهِ. <sup>٣٢</sup> وَيَجْتَمِعُ أَمَامَهُ جَمِيعُ الشُّعُوبِ فَيَمَيِّزُ بَعْضَهُمْ مِنْ بَعْضٍ كَمَا يَمَيِّزُ الرَّاعِي الْخِرَافَ مِنَ الْجِدَاءِ <sup>٣٣</sup> فَيَقِيمُ الْخِرَافَ عَنْ يَمِينِهِ وَالْجِدَاءَ عَنْ الْيَسَارِ. <sup>٣٤</sup> ثُمَّ يَقُولُ الْمَلِكُ لِلَّذِينَ عَنْ يَمِينِهِ: تَعَالَوْا يَا مَبَارِكِي أَبِي رَثُوا الْمَلَكُوتَ الْمَعَدَّ لَكُمْ مِنْذُ تَأْسِيسِ الْعَالَمِ. <sup>٣٥</sup> لِأَنِّي جَعْتُ فَأَطْعَمْتُمُونِي. عَطِشْتُ فَسَقَيْتُمُونِي. كُنْتُ غَرِيبًا فَأَوْيْتُمُونِي. <sup>٣٦</sup> عَرِيانًا فَكَسَوْتُمُونِي. مَرِيضًا فَزُرْتُمُونِي. مَحْبُوسًا فَأْتَيْتُمُ إِلَيَّ. <sup>٣٧</sup> فَيَجِيبُهُ الْأَبْرَارُ حِينَئِذٍ قَائِلِينَ: يَا رَبُّ مَتَى رَأَيْنَاكَ جَائِعًا فَأَطْعَمْنَاكَ أَوْ عَطِشْنَا فَسَقَيْْنَاكَ؟ <sup>٣٨</sup> وَمَتَى رَأَيْنَاكَ غَرِيبًا فَأَوْيْنَاكَ أَوْ عَرِيانًا فَكَسَوْنَاكَ؟ <sup>٣٩</sup> وَمَتَى رَأَيْنَاكَ مَرِيضًا أَوْ مَحْبُوسًا فَأْتَيْنَا إِلَيْكَ؟ <sup>٤٠</sup> فَيَجِيبُ الْمَلِكُ وَيَقُولُ لَهُمْ: الْحَقُّ أَقُولُ لَكُمْ: بِمَا أَنْتُمْ فَعَلْتُمُوهُ بِأَحَدٍ إِخْوَتِي هَؤُلَاءِ الْأَصَاغِرِ فِيِّي فَعَلْتُمْ.

<sup>٤١</sup> «ثُمَّ يَقُولُ أَيْضًا لِلَّذِينَ عَنْ الْيَسَارِ: أَذْهَبُوا عَنِّي يَا مَلَاعِينُ إِلَى النَّارِ الْأَبَدِيَّةِ الْمَعْدَّةِ لِإِنْلِيسِ وَمَلَائِكَتِهِ <sup>٤٢</sup> لِأَنِّي جَعْتُ فَلَمْ تُطْعِمُونِي. عَطِشْتُ فَلَمْ تَسْقُونِي. <sup>٤٣</sup> كُنْتُ غَرِيبًا فَلَمْ تَأْوُونِي. عَرِيانًا فَلَمْ تَكْسُونِي. مَرِيضًا وَمَحْبُوسًا فَلَمْ تَزُورُونِي. <sup>٤٤</sup> حِينَئِذٍ يُجِيبُونَهُ هُمْ أَيْضًا قَائِلِينَ: يَا رَبُّ مَتَى رَأَيْنَاكَ جَائِعًا أَوْ عَطِشْنَا أَوْ غَرِيبًا أَوْ عَرِيانًا أَوْ مَرِيضًا أَوْ مَحْبُوسًا وَلَمْ نَحْدِثْكَ؟

athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? <sup>45</sup>Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. <sup>46</sup>And these shall go away into everlasting punishment: but the righteous into life eternal.

<sup>٤٥</sup> فَيَجِيبُهُمْ قَائِلًا: الْحَقُّ أَقُولُ لَكُمْ: بِمَا أَتَّكُم لَمْ تَفْعَلُوهُ بِأَحَدٍ هَؤُلَاءِ الْأَصَاغِرِ فِيَّ لَمْ تَفْعَلُوا. <sup>٤٦</sup> فَيَمْضِي هَؤُلَاءِ إِلَى عَذَابِ أَبَدِيٍّ وَالْأَبْرَارُ إِلَى حَيَاةٍ أَبَدِيَّةٍ.

### The plot Against Jesus

**26** <sup>1</sup>And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, <sup>2</sup>Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

<sup>3</sup>Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, <sup>4</sup>And consulted that they might take Jesus by subtilty, and kill him. <sup>5</sup>But they said, Not on the feast day, lest there be an uproar among the people.

المؤامرة لقتل يسوع  
**٢٦** <sup>١</sup> وَلَمَّا اكْتَمَلَ يَسُوعُ هَذِهِ الْأَقْوَالَ كُلَّهَا قَالَ لِتَلَامِيذِهِ: <sup>٢</sup> «تَعْلَمُونَ أَنَّهُ بَعْدَ يَوْمَيْنِ يَكُونُ الْفِصْحُ وَأَبْنُ الْإِنْسَانِ يُسَلَّمُ لِيُصَلَّبَ».

<sup>٣</sup> حِينَئِذٍ اجْتَمَعَ رُؤَسَاءُ الْكَهَنَةِ وَالْكَتَبَةُ وَشُيُوخُ الشَّعْبِ إِلَى دَارِ رَيْسِ الْكَهَنَةِ الَّذِي يُدْعَى قَيْفَاةً وَتَشَاوَرُوا لِكَيْ يُمَسِّكُوا يَسُوعَ بِمَكْرٍ وَيَقْتُلُوهُ. <sup>٤</sup> وَالْكَهَنَةُ قَالُوا: «لَيْسَ فِي الْعِيدِ لئَلَّا يَكُونَ شَعْبٌ فِي الشَّعْبِ».

### Jesus Anointed at Bethany

<sup>6</sup>Now when Jesus was in Bethany, in the house of Simon the leper, <sup>7</sup>There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. <sup>8</sup>But when his disciples saw it, they had indignation, saying, To what purpose is this waste? <sup>9</sup>For this ointment might have been sold for much, and given to the poor. <sup>10</sup>When Jesus understood it, he said unto them, Why trouble ye the woman? for she

سكب الطيب على المسيح  
<sup>٦</sup> وَفِيمَا كَانَ يَسُوعُ فِي بَيْتِ عَنِّيَا فِي بَيْتِ سِمَعَانَ الْأَبْرَصِ تَقَدَّمَتْ إِلَيْهِ امْرَأَةٌ مَعَهَا قَارُورَةٌ طَيْبٍ كَثِيرٍ الثَّمَنِ فَسَكَبَتْهُ عَلَى رَأْسِهِ وَهُوَ مُتَكِيٌّ. <sup>٨</sup> فَلَمَّا رَأَى تَلَامِيذُهُ ذَلِكَ اغْتَاظُوا قَائِلِينَ: «لِمَاذَا هَذَا الْإِثْلَافُ؟ <sup>٩</sup> لِأَنَّهُ كَانَ يُمَكِّنُ أَنْ يُبَاعَ هَذَا الطَّيْبُ بِكَثِيرٍ وَيُعْطَى لِلْفُقَرَاءِ». <sup>١٠</sup> فَفَعَلِمَ يَسُوعُ وَقَالَ لَهُمْ: «لِمَاذَا تُزْعِجُونَ الْمَرْأَةَ؟ فَإِنَّهَا قَدْ عَمَلَتْ بِي عَمَلًا

hath wrought a good work upon me.  
<sup>11</sup>For ye have the poor always with you; but me ye have not always.  
<sup>12</sup>For in that she hath poured this ointment on my body, she did it for my burial. <sup>13</sup>Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

حَسَنًا! <sup>١١</sup>لَأَنَّ الْفُقَرَاءَ مَعَكُمْ فِي كُلِّ حِينٍ وَأَمَّا أَنَا فَلَسْتُ مَعَكُمْ فِي كُلِّ حِينٍ. <sup>١٢</sup>فَإِنَّهَا إِذْ سَكَبَتْ هَذَا الطَّيِّبَ عَلَى جَسَدِي إِنَّمَا فَعَلَتْ ذَلِكَ لِأَجْلِ تَكْفِينِي. <sup>١٣</sup>الْحَقُّ أَقُولُ لَكُمْ: حَيْثُمَا يُكْرَزُ بِهَذَا الْإِنْجِيلِ فِي كُلِّ الْعَالَمِ يُخْبَرُ بِمَا فَعَلْتُهُ هَذِهِ تَذْكَارًا لَهَا.

### Judas Agrees to Betray Jesus

<sup>14</sup>Then one of the twelve, called Judas Iscariot, went unto the chief priests, <sup>15</sup>And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. <sup>16</sup>And from that time he sought opportunity to betray him.

### خيانة يهوذا

<sup>١٤</sup>حِينَئِذٍ ذَهَبَ وَاحِدٌ مِنَ الْاِثْنَيْ عَشَرَ الَّذِي يُدْعَى يَهُوذَا الْإِسْخَرْيُوطِيَّ إِلَى رُؤَسَاءِ الْكَهَنَةِ <sup>١٥</sup>وَقَالَ: «مَاذَا تُرِيدُونَ أَنْ تُعْطُونِي وَأَنَا أَسْلَمُهُ إِلَيْكُمْ؟» فَجَعَلُوا لَهُ ثَلَاثِينَ مِنَ الْفِضَّةِ. <sup>١٦</sup>وَمِنْ ذَلِكَ الْوَقْتِ كَانَ يَطْلُبُ فُرْصَةً لِيَسْلَمَهُ.

### The Passover Supper

<sup>17</sup>Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? <sup>18</sup>And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. <sup>19</sup>And the disciples did as Jesus had appointed them; and they made ready the passover.

### عشاء الفصح مع التلاميذ

<sup>١٧</sup>وَفِي أَوَّلِ أَيَّامِ الْفَطِيرِ تَقَدَّمَ التَّلَامِيذُ إِلَى يَسُوعَ قَائِلِينَ لَهُ: «أَيْنَ تُرِيدُ أَنْ نَعِدَّ لَكَ لِتَأْكُلَ الْفِصْحَ؟» <sup>١٨</sup>فَقَالَ: «أَذْهَبُوا إِلَى الْمَدِينَةِ إِلَى فُلَانٍ وَقُولُوا لَهُ: الْمَعْلَمُ يَقُولُ إِنَّ وَقْتِي قَرِيبٌ. عِنْدَكَ أَصْنَعُ الْفِصْحَ مَعَ تَلَامِيذِي.» <sup>١٩</sup>فَفَعَلَ التَّلَامِيذُ كَمَا أَمَرَهُمْ يَسُوعُ وَأَعَدُّوا الْفِصْحَ.

<sup>20</sup>Now when the even was come, he sat down with the twelve. <sup>21</sup>And as they did eat, he said, Verily I say unto you, that one of you shall betray me. <sup>22</sup>And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? <sup>23</sup>And he answered and said, He that dipeth his hand with me in the dish,

<sup>٢٠</sup>وَلَمَّا كَانَ الْمَسَاءُ اتَّكَأَ مَعَ الْاِثْنَيْ عَشَرَ. <sup>٢١</sup>وَفِيمَا هُمْ يَأْكُلُونَ قَالَ: «الْحَقُّ أَقُولُ لَكُمْ إِنَّ وَاحِدًا مِنْكُمْ يُسَلِّمُنِي.» <sup>٢٢</sup>فَحَزَنُوا جِدًّا وَابْتَدَأَ كُلُّ وَاحِدٍ مِنْهُمْ يَقُولُ لَهُ: «هَلْ أَنَا هُوَ يَا رَبُّ؟» <sup>٢٣</sup>فَأَجَابَ وَقَالَ: «الَّذِي يَغْمِسُ يَدَهُ مَعِي فِي الصَّحْفَةِ هُوَ يُسَلِّمُنِي.» <sup>٢٤</sup>إِنَّ

the same shall betray me. <sup>24</sup>The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. <sup>25</sup>Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

### The Lord's Supper

<sup>26</sup>And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. <sup>27</sup>And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; <sup>28</sup>For this is my blood of the new testament, which is shed for many for the remission of sins. <sup>29</sup>But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. <sup>30</sup>And when they had sung an hymn, they went out into the mount of Olives.

### Jesus Predicts Peter's Denial

<sup>31</sup>Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. <sup>32</sup>But after I am risen again, I will go before you into Galilee. <sup>33</sup>Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. <sup>34</sup>Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. <sup>35</sup>Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

أَبْنُ الْإِنْسَانِ مَا ضَرَّ كَمَا هُوَ مَكْتُوبٌ عَنْهُ  
وَلَكِنْ وَبِئْسَ لِدَلِكِ الرَّجُلِ الَّذِي بِهِ يُسَلَّمُ  
أَبْنُ الْإِنْسَانِ. كَانَ خَيْرًا لِدَلِكِ الرَّجُلِ لَوْ لَمْ  
يُؤَدِّ. <sup>٢٥</sup> فَأَجَابَ يَهُودًا مُسَلِّمُهُ وَقَالَ: «هَلْ  
أَنَا هُوَ يَا سَيِّدِي؟» قَالَ لَهُ: «أَنْتَ قُلْتَ».

### عشاء الرب

<sup>٢٦</sup> وَفِيمَا هُمْ يَأْكُلُونَ أَخَذَ يَسُوعُ الْخُبْزَ  
وَبَارَكَ وَكَسَّرَ وَأَعْطَى التَّلَامِيذَ وَقَالَ: «خُذُوا  
كُلُوا. هَذَا هُوَ جَسَدِي». <sup>٢٧</sup> وَأَخَذَ الْكَاسَ  
وَشَكَرَ وَأَعْطَاهُمْ قَائِلًا: «اشْرَبُوا مِنْهَا كُلُّكُمْ  
<sup>٢٨</sup> لِأَنَّ هَذَا هُوَ دَمِي الَّذِي لِلْعَهْدِ الْجَدِيدِ  
الَّذِي يُسْفِكُ مِنْ أَجْلِ كَثِيرِينَ لِمَغْفِرَةِ  
الْخَطَايَا. <sup>٢٩</sup> وَأَقُولُ لَكُمْ: بَلِي مِنْ الْآنَ لَا  
أَشْرَبُ مِنْ نَتَاجِ الْكُرْمَةِ هَذَا إِلَى ذَلِكَ الْيَوْمِ  
حِينَمَا أَشْرَبُهُ مَعَكُمْ جَدِيدًا فِي مَلَكُوتِ أَبِي». <sup>٣٠</sup>  
ثُمَّ سَبَّحُوا وَخَرَجُوا إِلَى جَبَلِ الزَّيْتُونِ.

### يسوع ينبئ بإنكار بطرس له

<sup>٣١</sup> حِينَئِذٍ قَالَ لَهُمْ يَسُوعُ: «كُلُّكُمْ تَشْكُونَ  
فِيَّ فِي هَذِهِ اللَّيْلَةِ لِأَنَّهُ مَكْتُوبٌ: أَنِّي أَضْرِبُ  
الرَّاعِيَّ فَتَتَبَدَّدُ خِرَافُ الرَّعِيَّةِ. <sup>٣٢</sup> وَلَكِنْ بَعْدَ  
قِيَامِي أَسْبِقُكُمْ إِلَى الْجَلِيلِ». <sup>٣٣</sup> فَأَجَابَ  
بَطْرُسُ وَقَالَ لَهُ: «وَأَنْ شَكَ فَبِكَ الْجَمِيعُ  
فَأَنَا لَا أَشْكُ أَبَدًا». <sup>٣٤</sup> قَالَ لَهُ يَسُوعُ: «الْحَقُّ  
أَقُولُ لَكَ: إِنَّكَ فِي هَذِهِ اللَّيْلَةِ قَبْلَ أَنْ يَصِيحَ  
دَيْكُ تُنْكِرُنِي ثَلَاثَ مَرَّاتٍ. <sup>٣٥</sup> قَالَ لَهُ  
بَطْرُسُ: «وَلَوْ أَضْطَرَّرْتُ أَنْ أَمُوتَ مَعَكَ لَا  
أُنْكِرُكَ!» هَكَذَا قَالَ أَيْضًا جَمِيعُ التَّلَامِيذِ.



## Jesus Prays at Gethsemane

<sup>36</sup>Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. <sup>37</sup>And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. <sup>38</sup>Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. <sup>39</sup>And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. <sup>40</sup>And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? <sup>41</sup>Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. <sup>42</sup>He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. <sup>43</sup>And he came and found them asleep again: for their eyes were heavy. <sup>44</sup>And he left them, and went away again, and prayed the third time, saying the same words. <sup>45</sup>Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. <sup>46</sup>Rise, let us be going: behold, he is at hand that doth betray me.

## Jesus Arrested

<sup>47</sup>And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and

## يسوع يصلي في جثسيماني

<sup>٣٦</sup>حِينَئِذٍ جَاءَ مَعَهُمْ يَسُوعُ إِلَى ضَيْعَةٍ يُقَالُ لَهَا جَثْسِيمَانِي فَقَالَ لِلتَّلَامِيذِ: «اجْلِسُوا هَهُنَا حَتَّى أَمْضِي وَأُصَلِّي هُنَاكَ». <sup>٣٧</sup>ثُمَّ أَخَذَ مَعَهُ بُطْرُسَ وَأَبْنَى زَبْدَى وَأَبْتَدَأَ يَحْزَنُ وَيَكْتَبِبُ. <sup>٣٨</sup>فَقَالَ لَهُمْ: «نَفْسِي حَزِينَةٌ جِدًّا حَتَّى الْمَوْتِ. أَمْكُثُوا هَهُنَا وَأَسْهَرُوا مَعِيَ». <sup>٣٩</sup>ثُمَّ تَقَدَّمَ قَلِيلًا وَحَرَ عَلَى وَجْهِهِ وَكَانَ يُصَلِّي قَائِلًا: «يَا أَبَتَاهُ إِنْ أُمِكنَ فَلْتَعْبُرْ عَنِّي هَذِهِ الْكَأْسُ وَلَكِنْ لَيْسَ كَمَا أُرِيدُ أَنَا بَلْ كَمَا تُرِيدُ أَنْتَ». <sup>٤٠</sup>ثُمَّ جَاءَ إِلَى التَّلَامِيذِ فَوَجَدَهُمْ نِيَامًا فَقَالَ لِبُطْرُسَ: «أَهَكَذَا مَا قَدَرْتُمْ أَنْ تَسْهَرُوا مَعِيَ سَاعَةً وَاحِدَةً؟» <sup>٤١</sup>«أَسْهَرُوا وَصَلُّوا لئَلَّا تَدْخُلُوا فِي تَجْرِبَةٍ. أَمَّا الرُّوحُ فَنَشِيطٌ وَأَمَّا الْجَسَدُ فَضَعِيفٌ». <sup>٤٢</sup>فَمَضَى أَيْضًا ثَانِيَةً وَصَلَّى قَائِلًا: «يَا أَبَتَاهُ إِنْ لَمْ يُمِكنَ أَنْ تَعْبُرَ عَنِّي هَذِهِ الْكَأْسُ إِلَّا أَنْ أُشْرِبَهَا فَلْتَكُنْ مَشِيئَتُكَ». <sup>٤٣</sup>ثُمَّ جَاءَ فَوَجَدَهُمْ أَيْضًا نِيَامًا إِذْ كَانَتْ أَعْيُنُهُمْ ثَقِيلَةً. <sup>٤٤</sup>فَتَرَكَهُمْ وَمَضَى أَيْضًا وَصَلَّى ثَالِثَةً قَائِلًا ذَلِكَ الْكَلَامَ بَعَيْنِهِ. <sup>٤٥</sup>ثُمَّ جَاءَ إِلَى تَلَامِيذِهِ وَقَالَ لَهُمْ: «نَامُوا الْآنَ وَأَسْرِيحُوا. هُوَذَا السَّاعَةُ قَدْ أَقْتَرَبَتْ وَأَبْنُ الْإِنْسَانِ يُسَلَّمُ إِلَيَّ إِلَى أَيْدِي الْخَطَاةِ». <sup>٤٦</sup>فَوْمُوا نَظْلِقُ. هُوَذَا الَّذِي يُسَلِّمُنِي قَدْ أَقْتَرَبَ».

## القبض على يسوع

<sup>٤٧</sup>وَفِيمَا هُوَ يَتَكَلَّمُ إِذَا يَهُودًا أَحَدُ الْإِثْنِي عَشَرَ قَدْ جَاءَ وَمَعَهُ جَمْعٌ كَثِيرٌ بِسُيُوفٍ وَعِصِيٍّ مِنْ عِنْدِ رُؤَسَاءِ الْكَهَنَةِ وَشُبُوحِ الشَّعْبِ.

elders of the people. <sup>48</sup>Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. <sup>49</sup>And forthwith he came to Jesus, and said, Hail, master; and kissed him. <sup>50</sup>And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus and took him. <sup>51</sup>And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. <sup>52</sup>Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. <sup>53</sup>Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? <sup>54</sup>But how then shall the scriptures be fulfilled, that thus it must be? <sup>55</sup>In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. <sup>56</sup>But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

### Before the Sanhedrin

<sup>57</sup>And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. <sup>58</sup>But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. <sup>59</sup>Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to

<sup>٤٨</sup>وَالَّذِي أَسْلَمَهُ عَظَاهُمْ عَلَامَةً قَائِلًا: «الَّذِي أَقْبَلَهُ هُوَ هُوَ. أَمْسِكُوهُ». <sup>٤٩</sup>فَلَمَلَوْقَتْ تَقَدَّمَ إِلَى يَسُوعَ وَقَالَ: «السَّلَامُ يَا سَيِّدِي!» وَقَبَّلَهُ. <sup>٥٠</sup>فَقَالَ لَهُ يَسُوعُ: «يَا صَاحِبُ لِمَاذَا جِئْتَ؟» حِينَئِذٍ تَقَدَّمُوا وَأَلْقُوا الْأَيْدِي عَلَى يَسُوعَ وَأَمْسَكُوهُ. <sup>٥١</sup>وَإِذَا وَاحِدٌ مِنَ الَّذِينَ مَعَ يَسُوعَ مَدَّ يَدَهُ وَأَسْتَلَّ سَيْفَهُ وَضَرَبَ عَبْدَ رَيْسِ الْكَهَنَةِ فَفَطَعَ أُذُنَهُ. <sup>٥٢</sup>فَقَالَ لَهُ يَسُوعُ: «رُدِّ سَيْفَكَ إِلَى مَكَانِهِ. لِأَنَّ كُلَّ الَّذِينَ يَأْخُذُونَ السَّيْفَ بِالسَّيْفِ يَهْلِكُونَ!» <sup>٥٣</sup>أَتَضَنُّ أَلَيْ لَا أَسْتَطِيعُ الْآنَ أَنْ أَطْلُبَ إِلَى أَبِي فَيَقْدِمَ لِي أَكْثَرَ مِنْ اثْنَيْ عَشَرَ جَيْشًا مِنَ الْمَلَائِكَةِ؟ <sup>٥٤</sup>فَكَيْفَ تُكْمَلُ الْكُتُبُ: إِنَّهُ هَكَذَا يَنْبَغِي أَنْ يَكُونَ؟».

<sup>٥٥</sup>فِي تِلْكَ السَّاعَةِ قَالَ يَسُوعُ لِلْجُمُوعِ: «كَأَنَّهُ عَلَى لِصٍّ خَرَجْتُمْ بِسُيُوفٍ وَعِصِيٍّ لِتَأْخُذُونِي! كُلُّ يَوْمٍ كُنْتُ أَجْلِسُ مَعَكُمْ أَعْلَمُ فِي الْهَيْكَلِ وَلَمْ تُمَسِّكُونِي. <sup>٥٦</sup>وَأَمَّا هَذَا كُلُّهُ فَقَدْ كَانَ لِكِي تُكْمَلُ كُتُبُ الْأَنْبِيَاءِ». حِينَئِذٍ تَرَكَهُ التَّلَامِيذُ كُلُّهُمْ وَهَرَبُوا.

### الحاكمية أمام المجلس اليهودي

<sup>٥٧</sup>وَالَّذِينَ أَمْسَكُوا يَسُوعَ مَضَوْا بِهِ إِلَى قَيْفَا رَيْسِ الْكَهَنَةِ حَيْثُ اجْتَمَعَ الْكُتَبَةُ وَالشُّيُوخُ. <sup>٥٨</sup>وَأَمَّا بَطْرُسُ فَتَبِعَهُ مِنْ بَعِيدٍ إِلَى دَارِ رَيْسِ الْكَهَنَةِ فَدَخَلَ إِلَى دَاخِلٍ وَجَلَسَ بَيْنَ الْخُدَّامِ لِيَنْظُرَ النَّهَايَةَ. <sup>٥٩</sup>وَكَانَ رُؤَسَاءُ الْكَهَنَةِ وَالشُّيُوخُ وَالْمَجْمَعُ كُلُّهُ

death; <sup>60</sup>But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, <sup>61</sup>And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. <sup>62</sup>And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? <sup>63</sup>But Jesus held his peace, And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. <sup>64</sup>Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. <sup>65</sup>Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. <sup>66</sup>What think ye? They answered and said, He is guilty of death. <sup>67</sup>Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, <sup>68</sup>Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

### Peter Denies Jesus

<sup>69</sup>Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. <sup>70</sup>But he denied before them all, saying, I know not what thou sayest. <sup>71</sup>And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. <sup>72</sup>And again he denied with an oath, I do not know

يَطْلُبُونَ شَهَادَةً زُورٍ عَلَى يَسُوعَ لِكَيْ يَقْتُلُوهُ  
<sup>٦٠</sup> فَلَمْ يَجِدُوا. وَمَعَ أَنَّهُ جَاءَ شُهُودٌ زُورٌ  
كثيرون لم يجدوا. ولكن أخيراً تقدّم شاهداً  
زُوراً <sup>٦١</sup> وَقَالَا: «هَذَا قَالَ إِنِّي أَقْدِرُ أَنْ أَنْقِضَ  
هَيْكَلَ اللَّهِ وَفِي ثَلَاثَةِ أَيَّامٍ أَبْنِيهِ». <sup>٦٢</sup> فَقَامَ  
رَبِّيسُ الْكَهَنَةِ وَقَالَ لَهُ: «أَمَا تُجِيبُ بِشَيْءٍ؟  
مَاذَا يَشْهَدُ بِهِ هَذَانِ عَلَيْكَ؟» <sup>٦٣</sup> وَأَمَّا يَسُوعُ  
فَكَانَ سَاكِتاً. فَأَجَابَ رَبِّيسُ الْكَهَنَةِ وَقَالَ لَهُ:  
«أَسْتَحْلِفُكَ بِاللَّهِ الْحَيِّ أَنْ تَقُولَ لَنَا: هَلْ  
أَنْتَ الْمَسِيحُ ابْنُ اللَّهِ؟» <sup>٦٤</sup> قَالَ لَهُ يَسُوعُ:  
«أَنْتَ قُلْتَ! وَأَيْضاً أَقُولُ لَكُمْ: مِنَ الْآنَ  
تُبْصِرُونَ ابْنَ الْإِنْسَانِ جَالِساً عَنْ يَمِينِ الْقُوَّةِ  
وَأْتِياً عَلَى سَحَابِ السَّمَاءِ». <sup>٦٥</sup> فَمَزَّقَ رَبِّيسُ  
الْكَهَنَةِ حِيْطَيْهِ ثِيَابَهُ قَائِلاً: «قَدْ جَدَفْتُ! مَا  
حَاجَتُنَا بَعْدَ إِلَى شُهُودٍ؟ هَا قَدْ سَمِعْتُمْ  
تَجْدِيفَهُ! <sup>٦٦</sup> مَاذَا تَرَوْنَ؟» فَأَجَابُوا وَقَالُوا: «إِنَّهُ  
مُسْتَوْجِبُ الْمَوْتِ». <sup>٦٧</sup> حِيْطَيْهِ بَصَقُوا فِي  
وَجْهِهِ وَلَكَمُوهُ وَأَخْرَوْنَ لَطْمُوهُ <sup>٦٨</sup> قَائِلِينَ:  
«تَبَّ! لَنَا أَيُّهَا الْمَسِيحُ مَنْ ضَرَبَكَ؟».

### بطرس ينكر يسوع

<sup>٦٩</sup> أَمَّا بَطْرُسُ فَكَانَ جَالِساً خَارِجاً فِي  
الدَّارِ فَجَاءَتْ إِلَيْهِ جَارِيَةٌ قَائِلَةً: «وَأَنْتَ كُنْتَ  
مَعَ يَسُوعَ الْجَلِيلِيِّ». <sup>٧٠</sup> فَأَنْكَرَ قُدَّامَ الْجَمِيعِ  
قَائِلاً: «لَسْتُ أَدْرِي مَا تَقُولِينَ!» <sup>٧١</sup> ثُمَّ إِذْ  
خَرَجَ إِلَى الدَّهْلِيزِ رَأَتْهُ أُخْرَى فَقَالَتْ لِلَّذِينَ  
هُنَاكَ: «وَهَذَا كَانَ مَعَ يَسُوعَ النَّاصِرِيِّ!»  
<sup>٧٢</sup> فَأَنْكَرَ أَيْضاً بِقَسَمٍ: «إِنِّي لَسْتُ أَعْرِفُ»

the man. <sup>73</sup>And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. <sup>74</sup>Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. <sup>75</sup>And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

### Jesus Handed to Pilate

**27** <sup>1</sup>When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: <sup>2</sup>And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

### Judas Hangs Himself

<sup>3</sup>Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, <sup>4</sup>Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. <sup>5</sup>And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. <sup>6</sup>And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. <sup>7</sup>And they took counsel, and bought with them the potter's field, to bury strangers in. <sup>8</sup>Wherefore that field was called, The field of blood, unto this day. <sup>9</sup>Then was fulfilled that which was spoken

الرَّجُلِ! <sup>٧٣</sup> وَبَعْدَ قَلِيلٍ جَاءَ الْقِيَامَ وَقَالُوا لِبَطْرُسَ: «حَقًّا أَنْتَ أَيْضًا مِنْهُمْ فَإِنْ لَعْنَتِكَ تُظْهِرُكَ!» <sup>٧٤</sup> فَابْتَدَأَ حَيْثُ يَلْعَنُ وَيَحْلِفُ: «إِنِّي لَا أَعْرِفُ الرَّجُلَ!» وَلِلْوَقْتِ صَاحَ الذِّكُّ. <sup>٧٥</sup> فَتَذَكَّرَ بَطْرُسُ كَلَامَ يَسُوعَ الَّذِي قَالَ لَهُ: «إِنَّكَ قَبْلَ أَنْ يَصِيحَ الذِّكُّ تُنْكِرُنِي ثَلَاثَ مَرَّاتٍ». فَخَرَجَ إِلَى خَارِجٍ وَبَكَى بُكَاءً مَرًّا.

### تسليم يسوع إلى بيلاطس

**٢٧** <sup>١</sup> وَلَمَّا كَانَ الصَّبَاحُ تَشَاوَرَ جَمِيعُ رُؤَسَاءِ الكَهَنَةِ وَشُيُوخِ الشَّعْبِ عَلَى يَسُوعَ حَتَّى يَقْتُلُوهُ <sup>٢</sup> فَأَوْثَقُوهُ وَمَضَوْا بِهِ وَدَفَعُوهُ إِلَى بِيلاطُسَ البَنْطِيّ الوَالِي.

### انتحار يهوذا

<sup>٣</sup> حَيْثُ بَدَأَ لَمَّا رَأَى يَهُودًا الَّذِي أَسْلَمَهُ أَنَّهُ قَدْ دِينَ نَدَمٌ وَرَدَّ الثَّلَاثِينَ مِنَ الْفِضَّةِ إِلَى رُؤَسَاءِ الكَهَنَةِ وَالشُّيُوخِ <sup>٤</sup> فَاتَّبَلًا: «قَدْ أَخْطَأْتُ إِذْ سَلَّمْتُ دَمًا بَرِيئًا». فَقَالُوا: «مَاذَا عَلَيْنَا؟ أَنْتَ أَبْصِرُ!» <sup>٥</sup> فَطَرَحَ الْفِضَّةَ فِي الْهَيْكَلِ وَأَصْرَفَ ثُمَّ مَضَى وَخَنَقَ نَفْسَهُ. <sup>٦</sup> فَأَحْذَ رُؤَسَاءُ الكَهَنَةِ الْفِضَّةَ وَقَالُوا: «لَا يَحِلُّ أَنْ نُلْقِيهَا فِي الْخِزَانَةِ لِأَنَّهَا ثَمَنُ دَمٍ». <sup>٧</sup> فَتَشَاوَرُوا وَأَشْتَرُوا بِهَا حَقْلَ الفَحَّارِيِّ مَقْبَرَةً لِلْغُرَبَاءِ. <sup>٨</sup> لِهَذَا سُمِّيَ ذَلِكَ الْحَقْلُ «حَقْلَ الدَّمِ» إِلَى هَذَا الْيَوْمِ. <sup>٩</sup> حَيْثُ بَدَأَ مَا قِيلَ بِإِرْمِيَا النَّبِيِّ الْقَائِلِ: «وَأَحْذُوا الثَّلَاثِينَ مِنَ الْفِضَّةِ ثَمَنَ الْمُتَمَنَّ الَّذِي ثَمُوهُ مِنْ

by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; <sup>10</sup>And gave them for the potter's field, as the Lord appointed me.

بَنِي إِسْرَائِيلَ <sup>١٠</sup>وَأَعْطَوْهَا عَنْ حَقْلِ  
الْفَخَّارِيِّ كَمَا أَمَرَنِي الرَّبُّ.

### Pilate Questions Jesus

<sup>11</sup>And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. <sup>12</sup>And when he was accused of the chief priests and elders, he answered nothing. <sup>13</sup>Then said Pilate unto him, Hearest thou not how many things they witness against thee?

<sup>14</sup>And he answered him to never a word; insomuch that the governor marvelled greatly.

بِيلاطس يستجوب يسوع

<sup>١١</sup>فَوَقَفَ يَسُوعُ أَمَامَ الْوَالِي. فَسَأَلَهُ  
الْوَالِي قَائِلًا: «أَنْتَ مَلِكُ الْيَهُودِ؟» فَقَالَ لَهُ  
يَسُوعُ: «أَنْتَ تَقُولُ». <sup>١٢</sup>وَبَيْنَمَا كَانَ رُؤَسَاءُ  
الْكَهَنَةِ وَالشُّيُوخُ يَشْتَكُونَ عَلَيْهِ لَمْ يُجِبْ  
بِشَيْءٍ. <sup>١٣</sup>فَقَالَ لَهُ بِيلاطسُ: «أَمَا تَسْمَعُ كَمْ  
يَشْهَدُونَ عَلَيْكَ؟» <sup>١٤</sup>فَلَمْ يُجِبْهُ وَلَا عَنْ  
كَلِمَةٍ وَاحِدَةٍ حَتَّى تَعَجَّبَ الْوَالِي جَدًّا.

### Jesus Sentenced to Death

<sup>15</sup>Now at that feast the governor was wont to release unto the people a prisoner, whom they would. <sup>16</sup>And they had then a notable prisoner, called Barabbas. <sup>17</sup>Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? <sup>18</sup>For he knew that for envy they had delivered him.

<sup>19</sup>When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. <sup>20</sup>But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. <sup>21</sup>The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said,

الحكم على يسوع بالصلب

<sup>١٥</sup>وَكَانَ الْوَالِي مُعْتَادًا فِي الْعِيدِ أَنْ  
يُطْلِقَ لِلْجَمْعِ أَسِيرًا وَاحِدًا مَنْ أَرَادُوهُ.  
<sup>١٦</sup>وَكَانَ لَهُمْ حَيْثُ أُسِيرٌ مَشْهُورٌ يُسَمَّى  
بَارَابَّاسَ. <sup>١٧</sup>فَبَيْنَمَا هُمْ مُجْتَمِعُونَ قَالَ لَهُمْ  
بِيلاطسُ: «مَنْ تُرِيدُونَ أَنْ أُطْلِقَ لَكُمْ؟»  
بَارَابَّاسَ أَمْ يَسُوعَ الَّذِي يُدْعَى الْمَسِيحَ؟  
<sup>١٨</sup>لِأَنَّهُ عَلِمَ أَنَّهُمْ أَسْلَمُوهُ حَسَدًا. <sup>١٩</sup>وَإِذْ كَانَ  
جَالِسًا عَلَى كُرْسِيِّ الْوِلَايَةِ أُرْسِلَتْ إِلَيْهِ  
أَمْرَأَتُهُ قَائِلَةً: «إِيَّاكَ وَذَلِكَ الْبَارَّ لَأَنِّي تَأَلَّمْتُ  
الْيَوْمَ كَثِيرًا فِي حُلْمٍ مِنْ أَجْلِهِ». <sup>٢٠</sup>وَلَكِنَّ  
رُؤَسَاءَ الْكَهَنَةِ وَالشُّيُوخَ حَرَّضُوا الْجَمُوعَ  
عَلَى أَنْ يَطْلُبُوا بَارَابَّاسَ وَيَهْلِكُوا يَسُوعَ.  
<sup>٢١</sup>فَأَجَابَ الْوَالِي وَقَالَ لَهُمْ: «مَنْ مِنْ  
الْإِثْنَيْنِ تُرِيدُونَ أَنْ أُطْلِقَ لَكُمْ؟» فَقَالُوا:

Barabbas. <sup>22</sup>Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. <sup>23</sup>And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. <sup>24</sup>When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. <sup>25</sup>Then answered all the people, and said, His blood be on us, and on our children. <sup>26</sup>Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

### The Soldiers Mock Jesus

<sup>27</sup>Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. <sup>28</sup>And they stripped him, and put on him a scarlet robe.

<sup>29</sup>And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! <sup>30</sup>And they spit upon him, and took the reed, and smote him on the head. <sup>31</sup>And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

### Jesus on the Cross

<sup>32</sup>And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. <sup>33</sup>And when they were come unto a

«بَارَابَاسَ». <sup>٢٢</sup> قَالَ لَهُمْ بِيْلَاطُسُ: «فَمَاذَا أَفْعَلُ يَسُوعَ الَّذِي يُدْعَى الْمَسِيحَ؟» قَالَ لَهُ الْجَمِيعُ: «لِيُصَلَّبَ!» <sup>٢٣</sup> فَقَالَ الْوَالِي: «وَأَيَّ شَرِّ عَمَلٍ؟» فَكَانُوا يَزِدُّونَ صُرَاخًا قَائِلِينَ: «لِيُصَلَّبَ!» <sup>٢٤</sup> فَلَمَّا رَأَى بِيْلَاطُسُ أَنَّهُ لَا يَنْفَعُ شَيْئًا بَلْ بِالْحَرِيِّ يَحْدُثُ شَعْبٌ أَحَدَ مَاءٍ وَغَسَلَ يَدَيْهِ قَدَامَ الْجَمْعِ قَائِلًا: «إِنِّي بَرِيءٌ مِنْ دَمِ هَذَا الْبَارِّ. أَبْصِرُوا أَنْتُمْ». <sup>٢٥</sup> فَأَجَابَ جَمِيعُ الشَّعْبِ وَقَالُوا: «دَمُهُ عَلَيْنَا وَعَلَى أَوْلَادِنَا». <sup>٢٦</sup> حِينَئِذٍ أَطْلَقَ لَهُمْ بَارَابَاسَ وَأَمَّا يَسُوعُ فَجَلَدَهُ وَأَسْلَمَهُ لِيُصَلَّبَ.

### الجنود يستهزئون يسوع

<sup>٢٧</sup> فَأَخَذَ عَسْكَرُ الْوَالِي يَسُوعَ إِلَى دَارِ الْوَلَايَةِ وَجَمَعُوا عَلَيْهِ كُلَّ الْكُتَيْبَةِ <sup>٢٨</sup> فَعَرَوْهُ وَأَلْبَسُوهُ رِدَاءً قَرْمِزِيًّا <sup>٢٩</sup> وَصَفَرُوا إِكْلِيلًا مِنْ شَوْكٍ وَوَضَعُوهُ عَلَى رَأْسِهِ وَقَصَبَةً فِي يَمِينِهِ. وَكَانُوا يَجْتُونُ قَدَامَهُ وَيَسْتَهْزِئُونَ بِهِ قَائِلِينَ: «السَّلَامُ يَا مَلِكَ الْيَهُودِ!» <sup>٣٠</sup> وَبَصَفُوا عَلَيْهِ وَأَخَذُوا الْقَصَبَةَ وَضَرَبُوهُ عَلَى رَأْسِهِ. <sup>٣١</sup> وَبَعْدَ مَا اسْتَهْزَأُوا بِهِ نَزَعُوا عَنْهُ الرِّدَاءَ وَأَلْبَسُوهُ ثِيَابَهُ وَمَضُوا بِهِ لِلصَّلْبِ.

### يسوع على الصليب

<sup>٣٢</sup> وَفِيمَا هُمْ خَارِجُونَ وَجَدُوا إِنْسَانًا قَيْرَوَانِيًّا اسْمُهُ سِمَعَانَ فَسَخَّرُوهُ لِيَحْمِلَ صَلْبِيَهُ. <sup>٣٣</sup> وَلَمَّا أَتَوْا إِلَى مَوْضِعٍ يُقَالُ لَهُ

place called Golgotha, that is to say, a place of a skull,<sup>34</sup> They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.<sup>35</sup> And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.<sup>36</sup> And sitting down they watched him there;<sup>37</sup> And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.<sup>38</sup> Then were there two thieves crucified with him, one on the right hand, and another on the left.

<sup>39</sup>And they that passed by reviled him, wagging their heads,<sup>40</sup> And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.<sup>41</sup> Likewise also the chief priests mocking him, with the scribes and elders, said,<sup>42</sup> He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.<sup>43</sup> He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.<sup>44</sup> The thieves also, which were crucified with him, cast the same in his teeth.

### The Death of Jesus

<sup>45</sup>Now from the sixth hour there was darkness over all the land unto the ninth hour.<sup>46</sup> And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?<sup>47</sup> Some of

جُلُجَّةً وَهُوَ الْمَسْمَى «مَوْضِعَ الْجُمُجْمَةِ»<sup>٣٤</sup> أَعْطَوْهُ خَلًّا مَمْزُوجًا بِمَرَارَةٍ لِيَشْرَبَ. وَلَمَّا ذَاقَ لَمْ يَرِدْ أَنْ يَشْرَبَ. <sup>٣٥</sup> وَلَمَّا صَلَّبُوهُ أَقْتَسَمُوا ثِيَابَهُ مُقْتَرِعِينَ عَلَيْهَا لِكَيْ يَتِمَّ مَا قِيلَ بِالنَّبِيِّ: «أَقْتَسَمُوا ثِيَابِي بَيْنَهُمْ وَعَلَى لِبَاسِي الْقَوَا قُرْعَةً». <sup>٣٦</sup> ثُمَّ جَلَسُوا يَحْرُسُونَهُ هُنَاكَ. <sup>٣٧</sup> وَجَعَلُوا فَوْقَ رَأْسِهِ عِلْتَهُ مَكْتُوبَةً: «هَذَا هُوَ يَسُوعُ مَلِكُ الْيَهُودِ». <sup>٣٨</sup> حِينَئِذٍ صَلَّبَ مَعَهُ لِصَّانٍ وَاحِدٌ عَنِ الْيَمِينِ وَوَاحِدٌ عَنِ الْيَسَارِ.

<sup>٣٩</sup> وَكَانَ الْمُجْتَاوُونَ يُجَدِّفُونَ عَلَيْهِ وَهُمْ يَهْزُونَ رُؤُوسَهُمْ <sup>٤٠</sup> قَائِلِينَ: «يَا نَاقِضَ الْهَيْكَلِ وَبَانِيَهُ فِي ثَلَاثَةِ أَيَّامٍ خَلِّصْ نَفْسَكَ! إِنْ كُنْتَ ابْنُ اللَّهِ فَانزِلْ عَنِ الصَّلِيبِ!». <sup>٤١</sup> وَكَذَلِكَ رُؤَسَاءُ الْكَهَنَةِ أَيْضًا وَهُمْ يَسْتَهْزِئُونَ مَعَ الْكُتَّابَةِ وَالشُّبُوحِ قَالُوا: <sup>٤٢</sup> «خَلِّصْ آخَرِينَ وَأَمَّا نَفْسُهُ فَمَا يَقْدِرُ أَنْ يُخَلِّصَهَا». إِنْ كَانَ هُوَ مَلِكُ إِسْرَائِيلَ فَلْيَنْزِلْ الْآنَ عَنِ الصَّلِيبِ فَتُؤْمِنَ بِهِ! <sup>٤٣</sup> قَدْ اتَّكَلْ عَلَى اللَّهِ فَلْيَنْقِذْهُ الْآنَ إِنْ أَرَادَهُ لِأَنَّهُ قَالَ: أَنَا ابْنُ اللَّهِ!». <sup>٤٤</sup> وَبِذَلِكَ أَيْضًا كَانَ اللَّصَّانِ اللَّذَانِ صَلَّبَا مَعَهُ يُعِيرَانِهِ.

### يسوع يسلم الروح

<sup>٤٥</sup> وَمِنَ السَّاعَةِ السَّادِسَةِ كَانَتْ ظُلْمَةٌ عَلَى كُلِّ الْأَرْضِ إِلَى السَّاعَةِ التَّاسِعَةِ. <sup>٤٦</sup> وَنَحْوَ السَّاعَةِ التَّاسِعَةِ صَرَخَ يَسُوعُ بِصَوْتٍ عَظِيمٍ قَائِلًا: «إِلِيلِي إِلِيلِي لِمَا شَقَّيْتَنِي» (أَي: إِلَهِي إِلَهِي لِمَاذَا تَرَكْتَنِي؟) <sup>٤٧</sup> فَقَوْمٌ مِنْ

them that stood there, when they heard that, said, This man calleth for Elias.<sup>48</sup> And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.<sup>49</sup> The rest said, Let be, let us see whether Elias will come to save him.

<sup>50</sup>Jesus, when he had cried again with a loud voice, yielded up the ghost.<sup>51</sup> And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;<sup>52</sup> And the graves were opened; and many bodies of the saints which slept arose,<sup>53</sup> And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.<sup>54</sup> Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.<sup>55</sup> And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:<sup>56</sup> Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

### The Burial of Jesus

<sup>57</sup>When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple:<sup>58</sup> He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.<sup>59</sup> And when Joseph had taken the body, he wrapped it in a clean linen cloth,<sup>60</sup> And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great

الْوَاقِفِينَ هُنَاكَ لَمَّا سَمِعُوا قَالُوا: «إِنَّهُ يَنَادِي إِيلِيَّا». <sup>٤٨</sup> وَلِلْوَقْتِ رَكَضَ وَاحِدٌ مِنْهُمْ وَأَخَذَ إِسْفِنْجَةً وَمَلَأَهَا خَلًّا وَجَعَلَهَا عَلَى قَصْبَةٍ وَسَقَاهُ. <sup>٤٩</sup> وَأَمَّا الْبَاقُونَ فَقَالُوا: «اتْرُكْ. لِنَرَى هَلْ يَأْتِي إِيلِيَّا يُخَلِّصُهُ». <sup>٥٠</sup> فَصَرَخَ يَسُوعُ أَيْضًا بِصَوْتٍ عَظِيمٍ وَأَسْلَمَ الرُّوحَ.

<sup>٥١</sup> وَإِذَا حِجَابُ الْهَيْكَلِ قَدْ انشَقَّ إِلَى اثْنَيْنِ مِنْ فَوْقٍ إِلَى أَسْفَلٍ. وَالْأَرْضُ تَزَلْزَلَتْ وَالصُّخُورُ تَشَقَّقَتْ <sup>٥٢</sup> وَالْقُبُورُ تَفْتَحَتْ وَقَامَ كَثِيرٌ مِنْ أَجْسَادِ الْقَدِيسِينَ الرَّاقِدِينَ <sup>٥٣</sup> وَخَرَجُوا مِنَ الْقُبُورِ بَعْدَ قِيَامَتِهِ وَدَخَلُوا الْمَدِينَةَ الْمُقَدَّسَةَ وَظَهَرُوا لكَثِيرِينَ. <sup>٥٤</sup> وَأَمَّا قَائِدُ الْمِئَةِ وَالَّذِينَ مَعَهُ يَحْرُسُونَ يَسُوعَ فَلَمَّا رَأَوْا الزَّلْزَلَةَ وَمَا كَانَ خَافُوا جَدًّا وَقَالُوا: «حَقًّا كَانَ هَذَا ابْنُ اللَّهِ». <sup>٥٥</sup> وَكَانَتْ هُنَاكَ نِسَاءٌ كَثِيرَاتٌ يَنْظُرْنَ مِنْ بَعِيدٍ وَهُنَّ كُنَّ قَدْ تَبِعْنَ يَسُوعَ مِنَ الْجَلِيلِ يُخْدِمْنَهُ <sup>٥٦</sup> وَيَبِينُهُنَّ مَرْيَمُ الْمَجْدَلِيَّةُ وَمَرْيَمُ أُمُّ يَعْقُوبَ وَيُوسَى وَأُمُّ ابْنَيْ زَبْدَى.

### دفن جثمان يسوع

<sup>٥٧</sup> وَلَمَّا كَانَ الْمَسَاءُ جَاءَ رَجُلٌ غَنِيٌّ مِنَ الرَّامَةِ اسْمُهُ يُوسُفُ - وَكَانَ هُوَ أَيْضًا تَلْمِيذًا لِيَسُوعَ. <sup>٥٨</sup> فَهَذَا تَقَدَّمَ إِلَى بِيلاطُسَ وَطَلَبَ جَسَدَ يَسُوعَ. فَأَمَرَ بِيلاطُسُ حَيْتَبَدِ أَنْ يُعْطَى الْجَسَدُ. <sup>٥٩</sup> فَأَخَذَ يُوسُفُ الْجَسَدَ وَلَفَّهُ بِكَتَّانٍ نَقِيٍّ <sup>٦٠</sup> وَوَضَعَهُ فِي قَبْرِهِ الْجَدِيدِ الَّذِي كَانَ قَدْ نَحَتَهُ فِي الصَّخْرَةِ ثُمَّ



stone to the door of the sepulchre, and departed.<sup>61</sup> And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

### Guarding the Tomb

<sup>62</sup>Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,<sup>63</sup> Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.<sup>64</sup> Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.<sup>65</sup> Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.<sup>66</sup> So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

### The Resurrection

**28** <sup>1</sup>In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. <sup>2</sup>And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. <sup>3</sup>His countenance was like lightning, and his raiment white as snow: <sup>4</sup>And for fear of him the keepers did shake, and became as dead men. <sup>5</sup>And the angel answered and said unto the women, Fear not

دَخَرَ حَجْرًا كَبِيرًا عَلَى بَابِ الْقَبْرِ وَمَضَى. <sup>٦١</sup> وَكَانَتْ هُنَاكَ مَرْيَمُ الْمَجْدَلِيَّةُ وَمَرْيَمُ الْأُخْرَى جَالِسَتَيْنِ نَجَاهُ الْقَبْرِ.

### حراسة القبر

<sup>٦٢</sup> وَفِي الْعَدِّ الَّذِي بَعْدَ الْأَسْتِعْدَادِ اجْتَمَعَ رُؤَسَاءُ الْكَهَنَةِ وَالْفَرِيْسِيُّونَ إِلَى بِيلاطُسَ <sup>٦٣</sup> قَائِلِينَ: «يَا سَيِّدُ قَدْ تَذَكَّرْنَا أَنَّ ذَلِكَ الْمُضِلَّ قَالَ وَهُوَ حَيٌّ: إِنِّي بَعْدَ ثَلَاثَةِ أَيَّامٍ أَقُومُ. <sup>٦٤</sup> فَمُرْ بِضَبْطِ الْقَبْرِ إِلَى الْيَوْمِ الثَّلَاثِ لئَلَّا يَأْتِيَ تَلَامِيذُهُ لَيْلًا وَيَسْرِفُوهُ وَيَقُولُوا لِلشَّعْبِ إِنَّهُ قَامَ مِنَ الْأَمْوَاتِ فَتَكُونَ الضَّلَالَةُ الْأَخِيرَةُ أَشْرَ مِنَ الْأُولَى!» <sup>٦٥</sup> فَقَالَ لَهُمْ بِيلاطُسُ: «عِنْدَكُمْ حُرَاسٌ. اذْهَبُوا وَاضْبُطُوهُ كَمَا تَعْلَمُونَ.» <sup>٦٦</sup> فَمَضَوْا وَضَبَطُوا الْقَبْرَ بِالْحُرَاسِ وَخَتَمُوا الْحَجْرَ.

### قيامه يسوع من الموت

**٢٨** <sup>١</sup> وَبَعْدَ الْأَسْبَتِ عِنْدَ فَجْرِ أَوَّلِ الْأُسْبُوعِ جَاءَتْ مَرْيَمُ الْمَجْدَلِيَّةُ وَمَرْيَمُ الْأُخْرَى لِنَتَظَرِ الْقَبْرِ. <sup>٢</sup> وَإِذَا زَلْزَلَةٌ عَظِيمَةٌ حَدَثَتْ لِأَنَّ مَلَكَ الرَّبِّ نَزَلَ مِنَ السَّمَاءِ وَجَاءَ وَدَخَرَ الْحَجْرَ عَنِ الْبَابِ وَجَلَسَ عَلَيْهِ. <sup>٣</sup> وَكَانَ مَنظَرُهُ كَالْبَرْقِ وَلبَاسُهُ أبيضٌ كَالثَلْجِ. <sup>٤</sup> فَمِنْ خَوْفِهِ ارْتَعَدَ الْحُرَاسُ وَصَارُوا كَأَمْوَاتٍ. <sup>٥</sup> فَأَجَابَ الْمَلَكَ وَقَالَ لِلْمَرْأَتَيْنِ: «لَا تَخَافَا أَنتُمَا فَإِنِّي أَعْلَمُ أَنَّكُمَا تَطْلُبَانِ يَسُوعَ الْمَصْلُوبَ. لَيْسَ هُوَ هَهُنَا

ye: for I know that ye seek Jesus, which was crucified. <sup>6</sup>He is not here: for he is risen, as he said. Come, see the place where the Lord lay. <sup>7</sup>And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. <sup>8</sup>And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. <sup>9</sup>And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. <sup>10</sup>Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

### Deception of the Leaders

<sup>11</sup>Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. <sup>12</sup>And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, <sup>13</sup>Saying, Say ye, His disciples came by night, and stole him away while we slept. <sup>14</sup>And if this come to the governor's ears, we will persuade him, and secure you. <sup>15</sup>So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

### Jesus Appears to His Disciples

<sup>16</sup>Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. <sup>17</sup>And when they saw him, they worshipped him: but some doubted.

لأنه قام كما قال. هلمّا انظروا الموضع الذي كان الربّ مضطجعاً فيه. <sup>٦</sup> وأذهباً سريعاً قولاً لتلاميذه إنه قد قام من الأموات. ها هو يسبقكم إلى الجليل. هناك ترونه. ها أنا قد قلت لكم. <sup>٨</sup> فخرجتاً سريعاً من القبر بخوف وفرح عظيم راكضتين لتخبراً تلاميذه. <sup>٩</sup> وفيما هما منطلقتان لتخبراً تلاميذه إذا يسوع لافهما وقال: «سلام لكم». فتقدمتا وأمسكتا بقدميه وسجدتا له. <sup>١٠</sup> فقال لهما يسوع: «لا تخافا. اذهبا قولاً لإخوتي أن يذهبوا إلى الجليل وهناك يرونني».

### تضليل رؤساء اليهود

<sup>١١</sup> وفيما هما ذاهبتان إذا قوم من الحراس جاءوا إلى المدينة وأخبروا رؤساء الكهنة بكل ما كان. <sup>١٢</sup> فاجتمعوا مع الشيوخ وتشاؤروا وأعطوا العسكر فضة كثيرة <sup>١٣</sup> قائلين: «قولوا إن تلاميذه أتوا ليلاً وسرقوه ونحن نيام». <sup>١٤</sup> وإذا سمع ذلك عند الوالي فنحن نستعطفه ونجعلكم مطمئنين. <sup>١٥</sup> فأخذوا الفضة وفعلوا كما علموهم فشاخ هذا القول عند اليهود إلى هذا اليوم.

### المسيح يظهر لتلاميذه

<sup>١٦</sup> وأما الأحد عشر تلميذاً فانطلقوا إلى الجليل إلى الجبل حيث أمرهم يسوع. <sup>١٧</sup> ولما رأوه سجدوا له ولكن بعضهم

<sup>18</sup>And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. <sup>19</sup>Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: <sup>20</sup>Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

شَكُّوا. <sup>١٨</sup>فَتَقَدَّمَ يَسُوعُ وَكَلَّمَهُمْ قَائِلًا:  
«دْفَعْ إِلَيَّ كُلُّ سُلْطَانٍ فِي السَّمَاءِ وَعَلَى  
الْأَرْضِ» <sup>١٩</sup>فَاذْهَبُوا وَتَلْمِذُوا جَمِيعَ الْأُمَمِ  
وَعَمِّدُوهُمْ بِاسْمِ الْآبِ وَالْإِبْنِ وَالرُّوحِ  
الْقُدُّسِ. <sup>٢٠</sup>وَعَلِّمُوهُمْ أَنْ يَحْفَظُوا جَمِيعَ مَا  
أَوْصَيْتُكُمْ بِهِ. وَهَذَا أَنَا مَعَكُمْ كُلَّ الْأَيَّامِ إِلَى  
انْقِضَاءِ الدَّهْرِ». آمِينَ.

## The Book of Mark

## إِنْجِيلُ الْمَسِيحِ حَسَبَ الْبَشِيرِ مَرْقُسَ

### John the Baptist Prepares the Way

**1** <sup>1</sup>The beginning of the gospel of Jesus Christ, the Son of God; <sup>2</sup>As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. <sup>3</sup>The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

<sup>4</sup>John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. <sup>5</sup>And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. <sup>6</sup>And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; <sup>7</sup>And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. <sup>8</sup>I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

### The Baptism and Temptation of Jesus

<sup>9</sup>And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. <sup>10</sup>And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: <sup>11</sup>And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. <sup>12</sup>And immediately the Spirit driveth him

### ظهور يوحنا المعمدان

**١** <sup>١</sup>بَدَأَ إِنْجِيلُ يَسُوعَ الْمَسِيحِ ابْنِ اللَّهِ: <sup>٢</sup>كَمَا هُوَ مَكْتُوبٌ فِي الْأَنْبِيَاءِ: «هَا أَنَا أُرْسِلُ أَمَامَ وَجْهِكَ مَلَائِكِي الَّذِي يُهَيِّئُ طَرِيقَكَ قُدَّامَكَ.» <sup>٣</sup>صَوْتُ صَارِخٍ فِي الْبَرِّيَّةِ: «أَعِدُّوا طَرِيقَ الرَّبِّ اصْنَعُوا سُبُلَهُ مُسْتَقِيمَةً.» <sup>٤</sup>كَانَ يُوْحَنَّا يُعَمِّدُ فِي الْبَرِّيَّةِ وَيَكْرِزُ بِمَعْمُودِيَّةِ التَّوْبَةِ لِمَعْفَرَةِ الْخَطَايَا. <sup>٥</sup>وَوَجَّحَ إِلَيْهِ جَمِيعُ كُورَةِ الْيَهُودِيَّةِ وَأَهْلُ أُورُشَلِيمَ وَعَاتَمَدُوا جَمِيعَهُمْ مِنْهُ فِي نَهْرِ الْأُرْدُنِّ مُعْتَرِفِينَ بِخَطَايَاهُمْ. <sup>٦</sup>وَكَانَ يُوْحَنَّا يَلْبَسُ وَبِرَ الْإِبِلِ وَمِنْطَقَةً مِنْ جِلْدٍ عَلَى حَقْوِيهِ وَيَأْكُلُ جَرَادًا وَعَسَلًا بَرِيًّا. <sup>٧</sup>وَكَانَ يَكْرِزُ قَائِلًا: «يَأْتِي بَعْدِي مَنْ هُوَ أَقْوَى مِنِّي الَّذِي لَسْتُ أَهْلًا أَنْ أَنْحِي وَأَحُلَّ سَيُورَ حَدَائِهِ.» <sup>٨</sup>أَنَا عَمَّدْتُكُمْ بِالْمَاءِ وَأَمَّا هُوَ فَسَيُعَمِّدُكُمْ بِالرُّوحِ الْقُدُسِ».

### معمودية يسوع وتجربة الشيطان له

<sup>٩</sup>وَفِي تِلْكَ الْأَيَّامِ جَاءَ يَسُوعُ مِنْ نَاصِرَةَ الْجَلِيلِ وَعَاتَمَدَ مِنْ يُوْحَنَّا فِي الْأُرْدُنِّ. <sup>١٠</sup>وَلِلْوَقْتِ وَهُوَ صَاعِدٌ مِنَ الْمَاءِ رَأَى السَّمَاوَاتِ قَدْ انْشَقَّتْ وَالرُّوحَ مِثْلَ حَمَامَةٍ نَازِلًا عَلَيْهِ. <sup>١١</sup>وَكَانَ صَوْتُ مِنَ السَّمَاوَاتِ: «أَنْتَ ابْنِي الْحَبِيبُ الَّذِي بِهِ سُرَرْتُ!».

into the wilderness. <sup>13</sup>And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

### Jesus Calls the First Disciples

<sup>14</sup>Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, <sup>15</sup>And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. <sup>16</sup>Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. <sup>17</sup>And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. <sup>18</sup>And straightway they forsook their nets, and followed him. <sup>19</sup>And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. <sup>20</sup>And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

### Jesus Drives Out an Evil Spirit

<sup>21</sup>And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. <sup>22</sup>And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. <sup>23</sup>And there was in their synagogue a man with an unclean spirit; and he cried out, <sup>24</sup>Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

<sup>١٢</sup> وَلِلْوَقْتِ أَخْرَجَهُ الرُّوحُ إِلَى الْبَرِّيَّةِ  
<sup>١٣</sup> وَكَانَ هُنَاكَ فِي الْبَرِّيَّةِ أَرْبَعِينَ يَوْمًا  
يُجْرَبُ مِنَ الشَّيْطَانِ. وَكَانَ مَعَ الْوَحُوشِ.  
وَصَارَتْ الْمَلَائِكَةُ تَخْدُمُهُ.

### يسوع يدعو التلاميذ الأولين

<sup>١٤</sup> وَبَعْدَ مَا أَسْلَمَ يُوحَنَّا جَاءَ يَسُوعُ إِلَى  
الْجَلِيلِ يَكْرِزُ بِبِشَارَةِ مَلَكُوتِ اللَّهِ  
<sup>١٥</sup> وَيَقُولُ: «قَدْ كَمَلَ الزَّمَانُ وَأَقْتَرَبَ  
مَلَكُوتُ اللَّهِ فَتَوْبُوا وَآمِنُوا بِالْإِنْجِيلِ».

<sup>١٦</sup> وَفِيمَا هُوَ يَمْشِي عِنْدَ بَحْرِ الْجَلِيلِ  
أَبْصَرَ سَمْعَانَ وَأَنْدَرَاوُسَ أَخَاهُ يُلْقِيَانِ شَبَكَةً  
فِي الْبَحْرِ فَإِنَّمَا كَانَا صَيَّادَيْنِ. <sup>١٧</sup> فَقَالَ  
لَهُمَا يَسُوعُ: «هَلُمَّ وَرَائِي فَأَجْعَلْكُمْ  
تَصِيرَانِ صَيَّادِي النَّاسِ». <sup>١٨</sup> فَلِلْوَقْتِ تَرَكََا  
شَبَاكَهُمَا وَتَبِعَاهُ. <sup>١٩</sup> ثُمَّ اجْتَاَزَا مِنْ هُنَاكَ  
قَلِيلًا فَرَأَى يَعْقُوبَ بَنَ زَبْدِيِّ وَيُوحَنَّا أَخَاهُ  
وَهُمَا فِي السَّمِينَةِ يُصَلِحَانِ الشَّبَاكَ.  
<sup>٢٠</sup> فَدَعَاهُمَا لِلْوَقْتِ. فَتَرَكََا أَبَاهُمَا زَبْدِي فِي  
السَّمِينَةِ مَعَ الْأَجْرَى وَذَهَبَا وَرَاءَهُ.

### يسوع يطرد روحاً نجساً

<sup>٢١</sup> ثُمَّ دَخَلُوا كَفَرْنَاهُومَ وَلِلْوَقْتِ دَخَلَ  
الْمَجْمَعِ فِي السَّبْتِ وَصَارَ يُعَلِّمُ. <sup>٢٢</sup> فَجَبُّهُتُوا  
مِنْ تَعْلِيمِهِ لِأَنَّهُ كَانَ يُعَلِّمُهُمْ كَمَا لَهُ  
سُلْطَانٌ وَلَيْسَ كَالْكَتَبَةِ. <sup>٢٣</sup> وَكَانَ فِي  
مَجْمَعِهِمْ رَجُلٌ بِهِ رُوحٌ نَجِسٌ فَصَرَخَ  
<sup>٢٤</sup> قَائِلًا: «أَه! مَا لَنَا وَوَلَكَّ يَا يَسُوعُ  
النَّاصِرِيُّ! أَتَيْتَ لِنُهْلِكَنَا! أَنَا أَعْرِفُكَ مَنْ  
أَنْتَ قُدُوسُ اللَّهِ!» <sup>٢٥</sup> فَانْتَهَرَهُ يَسُوعُ قَائِلًا:

<sup>25</sup>And Jesus rebuked him, saying, Hold thy peace, and come out of him.

<sup>26</sup>And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

<sup>27</sup>And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him. <sup>28</sup>And immediately his fame spread abroad throughout all the region round about Galilee.

### Healing Simon's Mother-in-Law

<sup>29</sup>And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. <sup>30</sup>But Simon's wife's mother lay sick of a fever, and anon they tell him of her. <sup>31</sup>And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

<sup>32</sup>And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. <sup>33</sup>And all the city was gathered together at the door. <sup>34</sup>And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

### Jesus Preaches in Galilee

<sup>35</sup>And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. <sup>36</sup>And Simon and they that were with him followed after him. <sup>37</sup>And when they had found him, they said unto him, All

«أَخْرَسَ وَأَخْرَجَ مِنْهُ!»<sup>٢٦</sup> فَصَرَعهَ الرُّوحُ  
الَّذِي صَاحَ بِصَوْتٍ عَظِيمٍ وَخَرَجَ مِنْهُ.  
«فَتَحَيَّرُوا كُلُّهُمْ حَتَّى سَأَلَ بَعْضُهُمْ بَعْضاً  
قَائِلِينَ: «مَا هَذَا؟ مَا هُوَ هَذَا التَّعْلِيمُ  
الْجَدِيدُ؟ لِأَنَّهُ بِسُلْطَانٍ يَأْمُرُ حَتَّى الأَرْوَاحُ  
الَّتِي تَطْبَعُهَا!»<sup>٢٨</sup> فَخَرَجَ خَبْرُهُ لِلوَقْتِ  
فِي كُلِّ الكُورَةِ المُحِيطَةِ بِالجَلِيلِ.

### شفاء حاة سمعان

<sup>٢٩</sup> وَلَمَّا خَرَجُوا مِنَ المَجْمَعِ جَاءُوا  
لِلوَقْتِ إِلَى بَيْتِ سِمْعَانَ وَالأَنْدَرَاوُسَ مَعَ  
يَعْقُوبَ وَيُوحَنَّا<sup>٣٠</sup> وَكَانَتْ حَمَاهُ سِمْعَانَ  
مُضْطَجِعَةً مَحْمُومَةً فَلِلوَقْتِ أَخْبَرُوهُ عَنْهَا.  
<sup>٣١</sup> فَتَقَدَّمَ وَأَقَامَهَا مَاسِكاً بِيَدِهَا فَتَرَكَتْهَا  
الْحَمَى حَالاً وَصَارَتْ تَخْدُمُهُمْ.<sup>٣٢</sup> وَلَمَّا  
صَارَ المَسَاءُ إِذْ غَرَبَتِ الشَّمْسُ قَدَمُوا إِلَيْهِ  
جَمِيعَ السُّقْمَاءِ وَالمَجَانِينَ.<sup>٣٣</sup> وَكَانَتْ  
الْمَدِينَةُ كُلُّهَا مُجْتَمِعَةً عَلَى الأَبَابِ.<sup>٣٤</sup> فَشَفَى  
كَثِيرِينَ كَانُوا مَرْضَى بِأمْرَاضٍ مُخْتَلِفَةٍ  
وَأَخْرَجَ شَيَاطِينَ كَثِيرَةً وَلَمْ يَدَعْ الشَّيَاطِينَ  
يَتَكَلَّمُونَ لِأَنَّهُمْ عَرَفُوهُ.

### يسوع يبشّر في الجليل

<sup>٣٥</sup> وَفِي الصُّبْحِ بَاطِراً جِدّاً قَامَ وَخَرَجَ  
وَمَضَى إِلَى مَوْضِعٍ خَلَاءٍ وَكَانَ يُصَلِّي  
هُنَاكَ<sup>٣٦</sup> فَتَبِعَهُ سِمْعَانَ وَالأَئِدِينَ مَعَهُ.<sup>٣٧</sup> وَلَمَّا  
وَجَدُوهُ قَالُوا لَهُ: «إِنَّ الأَجْمِيعَ يَطْبُؤُونَكَ».

men seek for thee.

<sup>38</sup>And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

<sup>39</sup>And he preached in their synagogues throughout all Galilee, and cast out devils.

<sup>٣٨</sup> فَقَالَ لَهُمْ: «لِنَذْهَبْ إِلَى الْقَرَى الْمُجَاوِرَةِ لَأَكْرَزَ هُنَاكَ أَيْضًا لِأَنِّي لِهَذَا خَرَجْتُ». <sup>٣٩</sup> فَكَانَ يَكْرُزُ فِي مَجَامِعِهِمْ فِي كُلِّ الْجَلِيلِ وَيُخْرِجُ الشَّيَاطِينَ.

### Jesus Heals a Leper

<sup>40</sup>And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

<sup>41</sup>And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. <sup>42</sup>And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

<sup>43</sup>And he straitly charged him, and forthwith sent him away; <sup>44</sup>And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. <sup>45</sup>But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

### شفاء الأبرص

<sup>٤٠</sup> فَأَتَى إِلَيْهِ أBRَصٌ يُطَلِّبُ إِلَيْهِ جَائِعًا وَقَائِلًا لَهُ: «إِنْ أَرَدْتَ تَقْدِرْ أَنْ تُطَهِّرَنِي!» <sup>٤١</sup> فَتَحَنَّنَ يَسُوعُ وَمَدَّ يَدَهُ وَلَمَسَهُ وَقَالَ لَهُ: «أُرِيدُ فَاطْهَرِ». <sup>٤٢</sup> فَلِلْوَقْتِ وَهُوَ يَتَكَلَّمُ ذَهَبَ عَنْهُ الْبَرَصُ وَطَهَرَ. <sup>٤٣</sup> فَانْتَهَرَهُ وَأَرْسَلَهُ لِلْوَقْتِ وَقَالَ لَهُ: «انْظُرْ لَا تَقُلْ لِأَحَدٍ شَيْئًا بَلْ أَذْهَبْ أَرِ نَفْسَكَ لِلْكَاهِنِ وَقَدِّمْ عَنْ تَطْهِيرِكَ مَا أَمَرَ بِهِ مُوسَى شَهَادَةً لَهُمْ». <sup>٤٤</sup> وَأَمَّا هُوَ فَخَرَجَ وَأَبْتَدَأَ يُنَادِي كَثِيرًا وَيُذَبِّعُ الْخَبَرَ حَتَّى لَمْ يَعُدْ يَقْدِرُ أَنْ يَدْخُلَ مَدِينَةَ ظَاهِرًا بَلْ كَانَ خَارِجًا فِي مَوَاضِعَ خَالِيَةٍ وَكَانُوا يَأْتُونَ إِلَيْهِ مِنْ كُلِّ نَاحِيَةٍ.

### Jesus Heals a Paralytic

**2** <sup>1</sup>And again he entered into Capernaum, after some days; and it was noised that he was in the house. <sup>2</sup>And straightway many were gathered together, insomuch that there was no

### شفاء مشلول في كفرناحوم

**٢** <sup>١</sup> ثُمَّ دَخَلَ كَفَرْنَاحُومَ أَيْضًا بَعْدَ أَيَّامٍ فَسُمِعَ أَنَّهُ فِي بَيْتٍ. <sup>٢</sup> وَلِلْوَقْتِ اجْتَمَعَ كَثِيرُونَ حَتَّى لَمْ يَعُدْ يَسَعُ وَلَا مَا حَوْلَ الْبَابِ. فَكَانَ يُخَاطِبُهُمْ

room to receive them, no, not so much as about the door: and he preached the word unto them. <sup>3</sup>And they come unto him, bringing one sick of the palsy, which was borne of four. <sup>4</sup>And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. <sup>5</sup>When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

<sup>6</sup>But there were certain of the scribes sitting there, and reasoning in their hearts, <sup>7</sup>Why doth this man thus speak blasphemies? who can forgive sins but God only?

<sup>8</sup>And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? <sup>9</sup>Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? <sup>10</sup>But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) <sup>11</sup>I say unto thee, Arise, and take up thy bed, and go thy way into thine house. <sup>12</sup>And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

### Jesus Calls Levi

<sup>13</sup>And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. <sup>14</sup>And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto

بِالْكَلِمَةِ. <sup>٣</sup> وَجَاءُوا إِلَيْهِ مُدْمِينَ مَفْلُوجًا يَحْمِلُهُ أَرْبَعَةٌ. <sup>٤</sup> وَإِذْ لَمْ يَقْدِرُوا أَنْ يَقْتَرِبُوا إِلَيْهِ مِنْ أَجْلِ الْجَمْعِ كَشَفُوا السَّتْفَ حَيْثُ كَانَ. وَبَعْدَ مَا نَفَبُوهُ دَلُّوا السَّرِيرَ الَّذِي كَانَ الْمَفْلُوجُ مُضْطَجِعًا عَلَيْهِ. <sup>٥</sup> فَلَمَّا رَأَى يَسُوعُ إِيْمَانَهُمْ قَالَ لِلْمَفْلُوجِ: «يَا بُنَيَّ مَغْفُورَةٌ لَكَ خَطَايَاكَ». <sup>٦</sup> وَكَانَ قَوْمٌ مِنَ الْكُتَبَةِ هُنَاكَ جَالِسِينَ يُفَكِّرُونَ فِي قُلُوبِهِمْ: <sup>٧</sup> «لِمَاذَا يَتَكَلَّمُ هَذَا هَكَذَا بِتَجَادِيفٍ؟ مَنْ يَقْدِرُ أَنْ يَعْرِفَ خَطَايَا إِلَّا اللَّهُ وَحْدَهُ؟» <sup>٨</sup> فَلِلْوَقْتِ شَعَرَ يَسُوعُ بِرُوحِهِ أَنَّهُمْ يُفَكِّرُونَ هَكَذَا فِي أَنْفُسِهِمْ فَقَالَ لَهُمْ: «لِمَاذَا تُفَكِّرُونَ بِهِذَا فِي قُلُوبِكُمْ؟ أَيْمًا أَيْسَرُ: أَنْ يُقَالَ لِلْمَفْلُوجِ مَغْفُورَةٌ لَكَ خَطَايَاكَ أَمْ أَنْ يُقَالَ: قُمْ وَاحْمِلْ سَرِيرَكَ وَأَمْشِ؟» <sup>٩</sup> وَلَكِنْ لَكِي تَعْلَمُوا أَنَّ لِابْنِ الْإِنْسَانِ سُلْطَانًا عَلَى الْأَرْضِ أَنْ يَعْرِفَ الْخَطَايَا» - قَالَ لِلْمَفْلُوجِ: <sup>١١</sup> «لَكَ أَقُولُ قُمْ وَاحْمِلْ سَرِيرَكَ وَأَذْهَبْ إِلَى بَيْتِكَ». <sup>١٢</sup> فَقَامَ لِلْوَقْتِ وَحَمَلَ السَّرِيرَ وَخَرَجَ قُدَّامَ الْكُلِّ حَتَّى بُهَتَ الْجَمِيعُ وَمَجَّدُوا اللَّهَ قَائِلِينَ: «مَا رَأَيْنَا مِثْلَ هَذَا قَطُّ!».

### المسيح يدعو لاوي

<sup>١٣</sup> ثُمَّ خَرَجَ أَيْضًا إِلَى الْبَحْرِ وَاتَى إِلَيْهِ كُلُّ الْجَمْعِ فَعَلَّمَهُمْ. <sup>١٤</sup> وَفِيمَا هُوَ مُجْتَازٌ رَأَى لِأَوِيِّ بْنِ حَلْفَى جَالِسًا عِنْدَ مَكَانِ الْجَبَايَةِ فَقَالَ لَهُ: «أَتْبِعْنِي». فَقَامَ وَتَبِعَهُ.



him, Follow me. And he arose and followed him. <sup>15</sup>And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. <sup>16</sup>And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? <sup>17</sup>When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

### The Question About Fasting

<sup>18</sup> And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

<sup>19</sup>And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. <sup>20</sup>But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

<sup>21</sup>No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. <sup>22</sup>And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

### The Question About the Sabbath

<sup>23</sup> And it came to pass, that he went

<sup>١٥</sup> وَفِيمَا هُوَ مُتَكِيٌّ فِي بَيْتِهِ كَانَ كَثِيرُونَ مِنْ الْعَشَّارِينَ وَالْخَطَاةِ يَتَكِنُونَ مَعَ يَسُوعَ وَتَلَامِيذِهِ لِأَنَّهُمْ كَانُوا كَثِيرِينَ وَتَبِعُوهُ. <sup>١٦</sup> وَأَمَّا الْكُتِبَةُ وَالْفَرِيسِيُّونَ فَلَمَّا رَأَوْهُ يَأْكُلُ مَعَ الْعَشَّارِينَ وَالْخَطَاةِ قَالُوا لِتَلَامِيذِهِ: «مَا بَالُهُ يَأْكُلُ وَيَشْرَبُ مَعَ الْعَشَّارِينَ وَالْخَطَاةِ؟» <sup>١٧</sup> فَلَمَّا سَمِعَ يَسُوعُ قَالَ لَهُمْ: «لَا يَحْتَاجُ الْأَصِحَّاءُ إِلَى طَبِيبٍ بَلِ الْمَرْضَى. لَمْ آتِ لِأَدْعُو أَبْرَارًا بَلِ خَطَاةً إِلَى التَّوْبَةِ.»

### الحوار حول الصوم

<sup>١٨</sup> وَكَانَ تَلَامِيذُ يُوْحَنَّا وَالْفَرِيسِيِّينَ يَصُومُونَ فَجَاءُوا وَقَالُوا لَهُ: «لِمَاذَا يَصُومُ تَلَامِيذُ يُوْحَنَّا وَالْفَرِيسِيِّينَ وَأَمَّا تَلَامِيذُكَ فَلَا يَصُومُونَ؟» <sup>١٩</sup> فَقَالَ لَهُمْ يَسُوعُ: «هَلْ يَسْتَطِيعُ بَنُو الْعُرْسِ أَنْ يَصُومُوا وَالْعَرِيسُ مَعَهُمْ؟ مَا دَامَ الْعَرِيسُ مَعَهُمْ لَا يَسْتَطِيعُونَ أَنْ يَصُومُوا. <sup>٢٠</sup> وَلَكِنْ سَتَأْتِي أَيَّامٌ حِينَ يُرْفَعُ الْعَرِيسُ عَنْهُمْ فَحِينَئِذٍ يَصُومُونَ فِي تِلْكَ الْأَيَّامِ. <sup>٢١</sup> لَيْسَ أَحَدٌ يَخِيْطُ رُقْعَةً مِنْ قِطْعَةٍ جَدِيدَةٍ عَلَى ثَوْبٍ عَتِيقٍ وَإِلَّا فَالْمِلءُ الْجَدِيدُ يَأْخُذُ مِنَ الْعَتِيقِ فَيَصِيرُ الْخَرْقُ أَرْدًا. <sup>٢٢</sup> وَلَيْسَ أَحَدٌ يَجْعَلُ خَمْرًا جَدِيدَةً فِي زِقَاقٍ عَتِيقَةٍ لِئَلَّا تَشَقَّ الْخَمْرُ الْجَدِيدَةُ الزَّقَاقَ فَالْخَمْرُ تَنْسَبُ وَالزَّقَاقُ تَتَلَفُّ. بَلِ يَجْعَلُونَ خَمْرًا جَدِيدَةً فِي زِقَاقٍ جَدِيدَةٍ.»

### الحوار حول السبت

<sup>٢٣</sup> وَأَجْتَازَ فِي السَّبْتِ بَيْنَ الزُّرُوعِ فَابْتَدَأَ

through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.<sup>24</sup> And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

<sup>25</sup>And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? <sup>26</sup>How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? <sup>27</sup>And he said unto them, The sabbath was made for man, and not man for the sabbath: <sup>28</sup>Therefore the Son of man is Lord also of the sabbath.

تَلَامِيذُهُ يَقْطِفُونَ السَّبَّابِلَ وَهُمْ سَائِرُونَ.  
<sup>٢٤</sup> فَقَالَ لَهُ الْفَرِيسِيُّونَ: «أَنْظُرْ. لِمَاذَا يَفْعَلُونَ فِي السَّبْتِ مَا لَا يَحِلُّ؟» <sup>٢٥</sup> فَقَالَ لَهُمْ: «أَمَّا قَرَأْتُمْ قَطُّ مَا فَعَلَهُ دَاوُدُ حِينَ أَحْتَاجُ وَجَاعٌ هُوَ وَالَّذِينَ مَعَهُ <sup>٢٦</sup> كَيْفَ دَخَلَ بَيْتَ اللَّهِ فِي أَيَّامِ أَبِيآثَارَ رَئِيسِ الْكَهَنَةِ وَأَكَلَ خُبْزَ التَّقَدِّمَةِ الَّذِي لَا يَحِلُّ أَكْلُهُ إِلَّا لِلْكَهَنَةِ وَأَعْطَى الَّذِينَ كَانُوا مَعَهُ أَيْضًا؟» <sup>٢٧</sup> ثُمَّ قَالَ لَهُمْ: «السَّبْتُ إِمَّا جُعِلَ لِأَجْلِ الْإِنْسَانِ لَا الْإِنْسَانُ لِأَجْلِ السَّبْتِ. <sup>٢٨</sup> إِذَا ابْنُ الْإِنْسَانِ هُوَ رَبُّ السَّبْتِ أَيْضًا.»

### Jesus Cures the Man With a Shriveled Hand

**3** <sup>1</sup>And he entered again into the synagogue; and there was a man there which had a withered hand. <sup>2</sup>And they watched him, whether he would heal him on the sabbath day; that they might accuse him. <sup>3</sup>And he saith unto the man which had the withered hand, Stand forth.

<sup>4</sup>And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

<sup>5</sup>And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other. <sup>6</sup>And the Pharisees went forth, and straightway took counsel

### شفاء الرجل ذي اليد اليابسة

**٣** <sup>١</sup> ثُمَّ دَخَلَ أَيْضًا إِلَى الْمَجْمَعِ وَكَانَ هُنَاكَ رَجُلٌ يَدُهُ يَابِسَةٌ.  
<sup>٢</sup> فَصَارُوا يَرِاقِبُونَهُ: هَلْ يَشْفِيهِ فِي السَّبْتِ؟ لِكَيْ يَشْتَكُوا عَلَيْهِ. <sup>٣</sup> فَقَالَ لِلرَّجُلِ الَّذِي لَهُ الْيَدُ الْيَابِسَةُ: «قُمْ فِي الْوَسْطِ!» ثُمَّ قَالَ لَهُمْ: «هَلْ يَحِلُّ فِي السَّبْتِ فِعْلُ الْخَيْرِ أَوْ فِعْلُ الشَّرِّ؟ تَحْلِيصُ نَفْسٍ أَوْ قَتْلٌ؟»  
<sup>٤</sup> فَسَكَتُوا. <sup>٥</sup> فَانْظَرَ حَوْلَهُ إِلَيْهِمْ بَغْضَبٍ حَزِينًا عَلَى غِلَاطَةِ قُلُوبِهِمْ وَقَالَ لِلرَّجُلِ: «مُدَّ يَدَكَ». فَمَدَّهَا فَعَادَتْ يَدُهُ صَحِيحَةً كَالْآخَرَى. <sup>٦</sup> فَخَرَجَ الْفَرِيسِيُّونَ لِلْوَقْتِ مَعَ الْهَيْرُودُسِيِّينَ وَتَشَاوَرُوا عَلَيْهِ لِكَيْ يَهْلِكُوهُ.  
<sup>٧</sup> فَانْصَرَفَ يَسُوعُ مَعَ تَلَامِيذِهِ إِلَى الْبَحْرِ

with the Herodians against him, how they might destroy him.

<sup>7</sup>But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea, <sup>8</sup>And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. <sup>9</sup>And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. <sup>10</sup>For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. <sup>11</sup>And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. <sup>12</sup>And he straitly charged them that they should not make him known.

### The Twelve Disciples

<sup>13</sup>And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. <sup>14</sup>And he ordained twelve, that they should be with him, and that he might send them forth to preach, <sup>15</sup>And to have power to heal sicknesses, and to cast out devils: <sup>16</sup>And Simon he surnamed Peter; <sup>17</sup>And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: <sup>18</sup>And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite, <sup>19</sup>And Judas Iscariot, which also betrayed him: and they went into an house.

### Jesus or Beelzebub

<sup>20</sup>And the multitude cometh together

وَتَبِعَهُ جَمْعٌ كَثِيرٌ مِنَ الْجَلِيلِ وَمِنَ الْيَهُودِيَّةِ  
<sup>٨</sup> وَمِنَ أُورُشَلِيمَ وَمِنَ أَدُومِيَّةَ وَمِنَ عَبْرَ  
 الْأَرْدُنِّ. وَالَّذِينَ حَوْلَ صُورَ وَصَيْدَاءَ جَمْعٌ  
 كَثِيرٌ إِذْ سَمِعُوا كَمْ صَنَعَ أَتَوْا إِلَيْهِ. <sup>٩</sup> فَقَالَ  
 لِتَلَامِيذِهِ أَنْ تَلَازِمَهُ سَفِينَةٌ صَغِيرَةٌ لِسَبَبِ  
 الْجَمْعِ كَيْ لَا يَزْحَمُوهُ <sup>١٠</sup> لِأَنَّهُ كَانَ قَدْ  
 شَفَى كَثِيرِينَ حَتَّى وَقَعَ عَلَيْهِ لِيَلْبَسَهُ كُلُّ  
 مَنْ فِيهِ دَاءٌ. <sup>١١</sup> وَالْأَرَوَاحُ النَّجِسَةُ حِينَمَا  
 نَظَرَتْهُ خَرَّتْ لَهُ وَصَرَخَتْ قَائِلَةً: «إِنَّكَ  
 أَنْتَ ابْنُ اللَّهِ!» <sup>١٢</sup> وَأَوْصَاهُمْ كَثِيرًا أَنْ لَا  
 يُظْهِرُوهُ.

### الرسول الاثنا عشر

<sup>١٣</sup> ثُمَّ صَعِدَ إِلَى الْجَبَلِ وَدَعَا الَّذِينَ  
 أَرَادَهُمْ فَذَهَبُوا إِلَيْهِ. <sup>١٤</sup> وَأَقَامَ اثْنَيْ عَشَرَ  
 لِيَكُونُوا مَعَهُ وَيُرْسِلَهُمْ لِيَكْرِزُوا <sup>١٥</sup> وَيَكُونَ  
 لَهُمْ سُلْطَانٌ عَلَى شِفَاءِ الْأَمْرَاضِ وَإِخْرَاجِ  
 الشَّيَاطِينِ. <sup>١٦</sup> وَجَعَلَ لِسِمْعَانَ اسْمَ بُطْرُسَ.  
<sup>١٧</sup> وَيَعْقُوبَ بْنَ زَبْدِي وَيُوحَنَّا أَخَا يَعْقُوبَ  
 وَجَعَلَ لَهُمَا اسْمَ بُوَانَرْجَسَ (أَيُّ ابْنَيْ  
 الرَّعْدِ). <sup>١٨</sup> وَأَنْدْرَاوَسَ وَفِيلِبُّسَ وَبَرْتُولْمَاوَسَ  
 وَمَتَّى وَتُومَا وَيَعْقُوبَ بْنَ حَلْفَى وَتَدَاوَسَ  
 وَسِمْعَانَ الْقَانَوِيَّ <sup>١٩</sup> وَيَهُوذَا الْإِسْخَرْيُوطِيَّ  
 الَّذِي أَسْلَمَهُ. ثُمَّ أَتَوْا إِلَى بَيْتٍ.

### يسوع أو بعلزبول

<sup>٢٠</sup> فَاجْتَمَعَ أَيْضًا جَمْعٌ حَتَّى لَمْ يَقْدِرُوا

again, so that they could not so much as eat bread. <sup>21</sup>And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself. <sup>22</sup>And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. <sup>23</sup>And he called them unto him, and said unto them in parables, How can Satan cast out Satan? <sup>24</sup>And if a kingdom be divided against itself, that kingdom cannot stand. <sup>25</sup>And if a house be divided against itself, that house cannot stand. <sup>26</sup>And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. <sup>27</sup>No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. <sup>28</sup>Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: <sup>29</sup>But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: <sup>30</sup>Because they said, He hath an unclean spirit.

### Jesus' True Family

<sup>31</sup>There came then his brethren and his mother, and, standing without, sent unto him, calling him. <sup>32</sup>And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

<sup>33</sup>And he answered them, saying, Who is my mother, or my brethren?

<sup>34</sup>And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

<sup>35</sup>For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

وَلَا عَلَى أَكْلِ خُبْزٍ. <sup>٢١</sup>وَلَمَّا سَمِعَ أَقْرَبَاؤُهُ خَرَجُوا لِيَمْسِكُوهُ لِأَنَّهُمْ قَالُوا: «إِنَّهُ مُحْتَلٌّ!». <sup>٢٢</sup>وَأَمَّا الْكَتَبَةُ الَّذِينَ نَزَلُوا مِنْ أُورُشَلِيمَ فَقَالُوا: «إِنَّ مَعَهُ بَعْلزَبُولَ وَإِنَّهُ بِرِيسِ الشَّيَاطِينِ يُخْرِجُ الشَّيَاطِينَ». <sup>٢٣</sup>فَدَعَاهُمْ وَقَالَ لَهُمْ بِأَمْثَالٍ: «كَيْفَ يَقْدِرُ شَيْطَانٌ أَنْ يُخْرِجَ شَيْطَانًا؟» <sup>٢٤</sup>وَإِنْ انْفَسَمَتِ مَمْلَكَةٌ عَلَى ذَاتِهَا لَا تَقْدِرُ تِلْكَ الْمَمْلَكَةُ أَنْ تَثْبِتَ. <sup>٢٥</sup>وَإِنْ انْفَسَمَ بَيْتٌ عَلَى ذَاتِهِ لَا يَقْدِرُ ذَلِكَ الْبَيْتُ أَنْ يَثْبِتَ. <sup>٢٦</sup>وَإِنْ قَامَ الشَّيْطَانُ عَلَى ذَاتِهِ وَانْفَسَمَ لَا يَقْدِرُ أَنْ يَثْبِتَ بَلْ يَكُونُ لَهُ انْقِضَاءٌ. <sup>٢٧</sup>لَا يَسْتَطِيعُ أَحَدٌ أَنْ يَدْخُلَ بَيْتَ قَوِيٍّ وَيَنْهَبَ أَمْتَعَتَهُ إِنْ لَمْ يَرْبِطِ الْقَوِيَّ أَوْلًا وَحِينَئِذٍ يَنْهَبُ بَيْتَهُ. <sup>٢٨</sup>الْحَقُّ أَقُولُ لَكُمْ: إِنْ جَمِيعَ الْخَطَايَا تُغْفَرُ لِبَنِي الْبَشَرِ وَالتَّجَادِيفِ الَّتِي يُجَدِّفُونَهَا. <sup>٢٩</sup>وَلَكِنْ مَنْ جَدَّفَ عَلَى الرُّوحِ الْقُدُسِ فَلَيْسَ لَهُ مَغْفِرَةٌ إِلَى الْأَبَدِ بَلْ هُوَ مُسْتَوْجِبٌ ذَيْوَنَةٌ أَبَدِيَّةٌ». <sup>٣٠</sup>لأنَّهُمْ قَالُوا: «إِنَّ مَعَهُ رُوحًا نَجِسًا».

### أسرة يسوع الحقيقية

<sup>٣١</sup>فَجَاءَتْ حِينَئِذٍ إِخْوَتُهُ وَأُمُّهُ وَوَقَفُوا خَارِجًا وَارْسَلُوا إِلَيْهِ يَدْعُونَهُ. <sup>٣٢</sup>وَكَانَ الْجَمْعُ جَالِسًا حَوْلَهُ فَقَالُوا لَهُ: «هُوَذَا أُمَّكَ وَإِخْوَتُكَ خَارِجًا يَطْلُبُونَكَ». <sup>٣٣</sup>فَجَابَهُمْ قَائِلًا: «مَنْ أُمِّي وَإِخْوَتِي؟» ثُمَّ نَظَرَ حَوْلَهُ إِلَى الْجَالِسِينَ وَقَالَ: «هَؤُلَاءِ هِيَ أُمَّي وَإِخْوَتِي لِأَنَّ مَنْ يَصْنَعُ مَشِيئَةَ اللَّهِ هُوَ أَخِي وَأُخْتِي وَأُمِّي».

## Parable of the Sower

## مثل الزارع

**4** <sup>1</sup>And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

<sup>2</sup>And he taught them many things by parables, and said unto them in his doctrine, <sup>3</sup>Hearken; Behold, there went out a sower to sow: <sup>4</sup>And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. <sup>5</sup>And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: <sup>6</sup>But when the sun was up, it was scorched; and because it had no root, it withered away. <sup>7</sup>And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. <sup>8</sup>And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. <sup>9</sup>And he said unto them, He that hath ears to hear, let him hear.

## Purpose of the Parables

<sup>10</sup>And when he was alone, they that were about him with the twelve asked of him the parable. <sup>11</sup>And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: <sup>12</sup>That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

٤ <sup>١</sup>وَأَبْتَدَأَ أَيضاً يُعَلِّمُ عِنْدَ الْبَحْرِ فَاجْتَمَعَ إِلَيْهِ جَمْعٌ كَثِيرٌ حَتَّى إِنَّهُ دَخَلَ السَّفِينَةَ وَجَلَسَ عَلَى الْبَحْرِ وَالْجَمْعُ كُلُّهُ كَانَ عِنْدَ الْبَحْرِ عَلَى الْأَرْضِ.

<sup>٢</sup>فَكَانَ يُعَلِّمُهُمْ كَثِيراً بِأَمْثَالٍ. وَقَالَ لَهُمْ فِي تَعْلِيمِهِ: <sup>٣</sup>«اسْمَعُوا. هُوَذَا الزَّارِعُ قَدْ خَرَجَ لِيَزْرِعَ<sup>٤</sup> وَفِيمَا هُوَ يَزْرِعُ سَقَطَ بَعْضٌ عَلَى الطَّرِيقِ فَجَاءَتْ طُيُورُ السَّمَاءِ وَأَكَلَتْهُ. <sup>٥</sup>وَسَقَطَ آخَرٌ عَلَى مَكَانٍ مُحَجَّرٍ حَيْثُ لَمْ تَكُنْ لَهُ تَرْتِيبَةٌ كَثِيرَةٌ فَنَبَتَ حَالاً إِذْ لَمْ يَكُنْ لَهُ عَمَقٌ أَرْضِ. <sup>٦</sup>وَلَكِنْ لَمَّا أَشْرَقَتِ الشَّمْسُ أَحْتَرَقَ وَإِذْ لَمْ يَكُنْ لَهُ أَصْلٌ جَفَّ. <sup>٧</sup>وَسَقَطَ آخَرٌ فِي الشُّوْكِ فَطَلَعَ الشُّوْكُ وَخَنَقَهُ فَلَمْ يُعْطِ ثَمَراً. <sup>٨</sup>وَسَقَطَ آخَرٌ فِي الْأَرْضِ الْجَيِّدَةِ فَأَعْطَى ثَمَراً يَصْعَدُ وَيَنْمُو فَآتَى وَاحِداً بِثَلَاثِينَ وَآخَرَ بِسِتِينَ وَآخَرَ بِمِئَةٍ. <sup>٩</sup>ثُمَّ قَالَ لَهُمْ: «مَنْ لَهُ أُذُنَانِ لِلسَّمْعِ فَلْيَسْمَعْ!»

## الغاية من الأمثال

<sup>١٠</sup>وَلَمَّا كَانَ وَحْدَهُ سَأَلَهُ الَّذِينَ حَوْلَهُ مَعَ الاثْنَيْ عَشَرَ عَنِ الْمَثَلِ <sup>١١</sup>فَقَالَ لَهُمْ: «قَدْ أُعْطِيَ لَكُمْ أَنْ تَعْرِفُوا سِرَّ مَلَكُوتِ اللَّهِ. وَأَمَّا الَّذِينَ هُمْ مِنْ خَارِجٍ فَبِالْأَمْثَالِ يَكُونُ لَهُمْ كُلُّ شَيْءٍ الْكَيِّ يُبْصِرُوا مُبْصِرِينَ وَلَا يَنْظُرُوا وَيَسْمَعُوا سَامِعِينَ وَلَا يَفْهَمُوا لِثَلَاثٍ يَرْجِعُوا فَتَغْفَرَ لَهُمْ خَطَايَاهُمْ.»

## Parable of the Sower Explained

<sup>13</sup>And he said unto them, Know ye not this parable? and how then will ye know all parables? <sup>14</sup>The sower soweth the word. <sup>15</sup>And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. <sup>16</sup>And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; <sup>17</sup>And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. <sup>18</sup>And these are they which are sown among thorns; such as hear the word, <sup>19</sup>And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. <sup>20</sup>And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

<sup>21</sup>And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? <sup>22</sup>For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. <sup>23</sup>If any man have ears to hear, let him hear.

## Parable of the Measure

<sup>24</sup>And he said unto them, Take heed what ye hear: with what measure ye

## تفسير مثل الزارع

<sup>١٣</sup>ثُمَّ قَالَ لَهُمْ: «أَمَا تَعْلَمُونَ هَذَا الْمَثَلَ؟ فَكَيْفَ تَعْرِفُونَ جَمِيعَ الْأَمْثَالِ؟<sup>١٤</sup> الزَّارِعُ يَزْرَعُ الْكَلِمَةَ.<sup>١٥</sup> وَهَؤُلَاءِ هُمُ الَّذِينَ عَلَى الطَّرِيقِ: حَيْثُ تُزْرَعُ الْكَلِمَةُ وَحِينَمَا يَسْمَعُونَ يَأْتِي الشَّيْطَانُ لِلْوَقْتِ وَيَنْزِعُ الْكَلِمَةَ الْمَزْرُوعَةَ فِي قُلُوبِهِمْ.<sup>١٦</sup> وَهَؤُلَاءِ كَذَلِكَ هُمُ الَّذِينَ زُرِعُوا عَلَى الْأَمَاكِنِ الْمُحَجَّرَةِ: الَّذِينَ حِينَمَا يَسْمَعُونَ الْكَلِمَةَ يَقْبَلُونَهَا لِلْوَقْتِ بِفَرَحٍ<sup>١٧</sup> وَلَكِنْ لَيْسَ لَهُمْ أَصْلٌ فِي ذَوَاتِهِمْ بَلْ هُمْ إِلَى حِينٍ. فَبَعْدَ ذَلِكَ إِذَا حَدَثَ ضَيْقٌ أَوْ اضْطِهَابٌ مِنْ أَجْلِ الْكَلِمَةِ فَلِلْوَقْتِ يَعْثُرُونَ.<sup>١٨</sup> وَهَؤُلَاءِ هُمُ الَّذِينَ زُرِعُوا بَيْنَ الشُّوكِ: هَؤُلَاءِ هُمُ الَّذِينَ يَسْمَعُونَ الْكَلِمَةَ وَهُمْ مُمُومٌ هَذَا الْعَالَمِ وَعُرُورٌ الْغِنَى وَشَهَوَاتُ سَائِرِ الْأَشْيَاءِ تَدْخُلُ وَتَحْتَقُ الْكَلِمَةَ فَتَصِيرُ بِلَا ثَمَرٍ.<sup>٢٠</sup> وَهَؤُلَاءِ هُمُ الَّذِينَ زُرِعُوا عَلَى الْأَرْضِ الْجَيِّدَةِ: الَّذِينَ يَسْمَعُونَ الْكَلِمَةَ وَيَقْبَلُونَهَا وَيُسْمِرُونَ وَاحِدًا ثَلَاثِينَ وَآخَرَ سِتِّينَ وَآخَرَ مِئَةً.»

<sup>٢١</sup>ثُمَّ قَالَ لَهُمْ: «هَلْ يُؤْتَى بِسِرَاجٍ لِيُوضَعَ تَحْتَ الْمِكْيَالِ أَوْ تَحْتَ السَّرِيرِ؟ أَلَيْسَ لِيُوضَعَ عَلَى الْمَنَارَةِ؟<sup>٢٢</sup> لِأَنَّهُ لَيْسَ شَيْءٌ خَفِيٌّ لَا يُظْهَرُ وَلَا صَارَ مَكْتُومًا إِلَّا لِيُعْلَنَ.<sup>٢٣</sup> إِنْ كَانَ لِأَحَدٍ أُذُنَانِ لِلسَّمْعِ فَلْيَسْمَعْ!»

## مثل الكيل

<sup>٢٤</sup>وَقَالَ لَهُمْ: «انظُرُوا مَا تَسْمَعُونَ!»

mete, it shall be measured to you: and unto you that hear shall more be given. <sup>25</sup>For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

### Parable of the Growing Seed

<sup>26</sup>And he said, So is the kingdom of God, as if a man should cast seed into the ground; <sup>27</sup>And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. <sup>28</sup>For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. <sup>29</sup>But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

### Parable of the Mustard Seed

<sup>30</sup>And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? <sup>31</sup>It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: <sup>32</sup>But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

<sup>33</sup>And with many such parables spake he the word unto them, as they were able to hear it. <sup>34</sup>But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

### Jesus Calms the Storm

<sup>35</sup>And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. <sup>36</sup>And

بِالْكَيْلِ الَّذِي بِهِ تَكِيلُونَ يَكَالُ لَكُمْ وَيَزَادُ لَكُمْ أَيُّهَا السَّامِعُونَ. <sup>٢٥</sup>لَأَنَّ مَنْ لَهُ سَيَعْطَى وَأَمَّا مَنْ لَيْسَ لَهُ فَالَّذِي عِنْدَهُ سَيُؤْخَذُ مِنْهُ».

### مثل الزرع الذي ينمو

<sup>٢٦</sup>وَقَالَ: «هَكَذَا مَلَكَوتُ اللَّهِ: كَأَنَّ إِنْسَانًا يُلْقِي الْبَذَارَ عَلَى الْأَرْضِ وَيَنَامُ وَيَقُومُ لَيْلًا وَنَهَارًا وَالْبَذَارُ يَطْلُعُ وَيَنْمُو وَهُوَ لَا يَعْلَمُ كَيْفَ <sup>٢٨</sup>لَأَنَّ الْأَرْضَ مِنْ ذَاتِهَا تَأْتِي بِثَمَرٍ. أَوَّلًا تَبَاتَا ثُمَّ سُنْبُلًا ثُمَّ قَمْحًا مَلآنَ فِي السُّبُلِ. <sup>٢٩</sup>وَأَمَّا مَتَى أُدْرِكُ الثَّمَرَ فَلِلْوَقْتِ يُرْسِلُ الْمَنْجَلَ لِأَنَّ الْحَصَادَ قَدْ حَضَرَ».

### مثل بزره الخردل

<sup>٣٠</sup>وَقَالَ: «بِمَاذَا نُشَبِّه مَلَكَوتَ اللَّهِ أَوْ بِأَيِّ مِثْلٍ نُمَثِّلُهُ؟ <sup>٣١</sup>مِثْلُ حَبَّةِ خَرْدَلٍ مَتَى زُرِعَتْ فِي الْأَرْضِ فَهِيَ أَصْغَرُ جَمِيعِ الْبُزُورِ الَّتِي عَلَى الْأَرْضِ. <sup>٣٢</sup>وَلَكِنْ مَتَى زُرِعَتْ تَطْلُعُ وَتَصِيرُ أَكْبَرَ جَمِيعِ البُقُولِ وَتَصْنَعُ أَغْصَانًا كَبِيرَةً حَتَّى تَسْتَطِيعَ طُيُورُ السَّمَاءِ أَنْ تَتَاوَى تَحْتَ ظِلِّهَا. <sup>٣٣</sup>وَبِأَمْثَالٍ كَثِيرَةٍ مِثْلِ هَذِهِ كَانَ يُكَلِّمُهُمْ حَسْبَمَا كَانُوا يَسْتَطِيعُونَ أَنْ يَسْمَعُوا <sup>٣٤</sup>وَبِدُونَ مِثْلِ لَمْ يَكُنْ يُكَلِّمُهُمْ. وَأَمَّا عَلَى أَنْفِرَادٍ فَكَانَ يَفْسِّرُ لِتَلَامِيذِهِ كُلِّ شَيْءٍ».

### يسوع يهدئ العاصفة

<sup>٣٥</sup>وَقَالَ لَهُمْ فِي ذَلِكَ الْيَوْمِ لَمَّا كَانَ الْمَسَاءُ: «لِنَجْتَزِ إِلَى الْعَبْرِ». <sup>٣٦</sup>فَصَرَفُوا

when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. <sup>37</sup>And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. <sup>38</sup>And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

<sup>39</sup>And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

<sup>40</sup>And he said unto them, Why are ye so fearful? how is it that ye have no faith?

<sup>41</sup>And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

الْجَمْعَ وَأَخَذُوهُ كَمَا كَانَ فِي السَّفِينَةِ. وَكَانَتْ مَعَهُ أَيْضاً سَفُنٌ أُخْرَى صَغِيرَةٌ. <sup>٣٧</sup> فَحَدَّثَتْ نَوْءُ رِيحٍ عَظِيمٍ فَكَانَتْ الْأَمْوَاجُ تَضْرِبُ إِلَى السَّفِينَةِ حَتَّى صَارَتْ تَمْتَلِي. <sup>٣٨</sup> وَكَانَ هُوَ فِي الْمُوَخَّرِ عَلَى وَسَادَةٍ نَائِماً. فَأَيْتَقَطُوهُ وَقَالُوا لَهُ: «يَا مُعَلِّمُ أَمَا يَهْمُكَ أَنَّنَا نَهْلِكُ؟» <sup>٣٩</sup> فَقَامَ وَأَنْتَهَرَ الرِّيحَ وَقَالَ لِلْبَحْرِ: «أَسْكُتْ. إِيَّاكُمْ». فَسَكَتَتِ الرِّيحُ وَصَارَ هُدُوءٌ عَظِيمٌ. <sup>٤٠</sup> وَقَالَ لَهُمْ: «مَا بِالْكُمْ خَائِفِينَ هَكَذَا؟ كَيْفَ لَا إِيمَانَ لَكُمْ؟» <sup>٤١</sup> فَخَافُوا خَوْفاً عَظِيماً وَقَالُوا بَعْضُهُمْ لِبَعْضٍ: «مَنْ هُوَ هَذَا؟ فَإِنَّ الرِّيحَ أَيْضاً وَالْبَحْرَ يُطِيعَانِهِ!».

### Jesus Heals a Demon-Possessed Man

**5** <sup>1</sup>And they came over unto the other side of the sea, into the country of the Gadarenes.

<sup>2</sup>And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

<sup>3</sup>Who had his dwelling among the tombs; and no man could bind him, no, not with chains: <sup>4</sup>Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. <sup>5</sup>And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

<sup>6</sup>But when he saw Jesus afar off, he ran and worshipped him, <sup>7</sup>And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of

### طرد الأرواح النجسة وغرق الخنازير

**٥** <sup>١</sup> وَجَاءُوا إِلَى عِبْرِ الْبَحْرِ إِلَى كُورَةِ الْجَدْرِيِّينَ. <sup>٢</sup> وَلَمَّا خَرَجَ مِنَ السَّفِينَةِ لِلْوَقْتِ اسْتَقْبَلَهُ مِنَ الْقُبُورِ إِنْسَانٌ بِهِ رُوحٌ نَجِسٌ <sup>٣</sup> كَانَ مَسْكَنُهُ فِي الْقُبُورِ وَلَمْ يَقْدِرْ أَحَدٌ أَنْ يَرْبِطَهُ وَلَا بِسَلْسِلٍ <sup>٤</sup> لِأَنَّهُ قَدْ رُبِطَ كَثِيراً بِقِيُودٍ وَسَلْسِلٍ فَقَطَعَ السَّلْسِلَ وَكَسَرَ الْقِيُودَ فَلَمْ يَقْدِرْ أَحَدٌ أَنْ يَذَلَّهُ. <sup>٥</sup> وَكَانَ دَائِماً لَيْلاً وَنَهَاراً فِي الْجِبَالِ وَفِي الْقُبُورِ يَصِيحُ وَيَجْرَحُ نَفْسَهُ بِالْحِجَارَةِ. <sup>٦</sup> فَلَمَّا رَأَى يَسُوعَ مِنْ بَعِيدٍ رَكَضَ وَسَجَدَ لَهُ <sup>٧</sup> وَصَرَخَ بِصَوْتٍ عَظِيمٍ وَقَالَ: «مَا لِي وَلكَ يَا يَسُوعَ ابْنُ اللَّهِ الْعَلِيِّ! اسْتَحْلَفُكَ بِاللَّهِ أَنْ لَا



the most high God? I adjure thee by God, that thou torment me not. <sup>8</sup>For he said unto him, Come out of the man, thou unclean spirit.

<sup>9</sup>And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. <sup>10</sup>And he besought him much that he would not send them away out of the country.

<sup>11</sup>Now there was there nigh unto the mountains a great herd of swine feeding. <sup>12</sup>And all the devils besought him, saying, Send us into the swine, that we may enter into them. <sup>13</sup>And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

<sup>14</sup>And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. <sup>15</sup>And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. <sup>16</sup>And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. <sup>17</sup>And they began to pray him to depart out of their coasts. <sup>18</sup>And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

<sup>19</sup>Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. <sup>20</sup>And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

تُعَذِّبُنِي! <sup>٨</sup> لِأَنَّهُ قَالَ لَهُ: «أَخْرُجْ مِنْ  
الْإِنْسَانِ يَا أَيُّهَا الرُّوحُ النَّجِسُ». <sup>٩</sup> وَسَأَلَهُ:  
«مَا أَسْمُكَ؟» فَأَجَابَ قَائِلًا: «أَسْمِي  
لَجِيُونَ لِأَنَّنَا كَثِيرُونَ». <sup>١٠</sup> وَطَلَبَ إِلَيْهِ كَثِيرًا  
أَنْ لَا يُرْسِلَهُمْ إِلَى خَارِجِ الْكُورَةِ. <sup>١١</sup> وَكَانَ  
هُنَاكَ عِنْدَ الْجِبَالِ قَطِيعٌ كَبِيرٌ مِنَ الْخَنَازِيرِ  
يَرَعَى <sup>١٢</sup> فَطَلَبَ إِلَيْهِ كُلُّ الشَّيَاطِينِ قَائِلِينَ:  
«أُرْسِلْنَا إِلَى الْخَنَازِيرِ لِنَدْخُلَ فِيهَا». <sup>١٣</sup> فَأَذِنَ  
لَهُمْ يَسُوعُ لِلْوَقْتِ. فَخَرَجَتِ الْأَرْوَاحُ  
النَّجِسَةُ وَدَخَلَتْ فِي الْخَنَازِيرِ فَانْدَفَعَتْ  
الْقَطِيعُ مِنْ عَلَى الْجُرْفِ إِلَى الْبَحْرِ - وَكَانَ  
نَحْوَ أَلْفَيْنِ فَاخْتَنَقَ فِي الْبَحْرِ. <sup>١٤</sup> وَأَمَّا رِعَاةُ  
الْخَنَازِيرِ فَهَرَبُوا وَأَخْبَرُوا فِي الْمَدِينَةِ وَفِي  
الضُّبُعِ فَخَرَجُوا لِيَرَوْا مَا جَرَى. <sup>١٥</sup> وَجَاءُوا  
إِلَى يَسُوعَ فَنَظَرُوا الْمَجْتُونِ الَّذِي كَانَ فِيهِ  
الْمَجْتُونَ جَالِسًا وَلَا يَسَاءُ وَعَاقِلًا فَخَافُوا.  
<sup>١٦</sup> فَحَدَّثَهُمُ الَّذِينَ رَأَوْا كَيْفَ جَرَى  
لِلْمَجْتُونِ وَعَنِ الْخَنَازِيرِ. <sup>١٧</sup> فَابْتَدَأُوا  
يَطْلُبُونَ إِلَيْهِ أَنْ يَمْضِيَ مِنْ ثُجُومِهِمْ.  
<sup>١٨</sup> وَلَمَّا دَخَلَ السَّفِينَةَ طَلَبَ إِلَيْهِ الَّذِي كَانَ  
مَجْتُونًا أَنْ يَكُونَ مَعَهُ <sup>١٩</sup> فَلَمْ يَدْعُهُ يَسُوعُ  
بَلْ قَالَ لَهُ: «أَذْهَبْ إِلَى بَيْتِكَ وَإِلَى أَهْلِكَ  
وَأَخْبِرْهُمْ كَمَا صَنَعَ الرَّبُّ بِكَ وَرَحِمَكَ». <sup>٢٠</sup>  
فَمَضَى وَابْتَدَأَ يُنَادِي فِي الْعَشْرِ الْمُدُنِ  
كَمَا صَنَعَ بِهِ يَسُوعُ. فَتَعَجَّبَ الْجَمِيعُ.

## Jesus Raises Jairus' Daughter

<sup>21</sup>And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea. <sup>22</sup>And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, <sup>23</sup>And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live. <sup>24</sup>And Jesus went with him; and much people followed him, and thronged him.

## Healing the Sick Woman

<sup>25</sup>And a certain woman, which had an issue of blood twelve years, <sup>26</sup>And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, <sup>27</sup>When she had heard of Jesus, came in the press behind, and touched his garment. <sup>28</sup>For she said, If I may touch but his clothes, I shall be whole. <sup>29</sup>And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. <sup>30</sup>And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? <sup>31</sup>And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? <sup>32</sup>And he looked round about to see her that had done this thing. <sup>33</sup>But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. <sup>34</sup>And he said unto her, Daughter, thy faith hath made

## إحياء ابنة يائرس

<sup>٢١</sup>وَلَمَّا أَجْتَازَ يَسُوعُ فِي السَّفِينَةِ أَيْضًا إِلَى الْعَبْرِ اجْتَمَعَ إِلَيْهِ جَمْعٌ كَثِيرٌ وَكَانَ عِنْدَ الْبَحْرِ. <sup>٢٢</sup>وَإِذَا وَاحِدٌ مِنْ رُؤَسَاءِ الْمَجْمَعِ اسْمُهُ يَائِرُسُ جَاءَ. وَلَمَّا رَأَهُ خَرَّ عِنْدَ قَدَمَيْهِ <sup>٢٣</sup>وَوَطَّبَ إِلَيْهِ كَثِيرًا قَائِلًا: «أَبْنَتِي الصَّغِيرَةُ عَلَى آخِرِ نَسَمَةٍ. لَيْتَكَ تَأْتِي وَتَضَعُ يَدَكَ عَلَيْهَا لِتُشْفَى فَتَحْيَا». <sup>٢٤</sup>فَمَضَى مَعَهُ وَتَبِعَهُ جَمْعٌ كَثِيرٌ وَكَانُوا يَرْحَمُونَهُ.

## شفاء نازفة الدم

<sup>٢٥</sup>وَأَمْرًا بِنَزْفِ دَمٍ مُنْذُ اثْنَيْ عَشْرَةَ سَنَةً وَقَدْ تَأَلَّمَتْ كَثِيرًا مِنْ أَطِبَّاءٍ كَثِيرِينَ وَأَنْفَقَتْ كُلَّ مَا عِنْدَهَا وَلَمْ تَشْفَعْ شَيْئًا بَلْ صَارَتْ إِلَى حَالٍ أَرْدًا - <sup>٢٧</sup>لَمَّا سَمِعَتْ يَسُوعَ جَاءَتْ فِي الْجَمْعِ مِنْ وِرَاءٍ وَمَسَّتْ ثُوبَهُ <sup>٢٨</sup>لأنَّهَا قَالَتْ: «إِنْ مَسَسْتُ وَلَوْ ثِيَابَهُ شُفِيتُ». <sup>٢٩</sup>فَلَلَوَتْ جَفَّ يَنْبُوعُ دَمِهَا وَعَلِمَتْ فِي جِسْمِهَا أَنَّهَا قَدْ بَرَّتْ مِنَ الدَّاءِ. <sup>٣٠</sup>فَلَلَوَتْ انْتَفَتَ يَسُوعُ بَيْنَ الْجَمْعِ شَاعِرًا فِي نَفْسِهِ بِالْقُوَّةِ الَّتِي خَرَجَتْ مِنْهُ وَقَالَ: «مَنْ لَمَسَ ثِيَابِي؟» <sup>٣١</sup>فَقَالَ لَهُ تَلَامِيذُهُ: «أَنْتِ تَنْظُرُ الْجَمْعَ يَرْحَمُكَ وَتَقُولُ مَنْ لَمَسَنِي؟» <sup>٣٢</sup>وَكَانَ يَنْظُرُ حَوْلَهُ لِيَرَى الَّتِي فَعَلَتْ هَذَا. <sup>٣٣</sup>وَأَمَّا الْمَرْأَةُ فَجَاءَتْ وَهِيَ خَائِفَةٌ وَمُرْتَعِدَةٌ عَالِمَةٌ بِمَا حَصَلَ لَهَا فَخَرَّتْ وَقَالَتْ لَهُ الْحَقُّ كُلُّهُ. <sup>٣٤</sup>فَقَالَ لَهَا: «يَا ابْنَةُ إِيمَانِكَ قَدْ شَفَاكَ.

thee whole; go in peace, and be whole of thy plague.

<sup>35</sup>While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?

<sup>36</sup>As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

<sup>37</sup>And he suffered no man to follow him, save Peter, and James, and John the brother of James. <sup>38</sup>And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

<sup>39</sup>And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. <sup>40</sup>And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

<sup>41</sup>And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. <sup>42</sup>And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. <sup>43</sup>And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

### Jesus Rejected at Nazareth

**6** <sup>1</sup>And he went out from thence, and came into his own country; and his disciples follow him. <sup>2</sup>And when the sabbath day was come, he began to teach in the synagogue: and many

أَذْهَبِي بِسَلَامٍ وَكُونِي صَحِيحَةً مِنْ دَائِكَ».

<sup>٣٥</sup> وَبَيْنَمَا هُوَ يَتَكَلَّمُ جَاءُوا مِنْ دَارِ

رَبِّيسِ الْمَجْمَعِ قَائِلِينَ: «أَبْنَتُكَ مَاتَتْ.

لِمَاذَا تُتْعِبُ الْمُعَلِّمَ بَعْدُ؟» <sup>٣٦</sup> فَسَمِعَ يَسُوعُ

لَوْفَتِهِ الْكَلِمَةَ الَّتِي قِيلَتْ فَقَالَ لِرَبِّيسِ

الْمَجْمَعِ: «لَا تَخَفْ. آمِنْ فَقَطْ». <sup>٣٧</sup> وَلَمْ

يَدْعُ أَحَدًا يَتَّبِعُهُ إِلَّا بُطْرُسَ وَيَعْقُوبَ

وَيُوحَنَّا أَخَا يَعْقُوبَ. <sup>٣٨</sup> فَجَاءَ إِلَى بَيْتِ

رَبِّيسِ الْمَجْمَعِ وَرَأَى صَغِيرًا. يَبْكُونَ

وَيُؤَلُّوْنَ كَثِيرًا. <sup>٣٩</sup> فَدَخَلَ وَقَالَ لَهُمْ:

«لِمَاذَا تَضْجُونَ وَتَبْكُونَ؟ لَمْ تَمُتِ الصَّبِيَّةُ

لَكِنَّهَا نَائِمَةٌ». <sup>٤٠</sup> فَضَحِكُوا عَلَيْهِ. أَمَّا هُوَ

فَأَخْرَجَ الْجَمِيعَ وَأَخَذَ أَبَا الصَّبِيَّةِ وَأُمَهَا

وَالَّذِينَ مَعَهُ وَدَخَلَ حَيْثُ كَانَتِ الصَّبِيَّةُ

مُضْطَجِعَةً <sup>٤١</sup> وَأَمْسَكَ بِيَدِ الصَّبِيَّةِ وَقَالَ لَهَا:

«طَلِيثَا قُومِي». (الَّذِي تَفْسِيرُهُ: يَا صَبِيَّةُ لَكَ

أَقُولُ قُومِي). <sup>٤٢</sup> وَلِلْوَقْتِ قَامَتِ الصَّبِيَّةُ

وَمَشَتْ لِأَنَّهَا كَانَتْ ابْنَةَ اثْنَيْ عَشْرَةَ سَنَةً.

فَبُهْتُوا بِهَتًّا عَظِيمًا. <sup>٤٣</sup> فَأَوْصَاهُمْ كَثِيرًا أَنْ لَا

يَعْلَمَ أَحَدٌ بِذَلِكَ. وَقَالَ أَنْ تُعْطَى لِتَأْكُلَ.

يسوع يُرفض في بلدته

**٦** <sup>١</sup> وَخَرَجَ مِنْ هُنَاكَ وَجَاءَ إِلَى

وَطَنِهِ وَتَبِعَهُ تَلَامِيذُهُ. <sup>٢</sup> وَلَمَّا كَانَ

السَّبْتُ ابْتَدَأَ يُعَلِّمُ فِي الْمَجْمَعِ. وَكَثِيرُونَ

إِذْ سَمِعُوا بُهْتُوا قَائِلِينَ: «مِنْ أَيْنَ لِهَذَا

hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? <sup>3</sup>Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

<sup>4</sup>But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. <sup>5</sup>And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. <sup>6</sup>And he marvelled because of their unbelief. And he went round about the villages, teaching.

#### Jesus Sends Out the Disciples

<sup>7</sup>And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

<sup>8</sup>And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: <sup>9</sup>But be shod with sandals; and not put on two coats.

<sup>10</sup>And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

<sup>11</sup>And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrhah in the day of judgment, than for that city.

<sup>12</sup>And they went out, and preached that men should repent. <sup>13</sup>And they cast out many devils, and anointed with oil many that were sick, and healed them.

هَذِهِ؟ وَمَا هَذِهِ الْحِكْمَةُ الَّتِي أُعْطِيَتْ لَهُ حَتَّى تَجْرِيَ عَلَى يَدَيْهِ قُوَاتٌ مِثْلُ هَذِهِ؟ أَلَيْسَ هَذَا هُوَ النَّجَّارُ ابْنُ مَرْيَمَ وَأَخُو يَعْقُوبَ وَيُوسَى وَيَهُوذَا وَسِمِعَانَ؟ أَوَلَيْسَتْ أَخَوَاتُهُ هَهُنَا عِنْدَنَا؟ فَكَانُوا يَعْثُرُونَ بِهِ. <sup>٤</sup>فَقَالَ لَهُمْ يَسُوعُ: «أَلَيْسَ نَبِيٌّ بِلا كَرَامَةِ إِلا فِي وَطَنِهِ وَبَيْنَ أَقْرِبَائِهِ وَفِي بَيْتِهِ». <sup>٥</sup>وَلَمْ يَقْدِرْ أَنْ يَصْنَعَ هُنَاكَ وَلا قُوَّةً وَاحِدَةً غَيْرَ أَنَّهُ وَضَعَ يَدَيْهِ عَلَى مَرْضَى قَلِيلِينَ فَشَفَاهُمْ. <sup>٦</sup>وَتَعَجَّبَ مِنْ عَدَمِ إِيمَانِهِمْ. وَصَارَ يَطُوفُ الْقُرَى الْمَحِيطَةَ يُعَلِّمُ.

#### يسوع يرسل التلاميذ

<sup>٧</sup>وَدَعَا الْأَثْنَيْ عَشَرَ وَابْتَدَأَ يُرْسِلُهُمُ اثْنَيْنِ اثْنَيْنِ وَأَعْطَاهُمْ سُلْطَانًا عَلَى الْأَرْوَاحِ النَّجِسَةِ <sup>٨</sup>وَأَوْصَاهُمْ أَنْ لا يَحْمِلُوا شَيْئًا لِلطَّرِيقِ غَيْرَ عَصَا فَقَطْ لا مَزُودًا وَلا خَبْرًا وَلا نَحَاسًا فِي الْمِطْطَقَةِ. <sup>٩</sup>بَلْ يَكُونُوا مَشْدُودِينَ بِنَعَالٍ وَلا يَلْبَسُوا ثَوْبَيْنِ. <sup>١٠</sup>وَقَالَ لَهُمْ: «حَيْثُمَا دَخَلْتُمْ بَيْتًا فَاقِيمُوا فِيهِ حَتَّى تَخْرُجُوا مِنْ هُنَاكَ. <sup>١١</sup>وَكُلُّ مَنْ لا يَقْبَلُكُمْ وَلا يَسْمَعُ لَكُمْ فَاخْرُجُوا مِنْ هُنَاكَ وَانْفَضُّوا التُّرَابَ الَّذِي تَحْتَ أَرْجُلِكُمْ شَهَادَةً عَلَيْهِمْ. الْحَقُّ أَقُولُ لَكُمْ: سَتَكُونُ لَأَرْضِ سَدُومَ وَعَمُورَةَ يَوْمَ الَّذِينَ حَالَةٌ أَكْثَرُ أَحْتِمَالًا مِمَّا لَتِلْكَ الْمَدِينَةِ». <sup>١٢</sup>فَخَرَجُوا وَصَارُوا يَكْرِزُونَ أَنْ يَتُوبُوا. <sup>١٣</sup>وَاخْرَجُوا شَيَاطِينَ كَثِيرَةً وَدَهَنُوا بِزَيْتٍ مَرْضَى كَثِيرِينَ فَشَفَوْهُمْ».

## Death of John the Baptist

<sup>14</sup>And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

<sup>15</sup>Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

<sup>16</sup>But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.

<sup>17</sup>For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. <sup>18</sup>For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

<sup>19</sup>Therefore Herodias had a quarrel against him, and would have killed him; but she could not: <sup>20</sup>For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

<sup>21</sup>And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; <sup>22</sup>And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. <sup>23</sup>And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

<sup>24</sup>And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

<sup>25</sup>And she came in straightway with haste unto the king, and asked, saying,

## قتل يوحنا المعمدان

<sup>١٤</sup>فَسَمِعَ هِيرُودُسُ الْمَلِكُ لِأَنَّ اسْمَهُ صَارَ مَشْهُورًا. وَقَالَ: «إِنَّ يُوْحَنَّا الْمَعْمَدَانَ قَامَ مِنَ الْأَمْوَاتِ وَلِذَلِكَ وَلِذَلِكَ تُعْمَلُ بِهِ الْقَوَاتُ». <sup>١٥</sup>قَالَ آخَرُونَ: «إِنَّهُ إِيْلِيَّا». وَقَالَ آخَرُونَ: «إِنَّهُ نَبِيٌّ أَوْ كَأَحَدِ الْأَنْبِيَاءِ». <sup>١٦</sup>وَلَكِنْ لَمَّا سَمِعَ هِيرُودُسُ قَالَ: «هَذَا هُوَ يُوْحَنَّا الَّذِي قَطَعْتُ أَنَا رَأْسَهُ. إِنَّهُ قَامَ مِنَ الْأَمْوَاتِ!»

<sup>١٧</sup>لِأَنَّ هِيرُودُسَ نَفْسَهُ كَانَ قَدْ أَرْسَلَ وَأَمْسَكَ يُوْحَنَّا وَأَوْقَفَهُ فِي السِّجْنِ مِنْ أَجْلِ هِيرُودِيَّا امْرَأَةِ فِيلِبُّسِ أَخِيهِ إِذْ كَانَ قَدْ تَزَوَّجَ بِهَا. <sup>١٨</sup>لِأَنَّ يُوْحَنَّا كَانَ يَقُولُ لِهِيرُودُسَ: «لَا يَحِلُّ أَنْ تَكُونَ لَكَ امْرَأَةٌ أُخِيكَ!» <sup>١٩</sup>فَحَقَّقَتْ هِيرُودِيَّا عَلَيْهِ وَأَرَادَتْ أَنْ تَقْتُلَهُ وَلَمْ تَقْدِرْ لِأَنَّ هِيرُودُسَ كَانَ يَهَابُ يُوْحَنَّا عَالِمًا أَنَّهُ رَجُلٌ بَارٌّ وَقَدِيسٌ وَكَانَ يَحْفَظُهُ. وَإِذْ سَمِعَهُ فَعَلَ كَثِيرًا وَسَمِعَهُ بِسُرُورٍ. <sup>٢١</sup>وَإِذْ كَانَ يَوْمَ مَوَافِقٍ لَمَّا صَنَعَ هِيرُودُسُ فِي مَوْلِدِهِ عَشَاءَ لِعُظَمَائِهِ وَقَوَادِ الْأُلُوفِ وَوُجُوهِ الْجَبَلِيلِ <sup>٢٢</sup>دَخَلَتْ ابْنَةُ هِيرُودِيَّا وَرَقَصَتْ وَرَفَّصَتْ فَسَرَّتْ هِيرُودُسَ وَالْمُتَمَكِّينَ مَعَهُ. فَقَالَ الْمَلِكُ لِلصَّبِيَّةِ: «مَهْمَا أَرَدْتَ أَطْلُبِي مِنِّي فَأَعْطِيكَ». <sup>٢٣</sup>وَأَقْسَمَ لَهَا أَنْ «مَهْمَا طَلَبْتِ مِنِّي لِأَعْطِيكَ حَتَّى نَصِفَ مَمْلَكَتِي». <sup>٢٤</sup>فَخَرَجَتْ وَقَالَتْ لِأُمِّهَا: «مَاذَا أَطْلُبُ؟» فَقَالَتْ: «رَأْسَ يُوْحَنَّا الْمَعْمَدَانَ». <sup>٢٥</sup>فَدَخَلَتْ لِلْوَقْتِ بِسُرْعَةٍ إِلَى

I will that thou give me by and by in a charger the head of John the Baptist.

<sup>26</sup>And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. <sup>27</sup>And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, <sup>28</sup>And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. <sup>29</sup>And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

### Jesus Feeds the Five Thousand

<sup>30</sup>And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. <sup>31</sup>And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

<sup>32</sup>And they departed into a desert place by ship privately. <sup>33</sup>And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. <sup>34</sup>And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

<sup>35</sup>And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: <sup>36</sup>Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

الْمَلِكِ وَطَلَبَتْ قَائِلَةً: «أُرِيدُ أَنْ تُعْطِيَنِي حَالًا رَأْسَ يُوْحَنَّا الْمَعْمَدَانَ عَلَى طَبَقٍ». <sup>٢٦</sup>فَحَزَنَ الْمَلِكُ جِدًّا. وَلَا جُلَّ الْأَقْسَامِ وَالْمُتَكَبِّرِينَ لَمْ يَرُدَّ أَنْ يَرُدَّهَا. <sup>٢٧</sup>فَلِلْوَقْتِ أَرْسَلَ الْمَلِكُ سَيَافًا وَأَمَرَ أَنْ يُؤْتَى بِرَأْسِهِ. <sup>٢٨</sup>فَمَضَى وَقَطَعَ رَأْسَهُ فِي السَّجْنِ. وَآتَى بِرَأْسِهِ عَلَى طَبَقٍ وَأَعْطَاهُ لِلصَّبِيَّةِ وَالصَّبِيَّةُ أَعْطَتْهُ لِأُمِّهَا. <sup>٢٩</sup>وَلَمَّا سَمِعَ تَلَامِيذُهُ جَاءُوا وَرَفَعُوا جُثَّتَهُ وَوَضَعُوهَا فِي قَبْرِ.

### يسوع يطعم خمسة آلاف

<sup>٣٠</sup>وَأَجْتَمَعَ الرَّسُلُ إِلَى يَسُوعَ وَأَخْبَرُوهُ بِكُلِّ شَيْءٍ كُلِّ مَا فَعَلُوا وَكُلِّ مَا عَلَّمُوا. <sup>٣١</sup>فَقَالَ لَهُمْ: «تَعَالَوْا أَنْتُمْ مُتَفَرِّدِينَ إِلَى مَوْضِعٍ خَلَاءٍ وَأَسْتَرْمِجُوا قَلِيلًا». لِأَنَّ الْقَادِمِينَ وَالذَّاهِبِينَ كَانُوا كَثِيرِينَ وَلَمْ تَتَيَسَّرْ لَهُمْ فُرْصَةٌ لِلْأَكْلِ. <sup>٣٢</sup>فَمَضَوْا فِي السَّفِينَةِ إِلَى مَوْضِعٍ خَلَاءٍ مُتَفَرِّدِينَ. <sup>٣٣</sup>فَرَأَاهُمُ الْجُمُوعُ مُنْطَلِقِينَ وَعَرَفَهُ كَثِيرُونَ. فَتَرَاكُضُوا إِلَى هُنَاكَ مِنْ جَمِيعِ الْمَدَنِ مُشَاءً وَسَبَقُوهُمْ وَاجْتَمَعُوا إِلَيْهِ. <sup>٣٤</sup>فَلَمَّا خَرَجَ يَسُوعَ رَأَى جَمْعًا كَثِيرًا فَفَتَحَنَ عَلَيْهِمْ إِذْ كَانُوا كَخِرَافٍ لَا رَاعِيَ لَهَا فَايْتَدَأُ يَعْلَمُهُمْ كَثِيرًا. <sup>٣٥</sup>وَبَعْدَ سَاعَاتٍ كَثِيرَةٍ تَقَدَّمَ إِلَيْهِ تَلَامِيذُهُ قَائِلِينَ: «الْمَوْضِعُ خَلَاءٌ وَالْوَقْتُ مَضَى. <sup>٣٦</sup>أَصْرِفْهُمْ لِكَيْ يَمْضُوا إِلَى الْبُيَاعِ وَالْقَرَى حَوْلَانَا وَيَبْتَاعُوا لَهُمْ خُبْزًا لِأَنَّ لَيْسَ عِنْدَهُمْ مَا يَأْكُلُونَ». <sup>٣٧</sup>فَأَجَابَ وَقَالَ لَهُمْ: «أَعْطُوهُمْ أَنْتُمْ لِيَأْكُلُوا». فَقَالُوا لَهُ:

<sup>37</sup>He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

<sup>38</sup>He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

<sup>39</sup>And he commanded them to make all sit down by companies upon the green grass. <sup>40</sup>And they sat down in ranks, by hundreds, and by fifties.

<sup>41</sup>And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. <sup>42</sup>And they did all eat, and were filled. <sup>43</sup>And they took up twelve baskets full of the fragments, and of the fishes. <sup>44</sup>And they that did eat of the loaves were about five thousand men.

### Jesus Walks on the Water

<sup>45</sup>And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. <sup>46</sup>And when he had sent them away, he departed into a mountain to pray.

<sup>47</sup>And when even was come, the ship was in the midst of the sea, and he alone on the land. <sup>48</sup>And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. <sup>49</sup>But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: <sup>50</sup>For they all saw him, and were troubled. And immediately he talked with them, and saith unto

«أَتَمْضِي وَتَبْتَاعُ خُبْزاً بِمَتَيَّ دِينَارٍ وَتُعْطِيهِمْ لِيَأْكُلُوا؟» <sup>٣٨</sup>فَقَالَ لَهُمْ: «كَمْ رَغِيْفًا عِنْدَكُمْ؟ أَذْهَبُوا وَأَنْظُرُوا». وَلَمَّا عَلِمُوا قَالُوا: «خَمْسَةٌ وَسَمَكْتَانِ». <sup>٣٩</sup>فَأَمَرَهُمْ أَنْ يَجْعَلُوا الْجَمِيعَ يَتَكُونُونَ رِيفَاقًا رِيفَاقًا عَلَى الْعُشْبِ الْأَخْضَرِ. <sup>٤٠</sup>فَأَتَاكَأُوا صُفُوفًا صُفُوفًا: مِئَةٌ مِئَةٌ وَخَمْسِينَ خَمْسِينَ. <sup>٤١</sup>فَأَخَذَ الْأَرْغِفَةَ الْخَمْسَةَ وَالسَّمَكَيْنِ وَرَفَعَ نَظْرَهُ نَحْوَ السَّمَاءِ وَبَارَكَ ثُمَّ كَسَرَ الْأَرْغِفَةَ وَأَعْطَى تَلَامِيذَهُ لِيُقَدِّمُوا إِلَيْهِمْ وَقَسَمَ السَّمَكَيْنِ لِلْجَمِيعِ <sup>٤٢</sup>فَأَكَلَ الْجَمِيعُ وَشَبِعُوا ثُمَّ رَفَعُوا مِنَ الْكِسْرِ اثْنَيْ عَشْرَةَ قُفَّةً مَمْلُوءَةً وَمِنَ السَّمَكِ. <sup>٤٣</sup>وَكَانَ الَّذِينَ أَكَلُوا مِنَ الْأَرْغِفَةِ نَحْوَ خَمْسَةِ آلَافِ رَجُلٍ.

### يسوع يمشي على الماء

<sup>٤٥</sup>وَلِلْوَقْتِ أَلَزَمَ تَلَامِيذَهُ أَنْ يَدْخُلُوا السَّفِينَةَ وَيَسْبِقُوا إِلَى الْعَبْرِ إِلَى بَيْتِ صَيْدًا حَتَّى يَكُونَ قَدْ صَرَفَ الْجَمْعَ. <sup>٤٦</sup>وَبَعْدَ مَا وَدَعَهُمْ مَضَى إِلَى الْجَبَلِ لِيُصَلِّيَ. <sup>٤٧</sup>وَلَمَّا صَارَ الْمَسَاءُ كَانَتِ السَّفِينَةُ فِي وَسْطِ الْبَحْرِ وَهُوَ عَلَى الْبَرِّ وَحْدَهُ. <sup>٤٨</sup>وَرَأَاهُمْ مُعْذِبِينَ فِي الْجَدْفِ لِأَنَّ الرِّيحَ كَانَتْ ضِدَّهُمْ. وَنَحْوَ الْهَزِيعِ الرَّابِعِ مِنَ اللَّيْلِ آتَاهُمْ مَاشِيًا عَلَى الْبَحْرِ وَأَرَادَ أَنْ يَتَجَاوَزَهُمْ. <sup>٤٩</sup>فَلَمَّا رَأَوْهُ مَاشِيًا عَلَى الْبَحْرِ ظَنُّوهُ خَيْالًا فَصَرَخُوا <sup>٥٠</sup>لِأَنَّ الْجَمِيعَ رَأَوْهُ وَأَضْطَرَبُوا. فَلِلْوَقْتِ كَلَّمَهُمْ وَقَالَ لَهُمْ: «تَقُوا. أَنَا هُوَ.

them, Be of good cheer: it is I; be not afraid. <sup>51</sup>And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. <sup>52</sup>For they considered not the miracle of the loaves: for their heart was hardened.

### Jesus Heals Many

<sup>53</sup>And when they had passed over, they came into the land of Gennesaret, and drew to the shore. <sup>54</sup>And when they were come out of the ship, straightway they knew him, <sup>55</sup>And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. <sup>56</sup>And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

لَا تَخَافُوا». <sup>٥١</sup> فَصَعِدَ إِلَيْهِمْ إِلَى السَّفِينَةِ فَسَكَتَ الرَّبُّ فَبُهِتُوا وَتَعَجَّبُوا فِي أَنْفُسِهِمْ جَدًّا إِلَى الْعَايَةِ <sup>٥٢</sup> لِأَنَّهُمْ لَمْ يَفْهَمُوا بِالْأَرْغَفَةِ إِذْ كَانَتْ قُلُوبُهُمْ غَلِيظَةً.

يسوع يشفي الكثيرين من المرضى  
<sup>٥٣</sup> فَلَمَّا عَبَرُوا جَاءُوا إِلَى أَرْضِ جَيْسَارَتَ وَأَرْسُورَا. <sup>٥٤</sup> وَكَمَا خَرَجُوا مِنَ السَّفِينَةِ لِلْوَقْتِ عَرَفُوهُ <sup>٥٥</sup> فَطَافُوا جَمِيعَ تِلْكَ الْكُورَةِ الْمُحِيطَةِ وَأَبْتَدَأُوا يَحْمِلُونَ الْمَرْضَى عَلَى أَسِرَّةٍ إِلَى حَيْثُ سَمِعُوا أَنَّهُ هُنَاكَ. <sup>٥٦</sup> وَحَيْثُمَا دَخَلَ إِلَى قَرْيٍ أَوْ مَدْنٍ أَوْ ضِيَاعٍ وَضَعُوا الْمَرْضَى فِي الْأَسْوَاقِ وَطَلَبُوا إِلَيْهِ أَنْ يَلْمَسُوا وَلَوْ هُدْبَ ثَوْبِهِ. وَكُلُّ مَنْ لَمَسَهُ شُفِيَ!

### Tradition and God's Commands

**7** <sup>1</sup>Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. <sup>2</sup>And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. <sup>3</sup>For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. <sup>4</sup>And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables. <sup>5</sup>Then the Pharisees and scribes asked him, Why walk not thy disciples

وصايا الله فوق تقاليد البشر  
**٧** <sup>١</sup> وَأَجْتَمَعَ إِلَيْهِ الْفَرِيسِيُّونَ وَفَوْمٌ مِنَ الْكُتَّابَةِ قَادِمِينَ مِنْ أُورُشَلِيمَ. <sup>٢</sup> وَكَمَا رَأَوْا بَعْضًا مِنْ تَلَامِيذِهِ يَأْكُلُونَ خُبْزًا بِأَيْدٍ دَنَسَةً أَيْ غَيْرِ مَعْسُولَةٍ لِأَمْوَا - <sup>٣</sup> لِأَنَّ الْفَرِيسِيِّينَ وَكُلَّ الْيَهُودِ إِنْ لَمْ يَغْسِلُوا أَيْدِيَهُمْ بِاعْتِنَاءٍ لَا يَأْكُلُونَ مِمَّا سَكَّنَ بِتَقْلِيدِ الشُّيُوخِ. <sup>٤</sup> وَمِنَ الْأَسْوَاقِ إِنْ لَمْ يَغْتَسِلُوا لَا يَأْكُلُونَ. وَأَشْيَاءٌ أُخْرَى كَثِيرَةٌ تَسَلَّمُوهَا لِلتَّمَسُّكِ بِهَا مِنْ غَسْلِ كُؤُوسٍ وَأَبَارِيقٍ وَأَيَّةِ نُحَاسٍ وَأَسِرَّةٍ. <sup>٥</sup> ثُمَّ سَأَلَهُ الْفَرِيسِيُّونَ وَالْكَتَّابَةُ: «لِمَاذَا لَا يَسَلُّكَ تَلَامِيذُكَ حَسَبَ



according to the tradition of the elders, but eat bread with unwashed hands? <sup>6</sup>He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. <sup>7</sup>Howbeit in vain do they worship me, teaching for doctrines the commandments of men. <sup>8</sup>For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. <sup>9</sup>And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. <sup>10</sup>For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: <sup>11</sup>But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. <sup>12</sup>And ye suffer him no more to do ought for his father or his mother; <sup>13</sup>Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

### What Makes Man Unclean

<sup>14</sup>And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand: <sup>15</sup>There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. <sup>16</sup>If any man have ears to hear, let him hear. <sup>17</sup>And when he was entered into the house from the people, his disciples asked him concerning the parable. <sup>18</sup>And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing

تَقْلِيدِ الشُّيُوخِ بَلْ يَأْكُلُونَ خُبْزًا بِأَيْدٍ غَيْرِ مَغْسُولَةٍ؟» فَأَجَابَ وَقَالَ لَهُمْ: «حَسَنًا تَنَبَّأَ إِسْعِيَاءُ عَنْكُمْ أَنَّكُمْ الْمُرَائِينَ كَمَا هُوَ مَكْتُوبٌ: هَذَا الشَّعْبُ يَكْرِمُنِي بِشَفْتِيهِ وَأَمَّا قَلْبُهُ فَمُنْتَبِعِدُ عَنِّي بَعِيدًا<sup>٧</sup> وَبَاطِلًا يَعْبُدُونَنِي وَهُمْ يَعْلَمُونَ تَعَالِيمَ هِيَ وَصَايَا النَّاسِ. <sup>٨</sup>لَأَنَّكُمْ تَرَكْتُمْ وَصِيَّةَ اللَّهِ وَتَتَمَسَّكُونَ بِتَقْلِيدِ النَّاسِ: غَسَلَ الْأَبَارِيقَ وَالْكَؤُوسَ وَأُمُورًا أُخَرَ كَثِيرَةً مِثْلَ هَذِهِ تَفْعَلُونَ». <sup>٩</sup>ثُمَّ قَالَ لَهُمْ: «حَسَنًا! رَفَضْتُمْ وَصِيَّةَ اللَّهِ لِتَحْفَظُوا تَقْلِيدَكُمْ. <sup>١٠</sup>لَأَنَّ مُوسَى قَالَ: أَكْرِمِ أَبَاكَ وَأُمَّكَ وَمَنْ يَشْتُمُ أَبًا أَوْ أُمًَّ فَلْيَمِتْ مَوْتًا. <sup>١١</sup>وَأَمَّا أَنْتُمْ فَتَقُولُونَ: إِنْ قَالَ إِنْسَانٌ لِأَبِيهِ أَوْ أُمِّهِ: قُرْبَانٌ أَيْ هَدِيَّةٌ هُوَ الَّذِي تَنْتَفِعُ بِهِ مِنِّي <sup>١٢</sup>فَلَا تَدْعُونَهُ فِي مَا بَعْدَ يَفْعَلُ شَيْئًا لِأَبِيهِ أَوْ أُمِّهِ. <sup>١٣</sup>مُبْطِلِينَ كَلَامَ اللَّهِ بِتَقْلِيدِكُمْ الَّذِي سَلَّمْتُمُوهُ. وَأُمُورًا كَثِيرَةً مِثْلَ هَذِهِ تَفْعَلُونَ».

### ما ينجس الإنسان

<sup>١٤</sup>ثُمَّ دَعَا كُلَّ الْجَمْعِ وَقَالَ لَهُمْ: «اسْمَعُوا مِنِّي كُلُّكُمْ وَأَفْهَمُوا. <sup>١٥</sup>لَيْسَ شَيْءٌ مِنْ خَارِجِ الْإِنْسَانِ إِذَا دَخَلَ فِيهِ يَقْدِرُ أَنْ يَنْجِسَهُ لَكِنْ الْأَشْيَاءُ الَّتِي تَخْرُجُ مِنْهُ هِيَ الَّتِي تُنَجِّسُ الْإِنْسَانَ. <sup>١٦</sup>إِنْ كَانَ لِأَحَدٍ أُذُنَانِ لِلسَّمْعِ فَلْيَسْمَعْ». <sup>١٧</sup>وَلَمَّا دَخَلَ مِنْ عِنْدِ الْجَمْعِ إِلَى الْبَيْتِ سَأَلَهُ تَلَامِيذُهُ عَنْ الْمَثَلِ. <sup>١٨</sup>فَقَالَ لَهُمْ: «أَفَأَنْتُمْ أَيْضًا هَكَذَا غَيْرَ فَاهِمِينَ؟ أَمَّا تَفْهَمُونَ أَنَّ كُلَّ مَا يَدْخُلُ

from without entereth into the man, it cannot defile him; <sup>19</sup>Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

<sup>20</sup>And he said, That which cometh out of the man, that defileth the man.

<sup>21</sup>For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

<sup>22</sup>Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: <sup>23</sup>All these evil things come from within, and defile the man.

### The Faith of a Syro-Phoenician Woman

<sup>24</sup>And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid. <sup>25</sup>For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

<sup>26</sup>The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

<sup>27</sup>But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

<sup>28</sup>And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

<sup>29</sup>And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

<sup>30</sup>And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

الْإِنْسَانَ مِنْ خَارِجٍ لَا يَقْدِرُ أَنْ يَنْجَسَهُ  
لَأَنَّهُ لَا يَدْخُلُ إِلَى قَلْبِهِ بَلْ إِلَى الْجَوْفِ  
ثُمَّ يَخْرُجُ إِلَى الْخَلَاءِ وَذَلِكَ يُطَهِّرُ كُلَّ  
الْأَطْعِمَةِ». <sup>٢٠</sup> ثُمَّ قَالَ: «إِنَّ الَّذِي يَخْرُجُ مِنَ  
الْإِنْسَانِ ذَلِكَ يُنَجِّسُ الْإِنْسَانَ. <sup>٢١</sup> لَأَنَّهُ مِنَ  
الدَّخِيلِ مِنْ قُلُوبِ النَّاسِ تَخْرُجُ الْأَفْكَارُ  
الشَّرِّيرَةُ: زِنَى فَسَقٌ قَتْلٌ <sup>٢٢</sup> سَرَقَةٌ طَمَعٌ  
خُبْثٌ مَكْرٌ عَهَارَةٌ عَيْنٌ شَرِيرَةٌ تَجْدِيفٌ  
كِبْرِيَاءٌ جَهْلٌ. <sup>٢٣</sup> جَمِيعُ هَذِهِ الشُّرُورِ تَخْرُجُ  
مِنَ الدَّخِيلِ وَتُنَجِّسُ الْإِنْسَانَ».

### إيمان المرأة الكنعانية

<sup>٢٤</sup> ثُمَّ قَامَ مِنْ هُنَاكَ وَمَضَى إِلَى ثُخُومِ  
صُورَ وَصَيْدَاءَ وَدَخَلَ بَيْتًا وَهُوَ يُرِيدُ أَنْ لَا  
يَعْلَمَ أَحَدٌ فَلَمْ يَقْدِرْ أَنْ يَخْتْفِيَ <sup>٢٥</sup> لِأَنَّ أُمَّرَأَةً  
كَانَ بَابْتِهَا رُوحٌ نَجِسٌ سَمِعَتْ بِهِ فَآتَتْ  
وَخَرَّتْ عِنْدَ قَدَمَيْهِ. <sup>٢٦</sup> وَكَانَتِ الْمَرْأَةُ أُمَمِيَّةً  
وَفِي جَنَسِهَا فِينِيقِيَّةً سُورِيَّةً - فَسَأَلَتْهُ أَنْ  
يُخْرِجَ الشَّيْطَانَ مِنْ ابْنَتِهَا. <sup>٢٧</sup> وَأَمَّا يَسُوعُ  
فَقَالَ لَهَا: «دَعِي الْبَنِينَ أَوَّلًا يَسْبَعُونَ لِأَنَّهُ  
لَيْسَ حَسَنًا أَنْ يُؤْخَذَ خُبْزُ الْبَنِينَ وَيُطْرَحَ  
لِلْكِلَابِ». <sup>٢٨</sup> فَأَجَابَتْ وَقَالَتْ لَهُ: «نَعَمْ يَا  
سَيِّدُ! وَالْكِلَابُ أَيْضًا تَحْتَ الْمَائِدَةِ تَأْكُلُ  
مِنْ فُتَاتِ الْبَنِينَ». <sup>٢٩</sup> فَقَالَ لَهَا: «لِأَجْلِ هَذِهِ  
الْكَلِمَةِ أَذْهَبِي. قَدْ خَرَجَ الشَّيْطَانُ مِنْ  
ابْنَتِكَ». <sup>٣٠</sup> فَذَهَبَتْ إِلَى بَيْتِهَا وَوَجَدَتْ  
الشَّيْطَانَ قَدْ خَرَجَ وَالْابْنَةَ مَطْرُوحَةً عَلَى  
الْفِرَاشِ.

### Healing of a Deaf Man

<sup>31</sup>And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. <sup>32</sup>And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. <sup>33</sup>And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; <sup>34</sup>And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. <sup>35</sup>And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. <sup>36</sup>And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; <sup>37</sup>And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

### Jesus Feeds Four Thousand

**8** <sup>1</sup>In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, <sup>2</sup>I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: <sup>3</sup>And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

<sup>4</sup>And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

### شفاء أصم

<sup>31</sup> ثُمَّ خَرَجَ أَيْضاً مِنْ تُخُومِ صُورَ وَصَيْدَاءَ وَجَاءَ إِلَى بَحْرِ الْجَلِيلِ فِي وَسْطِ حُدُودِ الْمَدَنِ الْعَشْرِ. <sup>32</sup> وَجَاءُوا إِلَيْهِ بِأَصَمٍّ أَعْقَدَ وَطَلَبُوا إِلَيْهِ أَنْ يَضَعَ يَدَهُ عَلَيْهِ. <sup>33</sup> فَأَخَذَهُ مِنْ بَيْنِ الْجَمْعِ عَلَى نَاحِيَةٍ وَوَضَعَ أَصَابِعَهُ فِي أُذُنَيْهِ وَتَفَلَ وَلَمَسَ لِسَانَهُ <sup>34</sup> وَرَفَعَ نَظْرَهُ نَحْوَ السَّمَاءِ وَأَنْ وَقَالَ لَهُ: «إِفْثَا». أَيِ انْفَتْحْ. <sup>35</sup> وَلِلْوَقْتِ انْفَتْحَتْ أُذُنَاهُ وَأَنْحَلَ رِبَاطَ لِسَانِهِ وَتَكَلَّمَ مُسْتَقِيمًا. <sup>36</sup> فَأَوْصَاهُمْ أَنْ لَا يَقُولُوا لِأَحَدٍ. وَلَكِنْ عَلَى قَدْرِ مَا أَوْصَاهُمْ كَانُوا يُبَادُونَ أَكْثَرَ كَثِيرًا. <sup>37</sup> وَبَهْتُوا إِلَى الْعَايَةِ قَائِلِينَ: «إِنَّهُ عَمِلَ كُلَّ شَيْءٍ حَسَنًا! جَعَلَ الْأَصَمَّ سَمْعُونَ وَالْخُرْسَ يَتَكَلَّمُونَ!».

### يسوع يطعم أربعة آلاف

**٨** <sup>١</sup> فِي تِلْكَ الْأَيَّامِ إِذْ كَانَ الْجَمْعُ كَثِيرًا جَدًّا وَلَمْ يَكُنْ لَهُمْ مَا يَأْكُلُونَ دَعَا يَسُوعُ تَلَامِيذَهُ وَقَالَ لَهُمْ: <sup>٢</sup> «إِنِّي أَشْفَقُ عَلَى الْجَمْعِ لِأَنَّ الْآنَ لَهُمْ ثَلَاثَةَ أَيَّامٍ يَمْكُثُونَ مَعِيَ وَلَيْسَ لَهُمْ مَا يَأْكُلُونَ. وَإِنْ صَرَفْتُهُمْ إِلَى بُيُوتِهِمْ صَائِمِينَ يُخَوِّرُونَ فِي الطَّرِيقِ لِأَنَّ قَوْمًا مِنْهُمْ جَاءُوا مِنْ بَعِيدٍ». <sup>٤</sup> فَأَجَابَهُ تَلَامِيذُهُ: «مِنْ أَيْنَ يَسْتَطِيعُ أَحَدٌ أَنْ يُشْبِعَ هؤُلَاءِ خُبْرًا هُنَا فِي الْبَرِّيَّةِ؟» فَسَأَلَهُمْ: «كَمْ عِنْدَكُمْ مِنْ

<sup>5</sup>And he asked them, How many loaves have ye? And they said, Seven. <sup>6</sup>And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. <sup>7</sup>And they had a few small fishes: and he blessed, and commanded to set them also before them. <sup>8</sup>So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. <sup>9</sup>And they that had eaten were about four thousand: and he sent them away. <sup>10</sup>And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

### The Pharisees Ask For a Miracle

<sup>11</sup>And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. <sup>12</sup>And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

<sup>13</sup>And he left them, and entering into the ship again departed to the other side.

### The Yeast of the Pharisees and Herod

<sup>14</sup>Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. <sup>15</sup>And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

<sup>16</sup>And they reasoned among themselves, saying, It is because we have no bread.

<sup>17</sup>And when Jesus knew it, he saith unto them, Why reason ye, because

الْخُبْزِ؟» فَقَالُوا: «سَبْعَةٌ». فَأَمَرَ الْجَمْعَ أَنْ يَتَكَبَّرُوا عَلَى الْأَرْضِ وَأَخَذَ السَّبْعَ خُبْزَاتٍ وَشَكَرَ وَكَسَرَ وَأَعْطَى تَلَامِيذَهُ لِيُقَدِّمُوا فَقَدَّمُوا إِلَى الْجَمْعِ. <sup>٧</sup>وَكَانَ مَعَهُمْ قَلِيلٌ مِنْ صَعَارِ السَّمَكِ فَبَارَكَ وَقَالَ أَنْ يُقَدِّمُوا هَذِهِ أَيْضًا. <sup>٨</sup>فَأَكَلُوا وَشَبِعُوا ثُمَّ رَفَعُوا فَضَلَاتِ الْكَسْرِ: سَبْعَةَ سِلَالٍ. <sup>٩</sup>وَكَانَ الْأَكْلُونَ نَحْوَ أَرْبَعَةِ آلَافٍ. ثُمَّ صَرَفَهُمْ. <sup>١٠</sup>وَلِلْوَقْتِ دَخَلَ السَّفِينَةَ مَعَ تَلَامِيذِهِ وَجَاءَ إِلَى نَوَاحِي دَلْمَانُوثَةَ.

### الفريسيون يطلبون آية

<sup>١١</sup>فَخَرَجَ الْفَرِيسِيُّونَ وَابْتَدَأُوا يَحَاوِرُونَهُ طَالِبِينَ مِنْهُ آيَةً مِنَ السَّمَاءِ لِكَيْ يُجْرِبُوهُ. <sup>١٢</sup>فَتَنَهَّدَ بِرُوحِهِ وَقَالَ: «لِمَاذَا يَطْلُبُ هَذَا الْجِيلُ آيَةً؟ الْحَقُّ أَقُولُ لَكُمْ: لَنْ يُعْطَى هَذَا الْجِيلُ آيَةً!»

<sup>١٣</sup>ثُمَّ تَرَكَّهُمْ وَدَخَلَ أَيْضًا السَّفِينَةَ وَمَضَى إِلَى الْعَبْرِ.

### خمير الفريسيين وهيرودس

<sup>١٤</sup>وَنَسُوا أَنْ يَأْخُذُوا خُبْزًا وَلَمْ يَكُنْ مَعَهُمْ فِي السَّفِينَةِ إِلَّا رَغِيفٌ وَاحِدٌ. <sup>١٥</sup>وَأَوْصَاهُمْ قَاتِلًا: «انظُرُوا وَتَحَرَّزُوا مِنْ خَمِيرِ الْفَرِيسِيِّينَ وَخَمِيرِ هِيرُودُسَ». <sup>١٦</sup>فَفَكَّرُوا قَاتِلِينَ بَعْضُهُمْ لِبَعْضٍ: «لَيْسَ عِنْدَنَا خُبْزٌ». <sup>١٧</sup>فَعَلِمَ يَسُوعُ وَقَالَ لَهُمْ: «لِمَاذَا تُفَكِّرُونَ أَنْ لَيْسَ عِنْدَكُمْ خُبْزٌ؟ أَلَا

ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? <sup>18</sup>Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? <sup>19</sup>When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

<sup>20</sup>And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

<sup>21</sup>And he said unto them, How is it that ye do not understand?

#### Healing of a Blind Man at Bethsaida

<sup>22</sup>And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. <sup>23</sup>And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. <sup>24</sup>And he looked up, and said, I see men as trees, walking. <sup>25</sup>After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. <sup>26</sup>And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

#### Peter's Confession of Jesus

<sup>27</sup>And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

<sup>28</sup>And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

<sup>29</sup>And he saith unto them, But

تَشْعُرُونَ بَعْدُ وَلَا تَفْهَمُونَ؟ أَحْسَى الْآنَ قُلُوبَكُمْ غَلِيظَةً؟ <sup>١٨</sup>أَلَيْسَ أَعْيُنٌ وَلَا تُبْصِرُونَ وَلَكُمْ آذَانٌ وَلَا تَسْمَعُونَ وَلَا تَذْكُرُونَ؟ <sup>١٩</sup>حِينَ كَسَرْتُ الْأَرْغَفَةَ الْخَمْسَةَ لِلْخَمْسَةِ أَلْآفِ كَمْ قُفَّةً مَمْلُوءَةً كَسَرْتُ رَفَعْتُمْ؟» قَالُوا لَهُ: «أَثْنَتِي عَشْرَةً». <sup>٢٠</sup>«وَحِينَ السَّبْعَةَ لِلْأَرْبَعَةِ أَلْآفِ كَمْ سَلَّ كَسَرْتُ مَمْلُوءَةً رَفَعْتُمْ؟» قَالُوا: «سَبْعَةَ». <sup>٢١</sup>فَقَالَ لَهُمْ: «كَيْفَ لَا تَفْهَمُونَ؟»

#### شفاء أعمى في بيت صيدا

<sup>٢٢</sup>وَجَاءَ إِلَى بَيْتِ صَيْدَا فَقَدَّمُوا إِلَيْهِ أَعْمَى وَطَلَبُوا إِلَيْهِ أَنْ يَلْمِسَهُ <sup>٢٣</sup>فَأَخَذَ بِيَدِ الْأَعْمَى وَأَخْرَجَهُ إِلَى خَارِجِ الْقَرْيَةِ وَتَفَلَّ فِي عَيْنَيْهِ وَوَضَعَ يَدَيْهِ عَلَيْهِ وَسَأَلَهُ هَلْ أَبْصَرَ شَيْئًا؟ <sup>٢٤</sup>فَتَطَّلَعَ وَقَالَ: «أَبْصَرْتُ النَّاسَ كَأَشْجَارٍ يَمْشُونَ». <sup>٢٥</sup>ثُمَّ وَضَعَ يَدَيْهِ أَيْضًا عَلَى عَيْنَيْهِ وَجَعَلَهُ يَتَطَّلَعُ. فَعَادَ صَحِيحًا وَأَبْصَرَ كُلَّ إِنْسَانٍ جَلِيًّا. <sup>٢٦</sup>فَارْسَلَهُ إِلَى بَيْتِهِ قَائِلًا: «لَا تَدْخُلِ الْقَرْيَةَ وَلَا تَقُلْ لِأَحَدٍ فِي الْقَرْيَةِ».

#### بطرس يشهد بحقيقة يسوع

<sup>٢٧</sup>ثُمَّ خَرَجَ يَسُوعُ وَتَلَامِيذُهُ إِلَى قُرَى قَيْصَرِيَّةِ فِيلِيبَسَ. وَفِي الطَّرِيقِ سَأَلَ تَلَامِيذُهُ قَائِلًا لَهُمْ: «مَنْ يَقُولُ النَّاسُ إِنِّي أَنَا؟» <sup>٢٨</sup>فَأَجَابُوا: «يُوحَنَّا الْمَعْمَدَانُ وَآخَرُونَ إِيْلِيَّا وَآخَرُونَ وَاحِدًا مِنَ الْأَنْبِيَاءِ». <sup>٢٩</sup>فَقَالَ لَهُمْ: «وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي أَنَا؟» فَأَجَابَ

whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.<sup>30</sup> And he charged them that they should tell no man of him.

### Jesus Predicts His Death and Resurrection

<sup>31</sup>And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.<sup>32</sup> And he spake that saying openly. And Peter took him, and began to rebuke him.<sup>33</sup> But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

### Carrying the Cross

<sup>34</sup>And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.<sup>35</sup> For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.<sup>36</sup> For what shall it profit a man, if he shall gain the whole world, and lose his own soul? <sup>37</sup>Or what shall a man give in exchange for his soul? <sup>38</sup>Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

بَطْرُسُ وَقَالَ لَهُ: «أَنْتَ الْمَسِيحُ!»  
فَأَنْتَهَرَهُمْ كَيْ لَا يَقُولُوا لِأَحَدٍ عَنْهُ.

يسوع يعلن عن موته وقيامته

٣١ وَأَبْتَدَأَ يُعَلِّمُهُمْ أَنَّ ابْنَ الْإِنْسَانِ يَنْبَغِي أَنْ يَتَأَلَّمَ كَثِيرًا وَيُرْفُضَ مِنَ الشُّيُوخِ وَرُؤَسَاءِ الْكَهَنَةِ وَالْكَتَبَةِ وَيُقْتَلَ وَيَبْعَدَ ثَلَاثَةَ أَيَّامٍ يَقُومُ. ٣٢ وَقَالَ الْقَوْلَ عِلَابِيَّةً فَأَخَذَهُ بَطْرُسُ إِلَيْهِ وَأَبْتَدَأَ يَنْتَهَرُهُ. ٣٣ فَالْتَفَتَ وَابْصَرَ تَلَامِيذَهُ فَأَنْتَهَرَ بَطْرُسَ قَائِلًا: «أَذْهَبَ عَنِّي يَا شَيْطَانَ لِأَنَّكَ لَا تَهْتَمُّ بِمَا لِلَّهِ لَكِنْ بِمَا لِلنَّاسِ».

حمل الصليب لاتباع يسوع

٣٤ وَدَعَا الْجَمْعَ مَعَ تَلَامِيذِهِ وَقَالَ لَهُمْ: «مَنْ أَرَادَ أَنْ يَأْتِيَ وَرَائِي فَلْيُنْكِرْ نَفْسَهُ وَيَحْمِلْ صَلِيبَهُ وَيَتَّبِعْنِي. ٣٥ فَإِنْ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ يُهْلِكُهَا وَمَنْ يُهْلِكُ نَفْسَهُ مِنْ أَجْلِي وَمِنْ أَجْلِ الْإِنجِيلِ فَهُوَ يُخَلِّصُهَا. ٣٦ لِأَنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجَحَ الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟ ٣٧ أَوْ مَاذَا يُعْطِي الْإِنْسَانُ فِدَاءً عَنْ نَفْسِهِ؟ ٣٨ لِأَنَّ مَنْ اسْتَحَى بِي وَبِكَلَامِي فِي هَذَا الْجِيلِ الْفَاسِقِ الْخَاطِئِ فَإِنَّ ابْنَ الْإِنْسَانِ يَسْتَحِي بِهِ مَتَى جَاءَ بِمَجْدٍ أَبِيهِ مَعَ الْمَلَائِكَةِ الْقَدِيسِينَ».

## The Transfiguration

9 <sup>1</sup>And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

<sup>2</sup>And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. <sup>3</sup>And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. <sup>4</sup>And there appeared unto them Elias with Moses: and they were talking with Jesus.

<sup>5</sup>And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. <sup>6</sup>For he wist not what to say; for they were sore afraid.

<sup>7</sup>And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

<sup>8</sup>And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

<sup>9</sup>And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. <sup>10</sup>And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. <sup>11</sup>And they asked him, saying, Why say the scribes that Elias must first come? <sup>12</sup>And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be

## التجلي

٩ وَقَالَ لَهُمْ: «الْحَقَّ أَقُولُ لَكُمْ: إِنَّ مِنْ الْقِيَامِ هَهُنَا قَوْمًا لَا يَذُوقُونَ الْمَوْتَ حَتَّى يَرَوْا مَلَكُوتَ اللَّهِ قَدْ أَتَى بِقُوَّةٍ».

٢ وَبَعْدَ سِتَّةِ أَيَّامٍ أَحَدَ يَسُوعَ بَطْرُسَ وَيَعْقُوبَ وَيُوحَنَّا وَصَعِدَ بِهِمْ إِلَى جَبَلٍ عَالٍ مُتَفَرِّدِينَ وَحَدَّهُمْ. وَتَغَيَّرَتْ هَيْئَتُهُ قَدَامَهُمْ ٣ وَصَارَتْ ثِيَابُهُ تَلْمَعُ بَيَضَاءً جِدًّا كَالثَّلَاجِ لَا يَقْدِرُ قِصَارٌ عَلَى الْأَرْضِ أَنْ يَبْيُضَ مِثْلَ ذَلِكَ. ٤ وَظَهَرَ لَهُمْ إِبِلْيَا مَعَ مُوسَى وَكَانَا يَتَكَلَّمَانِ مَعَ يَسُوعَ. ٥ فَجَعَلَ بَطْرُسُ يَقُولُ لِيَسُوعَ: «يَا سَيِّدِي جِيءَ أَنْ نَكُونَ هَهُنَا. فَلْنُصْنَعْ ثَلَاثَ مِظَالٍ لَكَ وَاحِدَةً وَلِمُوسَى وَاحِدَةً وَإِبِلْيَا وَاحِدَةً».

٦ لِأَنَّهُ لَمْ يَكُنْ يَعْلَمُ مَا يَتَكَلَّمُ بِهِ إِذْ كَانُوا مُرْتَعِبِينَ. ٧ وَكَانَتْ سَحَابَةٌ تُظَلِّلُهُمْ. فَجَاءَ صَوْتُ مِنَ السَّحَابَةِ قَائِلًا: «هَذَا هُوَ ابْنِي الْحَبِيبُ. لَهُ أَسْمَعُوا». ٨ فَنَظَرُوا حَوْلَهُمْ بَعْتَةً وَلَمْ يَرَوْا أَحَدًا غَيْرَ يَسُوعَ وَحَدَّهُ مَعَهُمْ.

٩ وَفِيمَا هُمْ نَازِلُونَ مِنَ الْجَبَلِ أَوْصَاهُمْ أَنْ لَا يُحَدِّثُوا أَحَدًا بِمَا أَبْصَرُوا إِلَّا مَتَى قَامَ ابْنُ الْإِنْسَانِ مِنَ الْأَمْوَاتِ. ١٠ فَحَفِظُوا الْكَلِمَةَ لِأَنفُسِهِمْ يَتَسَاءَلُونَ: «مَا هُوَ الْقِيَامُ مِنَ الْأَمْوَاتِ؟» ١١ فَسَأَلُوهُ قَائِلِينَ: «لِمَذَا يَقُولُ الْكُتَّابُ إِنَّ إِبِلْيَا يَنْبَغِي أَنْ يَأْتِيَ أَوْلًا؟» ١٢ فَاجَابَ وَقَالَ لَهُمْ: «إِنَّ إِبِلْيَا يَأْتِي أَوْلًا وَيَرُدُّ كُلَّ شَيْءٍ. وَكَيْفَ هُوَ مَكْتُوبٌ عَنْ

set at nought. <sup>13</sup>But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

أَبْنِ الْإِنْسَانِ أَنْ يَتَأَلَّمَ كَثِيرًا وَيُرَدَّلَ. <sup>١٣</sup> لَكِنْ أَقُولُ لَكُمْ: إِنَّ إِبْرِيَّا أَيْضًا قَدْ آتَى وَعَمِلُوا بِهِ كُلَّ مَا أَرَادُوا كَمَا هُوَ مَكْتُوبٌ عَنْهُ.

### Healing of a Boy With an Evil Spirit

<sup>14</sup>And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. <sup>15</sup>And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.

<sup>16</sup>And he asked the scribes, What question ye with them? <sup>17</sup>And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; <sup>18</sup>And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

<sup>19</sup>He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. <sup>20</sup>And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

<sup>21</sup>And he asked his father, How long is it ago since this came unto him? And he said, Of a child. <sup>22</sup>And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

<sup>23</sup>Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

<sup>24</sup>And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

يسوع يشفي صبياً فيه شيطان

<sup>١٤</sup> وَلَمَّا جَاءَ إِلَى التَّلَامِيذِ رَأَى جَمْعًا كَثِيرًا حَوْلَهُمْ وَكُتِبَةَ يُحَاوِرُونَهُمْ. <sup>١٥</sup> وَلِلْوَقْتِ كُلِّ الْجَمْعِ لَمَّا رَأَوْهُ تَحَيَّرُوا وَرَكَضُوا وَسَلَّمُوا عَلَيْهِ. <sup>١٦</sup> فَسَأَلَ الْكُتِبَةَ: «بِمَاذَا تُحَاوِرُونَهُمْ؟» <sup>١٧</sup> فَأَجَابَ وَاحِدٌ مِنَ الْجَمْعِ وَقَالَ: «يَا مُعَلِّمُ قَدْ قَدَّمْتُ إِلَيْكَ ابْنِي بِهِ رُوحٌ أَحْرَسٌ <sup>١٨</sup> وَحِينَمَا أُدْرِكُهُ يَمْرُقُهُ فَيَزِيدُ وَيَصِرُ بِأَسْنَانِهِ وَيَبْسِسُ. فَقُلْتُ لِتَلَامِيذِكَ أَنْ يُخْرِجُوهُ فَلَمْ يَقْدِرُوا». <sup>١٩</sup> فَأَجَابَ وَقَالَ لَهُمْ: «أَيُّهَا الْجِيلُ غَيْرِ الْمُؤْمِنِ إِلَى مَتَى أَكُونُ مَعَكُمْ؟ إِلَى مَتَى أَحْتَمِلُكُمْ؟ قَدِّمُوهُ إِلَيَّ». <sup>٢٠</sup> فَقَدَّمُوهُ إِلَيْهِ. فَلَمَّا رَأَهُ لِلْوَقْتِ صَرَخَ الرُّوحُ فَوَقَعَ عَلَى الْأَرْضِ يَتَمَرَّغُ وَيَزِيدُ. <sup>٢١</sup> فَسَأَلَ أَبَاهُ: «كَمْ مِنَ الزَّمَانِ مُنْذُ أَصَابَهُ هَذَا؟» فَقَالَ: «مُنْذُ صِبَاهُ». <sup>٢٢</sup> وَكَثِيرًا مَا أَلْقَاهُ فِي النَّارِ وَفِي الْمَاءِ لِيُهْلِكَهُ. لَكِنْ إِنْ كُنْتَ تَسْتَطِيعُ شَيْئًا فَتَحْتِنْ عَلَيْنَا وَعَانَا». <sup>٢٣</sup> فَقَالَ لَهُ يَسُوعُ: «إِنْ كُنْتَ تَسْتَطِيعُ أَنْ تُؤْمِنَ كُلَّ شَيْءٍ مُسْتَطَاعٌ لِلْمُؤْمِنِ». <sup>٢٤</sup> فَلِلْوَقْتِ صَرَخَ أَبُو الْوَلَدِ بِدُمُوعٍ وَقَالَ: «أُومِنُ يَا سَيِّدُ فَأَعْنِ عَدَمَ إِيمَانِي». <sup>٢٥</sup> فَلَمَّا رَأَى يَسُوعُ أَنَّ الْجَمْعَ يَتْرَاكضُونَ أَنْتَهَرَ الرُّوحُ النَّجِسُ قَائِلًا لَهُ: «أَيُّهَا الرُّوحُ الْأَخْرَسُ الْأَصَمُ أَنَا أَمْرُكَ: أَخْرَجْ مِنْهُ وَلَا



<sup>25</sup>When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

<sup>26</sup>And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. <sup>27</sup>But Jesus took him by the hand, and lifted him up; and he arose.

<sup>28</sup>And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

<sup>29</sup>And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

<sup>30</sup>And they departed thence, and passed through Galilee; and he would not that any man should know it.

<sup>31</sup>For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

<sup>32</sup>But they understood not that saying, and were afraid to ask him.

### The Greatest in the Kingdom of God

<sup>33</sup>And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? <sup>34</sup>But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

<sup>35</sup>And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

<sup>36</sup>And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said

تَدْخُلُهُ أَيضًا! ٢٦ فَصَرَخَ وَصَرَعهَ شَدِيدًا  
وَوَجَرَ فَصَارَ كَمَيِّتٍ حَتَّى قَالَ كَثِيرُونَ: إِنَّهُ  
مَاتَ. ٢٧ فَأَمْسَكَهُ يَسُوعُ بِيَدِهِ وَأَقَامَهُ فَقَامَ.  
٢٨ وَلَمَّا دَخَلَ بَيْتًا سَأَلَهُ تَلَامِيذُهُ عَلَى انْفِرَادٍ:  
«لِمَاذَا لَمْ نَقْدِرْ نَحْنُ أَنْ نُخْرِجَهُ؟» ٢٩ فَقَالَ  
لَهُمْ: «هَذَا الْجِنْسُ لَا يُمَكِّنُ أَنْ يُخْرِجَ  
بَشِيءًا إِلَّا بِالصَّلَاةِ وَالصَّوْمِ».

٣٠ وَخَرَجُوا مِنْ هُنَاكَ وَأَجْتَازُوا الْجَلِيلَ  
وَلَمْ يَرِدْ أَنْ يَعْلَمَ أَحَدٌ ٣١ لِأَنَّهُ كَانَ يُعْلَمُ  
تَلَامِيذُهُ وَيَقُولُ لَهُمْ إِنَّ ابْنَ الْإِنْسَانِ يُسَلِّمُ  
إِلَى أَيْدِي النَّاسِ فَيَقْتُلُونَهُ وَبَعْدَ أَنْ يُقْتَلَ  
يَقُومُ فِي الْيَوْمِ الثَّلَاثِ. ٣٢ وَأَمَّا هُمْ فَلَمْ  
يَفْهَمُوا الْقَوْلَ وَخَافُوا أَنْ يَسْأَلُوهُ.

### الأعظم في ملكوت السموات

٣٣ وَجَاءَ إِلَى كَفَرْنَاهُومَ. وَإِذْ كَانَ فِي  
الْبَيْتِ سَأَلَهُمْ: «بِمَاذَا كُنْتُمْ تَتَكَلَّمُونَ فِي مَا  
بَيْنَكُمْ فِي الطَّرِيقِ؟» ٣٤ فَسَكَتُوا لِأَنَّهُمْ  
تَحَاجَّجُوا فِي الطَّرِيقِ بَعْضُهُمْ مَعَ بَعْضٍ فِي  
مَنْ هُوَ أَعْظَمُ. ٣٥ فَجَلَسَ وَنَادَى الْاِثْنَيْ  
عَشَرَ وَقَالَ لَهُمْ: «إِذَا أَرَادَ أَحَدٌ أَنْ يَكُونَ  
أَوَّلًا فَيَكُونَ آخِرَ الْكُلِّ وَخَادِمًا لِلْكُلِّ».  
٣٦ فَأَخَذَ وَلَدًا وَأَقَامَهُ فِي وَسْطِهِمْ ثُمَّ  
أَخْتَصَّتهُ وَقَالَ لَهُمْ: ٣٧ «مَنْ قَبِلَ وَاحِدًا مِنْ

unto them, <sup>37</sup>Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

#### Whoever is Not Against Us is For us

<sup>38</sup>And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us. <sup>39</sup>But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. <sup>40</sup>For he that is not against us is on our part. <sup>41</sup>For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

#### Causing Others to Sin

<sup>42</sup>And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. <sup>43</sup>And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: <sup>44</sup>Where their worm dieth not, and the fire is not quenched. <sup>45</sup>And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: <sup>46</sup>Where their worm dieth not, and the fire is not quenched. <sup>47</sup>And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than

أَوْلَادٍ مِثْلَ هَذَا بِاسْمِي يَقْبَلُونِي وَمَنْ قَبِلَنِي فَلَيْسَ يَقْبَلَنِي أَنَا بَلِ الَّذِي أَرْسَلَنِي».

من ليس ضدنا فهو معنا

<sup>٣٨</sup> فَأَجَابَهُ يُوحَنَّا قَائِلًا: «يَا مُعَلِّمُ رَأَيْنَا وَاحِدًا يُخْرِجُ شَيْطَانِينَ بِاسْمِكَ وَهُوَ لَيْسَ يَتَّبِعُنَا فَمَنْعْنَاهُ لِأَنَّهُ لَيْسَ يَتَّبِعُنَا.» <sup>٣٩</sup> فَقَالَ يَسُوعُ: «لَا تَمْنَعُوهُ لِأَنَّهُ لَيْسَ أَحَدٌ يَصْنَعُ قُوَّةً بِاسْمِي وَيَسْتَطِيعُ سَرِيعًا أَنْ يَقُولَ عَلَيَّ شَرًّا.» <sup>٤٠</sup> لِأَنَّ مَنْ لَيْسَ عَلَيْنَا فَهُوَ مَعَنَا. <sup>٤١</sup> لِأَنَّ مَنْ سَقَاكُمْ كَأْسَ مَاءٍ بِاسْمِي لِأَنَّكُمْ لِلْمَسِيحِ فَالْحَقُّ أَقُولُ لَكُمْ إِنَّهُ لَا يُضَيِّعُ أَجْرَهُ.

الويل لمسببي العثرات

<sup>٤٢</sup> وَمَنْ أَعَثَرَ أَحَدَ الصَّغَارِ الْمُؤْمِنِينَ بِي فَخَيْرٌ لَهُ لَوْ طُوقَ عُنُقُهُ بِحِجْرٍ رَحَى وَطُرِحَ فِي الْبَحْرِ. <sup>٤٣</sup> وَإِنْ أَعَثَرْتَكَ يَدُكَ فَاقْطَعْهَا. خَيْرٌ لَكَ أَنْ تَدْخَلَ الْحَيَاةَ أَقْطَعُ مِنْ أَنْ تَكُونَ لَكَ يَدَانِ وَتَمْضِيَ إِلَى جَهَنَّمَ إِلَى النَّارِ الَّتِي لَا تُطْفَأُ <sup>٤٤</sup> حَيْثُ دُودُهُمْ لَا يَمُوتُ وَالنَّارُ لَا تُطْفَأُ. <sup>٤٥</sup> وَإِنْ أَعَثَرْتَكَ رِجْلُكَ فَاقْطَعْهَا. خَيْرٌ لَكَ أَنْ تَدْخَلَ الْحَيَاةَ أَعْرَجَ مِنْ أَنْ تَكُونَ لَكَ رِجْلَانِ وَتُطْرَحَ فِي جَهَنَّمَ فِي النَّارِ الَّتِي لَا تُطْفَأُ <sup>٤٦</sup> حَيْثُ دُودُهُمْ لَا يَمُوتُ وَالنَّارُ لَا تُطْفَأُ. <sup>٤٧</sup> وَإِنْ أَعَثَرْتَكَ عَيْنُكَ فَاقْلَعْهَا. خَيْرٌ لَكَ أَنْ تَدْخَلَ مَلَكُوتَ اللَّهِ أَعُورٌ مِنْ أَنْ تَكُونَ لَكَ عَيْنَانِ وَتُطْرَحَ فِي جَهَنَّمَ النَّارِ <sup>٤٨</sup> حَيْثُ دُودُهُمْ لَا

having two eyes to be cast into hell fire: <sup>48</sup>Where their worm dieth not, and the fire is not quenched.

<sup>49</sup>For every one shall be salted with fire, and every sacrifice shall be salted with salt.

<sup>50</sup>Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

يَمُوتُ وَالنَّارُ لَا تُطْفَأُ. <sup>٤٩</sup>لَأَنَّ كُلَّ وَاحِدٍ يُمَلِّحُ بِنَارٍ وَكُلَّ ذَبِيحَةٍ تُمَلِّحُ بِمِلْحٍ. الْمِلْحُ جَيِّدٌ. وَلَكِنْ إِذَا صَارَ الْمِلْحُ بِلَا مَلُوحَةٍ فِيمَاذَا تُصَلِّحُونَهُ؟ لِيَكُنْ لَكُمْ فِي أَنْفُسِكُمْ مِلْحٌ وَسَالِمُوا بَعْضُكُمْ بَعْضًا.

### Jesus Teaches About Divorce

### تعليم يسوع عن الطلاق

**10** <sup>1</sup>And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

<sup>2</sup>And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

<sup>3</sup>And he answered and said unto them, What did Moses command you?

<sup>4</sup>And they said, Moses suffered to write a bill of divorcement, and to put her away.

<sup>5</sup>And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. <sup>6</sup>But from the beginning of the creation God made them male and female. <sup>7</sup>For this cause shall a man leave his father and mother, and cleave to his wife; <sup>8</sup>And they twain shall be one flesh: so then they are no more twain, but one flesh. <sup>9</sup>What therefore God hath joined together, let not man put asunder.

<sup>10</sup>And in the house his disciples asked him again of the same matter.

<sup>11</sup>And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against

١٠ وَقَامَ مِنْ هُنَاكَ وَجَاءَ إِلَى ثُخُومِ الْيَهُودِيَّةِ مِنْ عِبْرِ الْأُرْدُنِّ فَاجْتَمَعَ إِلَيْهِ جُمُوعٌ أَيْضًا وَكَعَادَتِهِ كَانَ أَيْضًا يُعَلِّمُهُمْ. <sup>٢</sup>فَتَقَدَّمَ الْفَرِيسِيُّونَ وَسَأَلُوهُ: «هَلْ يَجِلُّ لِلرَّجُلِ أَنْ يُطَلِّقَ أَمْرَأَتَهُ؟» لِيَجْرِبُوهُ. <sup>٣</sup>فَأَجَابَ وَقَالَ لَهُمْ: «بِمَاذَا أَوْصَاكُمْ مُوسَى؟» <sup>٤</sup>فَقَالُوا: «مُوسَى أָذِنَ أَنْ يُكْتَبَ كِتَابُ طَلَاقٍ فَتُطَلِّقُ». <sup>٥</sup>فَأَجَابَ يَسُوعُ وَقَالَ لَهُمْ: «مِنْ أَجْلِ فِسَاوَةِ قُلُوبِكُمْ كَتَبَ لَكُمْ هَذِهِ الْوَصِيَّةَ <sup>٦</sup>وَلَكِنْ مِنْ بَدْءِ الْخَلِيقَةِ ذَكَرًا وَأُنْثَى خَلَقَهُمَا اللَّهُ. <sup>٧</sup>مِنْ أَجْلِ هَذَا يَتْرُكُ الرَّجُلُ أَبَاهُ وَأُمَّهُ وَيَلْتَصِقُ بِأَمْرَأَتِهِ <sup>٨</sup>وَيَكُونُ الْإِثْنَانِ جَسَدًا وَاحِدًا. إِذَا لَيْسَا بَعْدَ اثْنَيْنِ بَلْ جَسَدًا وَاحِدًا. <sup>٩</sup>فَالَّذِي جَمَعَهُ اللَّهُ لَا يُفَرِّقُهُ إِنْسَانٌ». <sup>١٠</sup>ثُمَّ فِي الْبَيْتِ سَأَلَهُ تَلَامِيذُهُ أَيْضًا عَنْ ذَلِكَ <sup>١١</sup>فَقَالَ لَهُمْ: «مَنْ طَلَّقَ أَمْرَأَتَهُ وَتَزَوَّجَ بِأُخْرَى يَزْنِي عَلَيْهَا.

her. <sup>12</sup>And if a woman shall put away her husband, and be married to another, she committeth adultery.

١٢ وَإِنْ طَلَّقَتْ أَمْرَأَةً زَوْجَهَا وَتَزَوَّجَتْ بِآخَرَ تَزْنِي.

### Jesus Blesses the Children

<sup>13</sup>And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. <sup>14</sup>But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. <sup>15</sup>Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. <sup>16</sup>And he took them up in his arms, put his hands upon them, and blessed them.

يسوع يبارك الأطفال  
١٣ وَقَدَّمُوا إِلَيْهِ أَوْلَادًا لِكَيْ يَلْمَسَهُمْ. وَأَمَّا التَّلَامِيذُ فَانْتَهَرُوا الَّذِينَ قَدَّمُوهُمْ. ١٤ فَلَمَّا رَأَى يَسُوعُ ذَلِكَ أَعْتَظَّ وَقَالَ لَهُمْ: «دَعُوا الْأَوْلَادَ يَأْتُونَ إِلَيَّ وَلَا تَمْنَعُوهُمْ لِأَنَّ لِمِثْلِ هَؤُلَاءِ مَلَكُوتَ اللَّهِ. ٥ الْحَقُّ أَقُولُ لَكُمْ: مَنْ لَا يَقْبَلُ مَلَكُوتَ اللَّهِ مِثْلَ وُلْدٍ فَلَنْ يَدْخُلَهُ». ١٦ فَاحْتَضَنَهُمْ وَوَضَعَ يَدَيْهِ عَلَيْهِمْ وَبَارَكَهُمْ.

### The Rich Young Man

<sup>17</sup>And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

<sup>18</sup>And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. <sup>19</sup>Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

<sup>20</sup>And he answered and said unto him, Master, all these have I observed from my youth.

<sup>21</sup>Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

الشاب الغني  
١٧ وَفِيمَا هُوَ خَارِجٌ إِلَى الطَّرِيقِ رَكَضَ وَاحِدٌ وَجَثَا لَهُ وَسَأَلَهُ: «أَيُّهَا الْمُعَلِّمُ الصَّالِحُ مَاذَا أَعْمَلُ لِأَرِثَ الْحَيَاةَ الْأَبَدِيَّةَ؟» ١٨ فَقَالَ لَهُ يَسُوعُ: «لِمَاذَا تَدْعُونِي صَالِحًا؟ لَيْسَ أَحَدٌ صَالِحًا إِلَّا وَاحِدٌ وَهُوَ اللَّهُ. ١٩ أَنْتَ تَعْرِفُ الْوَصَايَا: لَا تَزْنِ. لَا تَقْتُلْ. لَا تَسْرِقْ. لَا تَشْهَدْ بِالزُّورِ. لَا تَسْلُبْ. أَكْرَمُ أَبَاكَ وَأُمَّكَ». ٢٠ فَاجَابَ وَقَالَ لَهُ: «يَا مُعَلِّمُ هَذِهِ كُلُّهَا حَفِظْتُهَا مِنْذُ حَدَاثَتِي». ٢١ فَنَظَرَ إِلَيْهِ يَسُوعُ وَاجْبَهُ وَقَالَ لَهُ: «يَعُوزُكَ شَيْءٌ وَاحِدٌ. أَذْهَبْ بَعْ كُلِّ مَا لَكَ وَأَعْطِ الْفُقَرَاءَ فَيَكُونَ لَكَ كَثْرٌ فِي السَّمَاءِ وَتَعَالَ أَتْبِعُنِي حَامِلًا الصَّلِيبَ». ٢٢ فَاعْتَمَّ عَلَى الْقَوْلِ وَمَضَى حَزِينًا لِأَنَّهُ كَانَ ذَا أَمْوَالٍ كَثِيرَةٍ.

<sup>22</sup>And he was sad at that saying, and went away grieved: for he had great possessions.

<sup>23</sup>And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

<sup>24</sup>And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! <sup>25</sup>It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

<sup>26</sup>And they were astonished out of measure, saying among themselves, Who then can be saved?

<sup>27</sup>And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

<sup>28</sup>Then Peter began to say unto him, Lo, we have left all, and have followed thee.

<sup>29</sup>And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, <sup>30</sup>But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. <sup>31</sup>But many that are first shall be last; and the last first.

### Jesus Again Predicts His Death

<sup>32</sup>And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve,

<sup>٢٣</sup>فَظَنَّ يَسُوعُ حَوْلَهُ وَقَالَ لِتَلَامِيذِهِ: «مَا أَعْسَرَ دُخُولَ ذَوِي الْأَمْوَالِ إِلَى مَلَكُوتِ اللَّهِ!» <sup>٢٤</sup>فَتَحَيَّرَ التَّلَامِيذُ مِنْ كَلَامِهِ. فَأَجَابَ يَسُوعُ أَيْضاً وَقَالَ لَهُمْ: «يَا بَنِيَّ مَا أَعْسَرَ دُخُولَ الْمُتَّكِلِينَ عَلَى الْأَمْوَالِ إِلَى مَلَكُوتِ اللَّهِ! <sup>٢٥</sup>مُرُورَ جَمَلٍ مِنْ ثَقَبِ إِبْرَةٍ أَيْسَرُ مِنْ أَنْ يَدْخُلَ غَنِيٌّ إِلَى مَلَكُوتِ اللَّهِ!» <sup>٢٦</sup>فَبَهْتُوا إِلَى الْعَايَةِ قَائِلِينَ بَعْضُهُمْ لِبَعْضٍ: «فَمَنْ يَسْتَطِيعُ أَنْ يَخْلُصَ؟» <sup>٢٧</sup>فَنظَرَ إِلَيْهِمْ يَسُوعُ وَقَالَ: «عِنْدَ النَّاسِ غَيْرُ مُسْتَطَاعٍ وَلَكِنْ لَيْسَ عِنْدَ اللَّهِ لِأَنَّ كُلَّ شَيْءٍ مُسْتَطَاعٌ عِنْدَ اللَّهِ.»

<sup>٢٨</sup>وَابْتَدَأَ بَطْرُسُ يَقُولُ لَهُ: «هَا نَحْنُ قَدْ تَرَكْنَا كُلَّ شَيْءٍ وَتَبِعْنَاكَ.» <sup>٢٩</sup>فَأَجَابَ يَسُوعُ وَقَالَ: «الْحَقُّ أَقُولُ لَكُمْ لَيْسَ أَحَدٌ تَرَكَ بَيْتاً أَوْ إِخْوَةً أَوْ أَخَوَاتٍ أَوْ أَباً أَوْ أُمّاً أَوْ امْرَأَةً أَوْ أَوْلَاداً أَوْ حُقُولاً لِأَجْلِي وَلِأَجْلِ الْإِنْجِيلِ <sup>٣٠</sup>إِلَّا وَيَأْخُذُ مِئَةَ ضِعْفٍ الْآنَ فِي هَذَا الزَّمَانِ بَيْوتاً وَإِخْوَةً وَأَخَوَاتٍ وَأُمَّهَاتٍ وَأَوْلَاداً وَحُقُولاً مَعَ اضْطِهَادَاتٍ وَفِي الدَّهْرِ الْآتِي الْحَيَاةَ الْأَبَدِيَّةَ.» <sup>٣١</sup>وَلَكِنْ كَثِيرُونَ أَوْلُونَ يَكُونُونَ آخِرِينَ وَالْآخِرُونَ أَوْلِينَ.»

يسوع ينبئ مرة ثالثة عن موته وقيامته

<sup>٣٢</sup>وَكَانُوا فِي الطَّرِيقِ صَاعِدِينَ إِلَى أُورُشَلِيمَ وَيَتَقَدَّمُهُمْ يَسُوعُ وَكَانُوا يَتَحَيَّرُونَ. وَفِيمَا هُمْ يَتَّبِعُونَ كَانُوا يَخَافُونَ. فَأَخَذَ

and began to tell them what things should happen unto him, <sup>33</sup>Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: <sup>34</sup>And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

الْإِثْنِي عَشَرَ أَيْضاً وَأَبْتَدَأَ يَقُولُ لَهُمْ عَمَّا سَيَحْدُثُ لَهُ: <sup>٣٣</sup> «هَا نَحْنُ صَاعِدُونَ إِلَى أُورُشَلِيمَ وَأَبْنُ الْإِنْسَانِ يَسْلَمُ إِلَيَّ رُؤَسَاءِ الْكَهَنَةِ وَالْكَتَبَةِ فَيَحْكُمُونَ عَلَيْهِ بِالْمَوْتِ وَيَسَلِّمُونَهُ إِلَى الْأُمَمِ فَيَهْزَأُونَ بِهِ وَيَجْلِدُونَهُ وَيَقْتُلُونَ عَلَيْهِ وَيَقْتُلُونَهُ وَفِي الْيَوْمِ الثَّلَاثِ يَقُومُ».

### The Request of James and John

<sup>35</sup>And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.

<sup>36</sup>And he said unto them, What would ye that I should do for you?

<sup>37</sup>They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

<sup>38</sup>But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

<sup>39</sup>And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: <sup>40</sup>But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.

<sup>41</sup>And when the ten heard it, they began to be much displeased with James and John. <sup>42</sup>But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. <sup>43</sup>But so shall it not be among you: but whosoever will be

### طلب يعقوب ويوحنا

<sup>٣٥</sup> وَتَقَدَّمَ إِلَيْهِ يَعْقُوبُ وَيُوحَنَّا ابْنَا زَبَدِي قَائِلَيْنِ: «يَا مُعَلِّمُ نُرِيدُ أَنْ تَفْعَلَ لَنَا كُلَّ مَا نَطْلُبُنَا». <sup>٣٦</sup> فَقَالَ لَهُمَا: «مَاذَا تُرِيدَانِ أَنْ أَفْعَلَ لَكُمَا؟» <sup>٣٧</sup> فَقَالَا لَهُ: «أَعْطِنَا أَنْ نَجْلِسَ وَاحِدٌ عَن يَمِينِكَ وَالْآخَرُ عَن يَسَارِكَ فِي مَجْدِكَ». <sup>٣٨</sup> فَقَالَ لَهُمَا يَسُوعُ: «لَسْتُمَا تَعْلَمَانِ مَا تَطْلُبَانِ. أَتَسْتَطِيعَانِ أَنْ تَشْرَبَا الْكَأْسَ الَّتِي أَشْرَبُهَا أَنَا وَأَنْ تَصْطَبِعَا بِالصَّبْغَةِ الَّتِي أَصْطَبِعُ بِهَا أَنَا؟» <sup>٣٩</sup> فَقَالَا لَهُ: «نَسْتَطِيعُ». فَقَالَ لَهُمَا يَسُوعُ: «أَمَّا الْكَأْسُ الَّتِي أَشْرَبُهَا أَنَا فَتَشْرَبَانِهَا وَبِالصَّبْغَةِ الَّتِي أَصْطَبِعُ بِهَا أَنَا تَصْطَبِعَانِ». <sup>٤٠</sup> وَأَمَّا الْجُلُوسُ عَن يَمِينِي وَعَن يَسَارِي فَلَيْسَ لِي أَنْ أَعْطِيَهُ إِلَّا لِلَّذِينَ أَعَدَّ لَهُمْ».

<sup>٤١</sup> وَلَمَّا سَمِعَ الْعَشْرَةَ ابْتَدَأُوا يَعْتَاطُونَ مِنْ أَجْلِ يَعْقُوبَ وَيُوحَنَّا. <sup>٤٢</sup> فَدَعَاهُمُ يَسُوعُ وَقَالَ لَهُمْ: «أَلَسْتُمْ تَعْلَمُونَ أَنَّ الَّذِينَ يُحْسَبُونَ رُؤَسَاءَ الْأُمَمِ يَسُودُونَهُمْ وَأَنَّ عِظَمَاءَهُمْ يَتَسَلَطُونَ عَلَيْهِمْ». <sup>٤٣</sup> فَلَا يَكُونُ هَكَذَا فِيكُمْ. بَلْ مَنْ أَرَادَ أَنْ يَصِيرَ فِيكُمْ

great among you, shall be your minister: <sup>44</sup>And whosoever of you will be the chiefest, shall be servant of all. <sup>45</sup>For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

عَظِيمًا يَكُونُ لَكُمْ خَادِمًا <sup>٤٤</sup> وَمَنْ أَرَادَ أَنْ يَصِيرَ فِيكُمْ أَوْلَىٰ يَكُونُ لِلْجَمِيعِ عَبْدًا. <sup>٤٥</sup> لِأَنَّ ابْنَ الْإِنْسَانِ أَيْضًا لَمْ يَأْتِ لِيُخْدَمَ بَلْ لِيُخْدَمَ وَلِيَبْدِلَ نَفْسَهُ فِدْيَةً عَنْ كَثِيرِينَ.

### Jesus Heals Blind Bartimaeus

<sup>46</sup>And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaheus, sat by the highway side begging. <sup>47</sup>And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me.

<sup>48</sup>And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me.

<sup>49</sup>And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. <sup>50</sup>And he, casting away his garment, rose, and came to Jesus.

<sup>51</sup>And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

<sup>52</sup>And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

### شفاء برتيمائوس الأعمى

<sup>٤٦</sup> وَجَاءُوا إِلَىٰ أَرِيحَا. وَفِيمَا هُوَ خَارِجٌ مِنْ أَرِيحَا مَعَ تَلَامِيذِهِ وَجَمْعٍ غَيْرِ كَانَ بَارْتِيمَاوُسُ الْأَعْمَىٰ ابْنُ تَيْمَآوُسَ جَالِسًا عَلَى الطَّرِيقِ يَسْتَعْطِي. <sup>٤٧</sup> فَلَمَّا سَمِعَ أَنَّهُ يَسُوعُ النَّاصِرِيُّ ابْتَدَأَ يَصْرُخُ وَيَقُولُ: يَا يَسُوعُ ابْنَ دَاوُدَ ارْحَمْنِي! <sup>٤٨</sup> فَاتَّهَرَهُ كَثِيرُونَ لَيْسَكْتَ فَصْرَحَ أَكْثَرَ كَثِيرًا: يَا ابْنَ دَاوُدَ ارْحَمْنِي. <sup>٤٩</sup> فَوَقَفَ يَسُوعُ وَأَمَرَ أَنْ يُنَادَى. فَتَنَادُوا الْأَعْمَى قَائِلِينَ لَهُ: «ثِقْ. قُمْ. هُوَذَا يُنَادِيكَ». <sup>٥٠</sup> فَطَرَحَ رِدَاءَهُ وَقَامَ وَجَاءَ إِلَى يَسُوعَ. <sup>٥١</sup> فَأَجَابَ يَسُوعُ وَقَالَ لَهُ: «مَاذَا تُرِيدُ أَنْ أَفْعَلَ بِكَ؟» فَقَالَ لَهُ الْأَعْمَى: «يَا سَيِّدِي أَنْ أَبْصِرَ». <sup>٥٢</sup> فَقَالَ لَهُ يَسُوعُ: «أَذْهَبْ. إِيمَانُكَ قَدْ شَفَاكَ». فَلَلَوَقَتْ أَبْصَرَ وَتَبَعَ يَسُوعَ فِي الطَّرِيقِ.

### Jesus Enters Jerusalem

**11** <sup>1</sup>And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, <sup>2</sup>And saith unto

### يسوع يدخل اورشليم

**١١** <sup>١</sup> وَلَمَّا قَرَّبُوا مِنْ أَوْرُشَلِيمَ إِلَى بَيْتِ فَاجِي وَبَيْتِ عَنبَا عِنْدَ جَبَلِ الزَيْتُونِ أَرْسَلَ اثْنَيْنِ مِنْ تَلَامِيذِهِ <sup>٢</sup> وَقَالَ

them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. <sup>3</sup>And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

<sup>4</sup>And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. <sup>5</sup>And certain of them that stood there said unto them, What do ye, loosing the colt? <sup>6</sup>And they said unto them even as Jesus had commanded: and they let them go. <sup>7</sup>And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. <sup>8</sup>And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way. <sup>9</sup>And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:

<sup>10</sup>Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

<sup>11</sup>And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

### Jesus and the Fig Tree

<sup>12</sup>And on the morrow, when they were come from Bethany, he was hungry: <sup>13</sup>And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but

لَهُمَا: «أَذْهَبَا إِلَى الْقَرْيَةِ الَّتِي أَمَامَكُمَا فَلِلْوَقْتِ وَأَنْتُمَا دَاخِلَانِ إِلَيْهَا تَجِدَانِ جَحْشًا مَرْبُوطًا لَمْ يَجْلِسْ عَلَيْهِ أَحَدٌ مِنَ النَّاسِ. فَخَلَاهُ وَأَتَيَْا بِهِ. <sup>٣</sup> وَإِنْ قَالَ لَكُمْ أَحَدٌ: لِمَاذَا تَفْعَلَانِ هَذَا؟ فَقُولَا: الرَّبُّ مُحْتَاجٌ إِلَيْهِ. فَلِلْوَقْتِ يُرْسِلُهُ إِلَيَّ هُنَا.»  
<sup>٤</sup> فَمَضِيًّا وَوَجَدَا الْجَحْشَ مَرْبُوطًا عِنْدَ الْبَابِ خَارِجًا عَلَى الطَّرِيقِ فَخَلَاهُ. <sup>٥</sup> فَقَالَ لَهُمَا قَوْمٌ مِنَ الْقِيَامِ هُنَاكَ: «مَاذَا تَفْعَلَانِ تَخْلَانِ الْجَحْشَ؟» <sup>٦</sup> فَقَالَا لَهُمَا كَمَا أَوْصَى يَسُوعُ. فَتَرَكُوهُمَا. <sup>٧</sup> فَاتَيَا بِالْجَحْشِ إِلَى يَسُوعَ وَالْقَيَا عَلَيْهِ ثِيَابَهُمَا فَجَلَسَ عَلَيْهِ. <sup>٨</sup> وَكَثِيرُونَ فَرَشُوا ثِيَابَهُمْ فِي الطَّرِيقِ وَآخَرُونَ قَطَعُوا أَغْصَانًا مِنَ الشَّجَرِ وَفَرَشُوهَا فِي الطَّرِيقِ. <sup>٩</sup> وَالَّذِينَ تَقَدَّمُوا وَالَّذِينَ تَبِعُوا كَانُوا يَصْرُخُونَ قَائِلِينَ: «أَوْصِنَا! مَبَارَكُ الْآتِي بِاسْمِ الرَّبِّ!»  
<sup>١٠</sup> مَبَارَكَةٌ مَمْلَكَةٌ أَبِينَا دَاوُدَ الْآتِيَةِ بِاسْمِ الرَّبِّ! أَوْصِنَا فِي الْأَعَالِي!».

<sup>١١</sup> فَدَخَلَ يَسُوعُ أُورُشَلِيمَ وَالْهَيْكَلِ وَلَمَّا نَظَرَ حَوْلَهُ إِلَى كُلِّ شَيْءٍ إِذْ كَانَ الْوَقْتُ قَدْ أَمْسَى خَرَجَ إِلَى بَيْتِ عَنِيَا مَعَ الْإِثْنَيْ عَشَرَ.

### يسوع وشجرة التين

<sup>١٢</sup> وَفِي الْغَدِ لَمَّا خَرَجُوا مِنْ بَيْتِ عَنِيَا جَاعَ <sup>١٣</sup> فَظَنَرَ شَجْرَةَ تِينٍ مِنْ بَعِيدٍ عَلَيْهَا وَرَقٌ وَجَاءَ لَعَلَّهُ يَجِدُ فِيهَا شَيْئًا. فَلَمَّا جَاءَ إِلَيْهَا لَمْ يَجِدْ شَيْئًا إِلَّا وَرَقًا لِأَنَّهُ لَمْ يَكُنْ



leaves; for the time of figs was not yet.  
<sup>14</sup>And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

### Jesus Cleanses the Temple

<sup>15</sup>And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; <sup>16</sup>And would not suffer that any man should carry any vessel through the temple. <sup>17</sup>And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. <sup>18</sup>And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. <sup>19</sup>And when even was come, he went out of the city.

### The Fig Tree Withers

<sup>20</sup>And in the morning, as they passed by, they saw the fig tree dried up from the roots. <sup>21</sup>And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

<sup>22</sup>And Jesus answering saith unto them, Have faith in God. <sup>23</sup>For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. <sup>24</sup>Therefore I say unto you, What things soever ye desire, when ye

وَقَتَ التَّيْنِ. <sup>١٤</sup> فَأَجَابَ يَسُوعُ وَقَالَ لَهَا: «لَا يَأْكُلُ أَحَدٌ مِنْكَ ثَمْرًا بَعْدَ إِلَى الْآبَدِ». وَكَانَ تَلَامِيذُهُ يَسْمَعُونَ.

### طرد الباعة من الهيكل

<sup>١٥</sup> وَجَاءُوا إِلَى أُورُشَلِيمَ. وَلَمَّا دَخَلَ يَسُوعُ الْهَيْكَلَ ابْتَدَأَ يُخْرِجُ الَّذِينَ كَانُوا يَبِيعُونَ وَيَشْتَرُونَ فِي الْهَيْكَلِ وَقَلَبَ مَوَائِدَ الصَّيَارِفَةِ وَكَرَاسِي بَاعَةِ الْحَمَامِ. <sup>١٦</sup> وَلَمْ يَدَعْ أَحَدًا يَجْتَازُ الْهَيْكَلَ بِمَتَاعٍ. <sup>١٧</sup> وَكَانَ يُعَلِّمُ قَائِلًا لَهُمْ: «أَلَيْسَ مَكْتُوبًا: بَيْتِي بَيْتَ صَلَاةٍ يُدْعَى لِجَمِيعِ الْأُمَمِ؟ وَأَنْتُمْ جَعَلْتُمُوهُ مَغَارَةً لُصُوفٍ». <sup>١٨</sup> وَسَمِعَ الْكَتَبَةُ وَرُؤَسَاءُ الْكَهَنَةِ فَطَلَبُوا كَيْفَ يُهْلِكُونَهُ لِأَنَّهُمْ خَافُوهُ إِذْ بُهِتَ الْجَمْعُ كُلُّهُ مِنْ تَعْلِيمِهِ. <sup>١٩</sup> وَلَمَّا صَارَ الْمَسَاءُ خَرَجَ إِلَى خَارِجِ الْمَدِينَةِ.

### ما حدث لشجرة التين

<sup>٢٠</sup> وَفِي الصَّبَاحِ إِذْ كَانُوا مُجْتَازِينَ رَأَوْا التَّيْنَةَ قَدْ بَيَسَتْ مِنَ الْأُصُولِ <sup>٢١</sup> فَتَذَكَّرَ بَطْرُسُ وَقَالَ لَهُ: «يَا سَيِّدِي أَنْظِرِ التَّيْنَةَ الَّتِي لَعَنْتَهَا قَدْ بَيَسَتْ!» <sup>٢٢</sup> فَأَجَابَ يَسُوعُ وَقَالَ لَهُمْ: «لِيَكُنْ لَكُمْ إِيمَانٌ بِاللَّهِ. <sup>٢٣</sup> لِأَنِّي الْحَقُّ أَقُولُ لَكُمْ: إِنْ مَنْ قَالَ لِهَذَا الْجَبَلِ أَنْتَقِلْ وَأَطْرَحْ فِي الْبَحْرِ وَلَا يَشْكُ فِي قَلْبِهِ بَلْ يُؤْمِنُ أَنْ مَا يَقُولُهُ يَكُونُ فَمَهْمَا قَالَ يَكُونُ لَهُ.» <sup>٢٤</sup> لِذَلِكَ أَقُولُ لَكُمْ: كُلُّ مَا تَطْلُبُونَهُ حِينَمَا تُصَلُّونَ فَآمِنُوا أَنْ تَنَالُوهُ فَيَكُونَ لَكُمْ. <sup>٢٥</sup> وَمَتَى وَقَفْتُمْ تُصَلُّونَ فَاغْفِرُوا لِمَنْ

pray, believe that ye receive them, and ye shall have them. <sup>25</sup>And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. <sup>26</sup>But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

### The Authority of Jesus

<sup>27</sup>And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, <sup>28</sup>And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

<sup>29</sup>And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. <sup>30</sup>The baptism of John, was it from heaven, or of men? answer me.

<sup>31</sup>And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? <sup>32</sup>But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.

<sup>33</sup>And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

كَانَ لَكُمْ عَلَى أَحَدٍ شَيْءٌ لِكَيْ يَغْفِرَ لَكُمْ  
أَيْضاً أَبُوكُمْ الَّذِي فِي السَّمَاوَاتِ زَلَّاتِكُمْ.  
وَإِنْ لَمْ تَغْفِرُوا أَنْتُمْ لَا يَغْفِرُ أَبُوكُمْ الَّذِي  
فِي السَّمَاوَاتِ أَيْضاً زَلَّاتِكُمْ».

### سلطة يسوع

<sup>٢٧</sup> وَجَاءُوا أَيْضاً إِلَى أُورُشَلِيمَ. وَفِيمَا  
هُوَ يَمْشِي فِي الْهَيْكَلِ أَقْبَلَ إِلَيْهِ رُؤَسَاءُ  
الْكَهَنَةِ وَالْكَتَبَةُ وَالشُّيُوخُ <sup>٢٨</sup> وَقَالُوا لَهُ: «بِأَيِّ  
سُلْطَانٍ تَفْعَلُ هَذَا وَمَنْ أَعْطَاكَ هَذَا  
السُّلْطَانَ حَتَّى تَفْعَلَ هَذَا؟» <sup>٢٩</sup> فَاجَابَ  
يَسُوعُ وَقَالَ لَهُمْ: «وَأَنَا أَيْضاً أَسْأَلُكُمْ كَلِمَةً  
وَاحِدَةً. أَجِيبُونِي فَأَقُولُ لَكُمْ بِأَيِّ سُلْطَانٍ  
أَفْعَلُ هَذَا: <sup>٣٠</sup> مَعْمُودِيَّةُ يُوحَنَّا: مِنَ السَّمَاءِ  
كَانَتْ أَمْ مِنَ النَّاسِ؟ أَجِيبُونِي». <sup>٣١</sup> فَفَكَّرُوا  
فِي أَنْفُسِهِمْ قَائِلِينَ: «إِنْ قُلْنَا مِنَ السَّمَاءِ  
يَقُولُ: فَلِمَ آدَا لَمْ تُؤْمِنُوا بِهِ؟ <sup>٣٢</sup> وَإِنْ قُلْنَا مِنَ  
النَّاسِ». فَخَافُوا الشُّعْبَ. لِأَنَّ يُوحَنَّا كَانَ  
عِنْدَ الْجَمِيعِ أَنَّهُ بِالْحَقِيقَةِ نَبِيٌّ. <sup>٣٣</sup> فَاجَابُوا  
وَقَالُوا لِيَسُوعَ: «لَا نَعْلَمُ». فَاجَابَ يَسُوعُ  
وَقَالَ لَهُمْ: «وَلَا أَنَا أَقُولُ لَكُمْ بِأَيِّ سُلْطَانٍ  
أَفْعَلُ هَذَا».

### Parable of the Evil Tenants

**12** <sup>1</sup>And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower,

### مثل المزارعين القتلة

**١٢** <sup>١</sup> وَأَبْتَدَأَ يَقُولُ لَهُمْ بِأَمْثَالٍ: «إِنْسَانٌ  
غَرَسَ كَرْمًا وَأَحَاطَهُ بِسِيَاجٍ  
وَحَفَرَ حَوْضَ مَعْصَرَةٍ وَبَنَى بُرْجًا وَسَلَّمَهُ

and let it out to husbandmen, and went into a far country. <sup>2</sup>And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. <sup>3</sup>And they caught him, and beat him, and sent him away empty. <sup>4</sup>And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. <sup>5</sup>And again he sent another; and him they killed, and many others; beating some, and killing some.

<sup>6</sup>Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

<sup>7</sup>But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. <sup>8</sup>And they took him, and killed him, and cast him out of the vineyard. <sup>9</sup>What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. <sup>10</sup>And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: <sup>11</sup>This was the Lord's doing, and it is marvellous in our eyes? <sup>12</sup>And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

### Paying Taxes to Caesar

<sup>13</sup>And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words. <sup>14</sup>And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the

إِلَى كَرَامِينَ وَسَافَرَ. <sup>٢</sup>ثُمَّ أَرْسَلَ إِلَى الْكَرَامِينَ فِي الْوَقْتِ عَبْدًا لِيَأْخُذَ مِنَ الْكَرَامِينَ مِنْ ثَمَرِ الْكَرْمِ فَأَخْذُوهُ وَجَلِّدُوهُ وَأَرْسَلُوهُ فَارِغًا. <sup>٣</sup>ثُمَّ أَرْسَلَ إِلَيْهِمْ أَيْضًا عَبْدًا آخَرَ فَرَجَمُوهُ وَسَجَّوهُ وَأَرْسَلُوهُ مَهَانًا. <sup>٤</sup>ثُمَّ أَرْسَلَ أَيْضًا آخَرَ فَقَتَلُوهُ. <sup>٥</sup>ثُمَّ آخَرِينَ كَثِيرِينَ فَجَلَّدُوا مِنْهُمْ بَعْضًا وَقَتَلُوا بَعْضًا. <sup>٦</sup>فَإِذْ كَانَ لَهُ أَيْضًا ابْنٌ وَاحِدٌ حَبِيبٌ إِلَيْهِ أَرْسَلَهُ أَيْضًا إِلَيْهِمْ آخِرًا قَائِلًا: إِنَّهُمْ يَهَابُونَ ابْنِي. <sup>٧</sup>وَلَكِنَّ أَوْلَيْكَ الْكَرَامِينَ قَالُوا فِيمَا بَيْنَهُمْ: هَذَا هُوَ الْوَارِثُ! هَلُمُّوا نَقْتُلْهُ فَيَكُونَ لَنَا الْمِيرَاثُ! <sup>٨</sup>فَأَخْذُوهُ وَقَتَلُوهُ وَأَخْرَجُوهُ خَارِجَ الْكَرْمِ. <sup>٩</sup>فَمَاذَا يَفْعَلُ صَاحِبُ الْكَرْمِ؟ يَا تِي وَيَهْلِكُ الْكَرَامِينَ وَيُعْطِي الْكَرْمَ إِلَى آخَرِينَ. <sup>١٠</sup>أَمَّا قَرَأْتُمْ هَذَا الْمَكْتُوبَ: الْحَجَرُ الَّذِي رَفَضَهُ الْبَنَّاؤُونَ هُوَ قَدْ صَارَ رَأْسَ الزَّوَايَةِ <sup>١١</sup>مِنْ قِبَلِ الرَّبِّ كَانَ هَذَا وَهُوَ عَجِيبٌ فِي أَعْيُنِنَا! <sup>١٢</sup>فَطَلَبُوا أَنْ يُمَسِّكُوهُ وَلَكِنَّهُمْ خَافُوا مِنَ الْجَمْعِ لِأَنَّهُمْ عَرَفُوا أَنَّهُ قَالَ الْمَثَلَ عَلَيْهِمْ. فَتَرَكُوهُ وَمَضَوْا.

### دفع الجزية لقيصر

<sup>١٣</sup>ثُمَّ أَرْسَلُوا إِلَيْهِ قَوْمًا مِنَ الْفَرِيسِيِّينَ وَالْهَيْرُودُسِيِّينَ لِكَيْ يَصْطَادُوهُ بِكَلِمَةٍ. <sup>١٤</sup>فَلَمَّا جَاءُوا قَالُوا لَهُ: «يَا مُعَلِّمُ نَعْلَمُ أَنَّكَ صَادِقٌ وَلَا تَبَالِي بِأَحَدٍ لِأَنَّكَ لَا تَنْظُرُ إِلَى

way of God in truth: Is it lawful to give tribute to Caesar, or not? <sup>15</sup>Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. <sup>16</sup>And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's. <sup>17</sup>And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.

### Resurrection of the Dead

<sup>18</sup>Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying, <sup>19</sup>Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. <sup>20</sup>Now there were seven brethren: and the first took a wife, and dying left no seed. <sup>21</sup>And the second took her, and died, neither left he any seed: and the third likewise. <sup>22</sup>And the seven had her, and left no seed: last of all the woman died also. <sup>23</sup>In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

<sup>24</sup>And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? <sup>25</sup>For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. <sup>26</sup>And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I

وَجُوهَ النَّاسِ بَلْ بِالْحَقِّ تُعَلِّمُ طَرِيقَ اللَّهِ. أَيْجُوزُ أَنْ تُعْطِيَ جَزِيَّةَ لِقَيْصَرَ أَمْ لَا؟ نُعْطِي أَمْ لَا نُعْطِي؟<sup>١٥</sup> فَعَلِمَ رِيَاءَهُمْ وَقَالَ لَهُمْ: «لِمَاذَا تُجَرِّبُونِي؟ أَيُّتُونِي بِدِينَارٍ لِأَنْظُرَهُ.»<sup>١٦</sup> فَأَتَوْا بِهِ. فَقَالَ لَهُمْ: «لِمَنْ هَذِهِ الصُّورَةُ وَالْكِتَابَةُ؟» فَقَالُوا لَهُ: «لِقَيْصَرَ.»<sup>١٧</sup> فَأَجَابَ يَسُوعُ وَقَالَ لَهُمْ: «أَعْطُوا مَا لِقَيْصَرَ لِقَيْصَرَ وَمَا لِلَّهِ لِلَّهِ.» فَتَعَجَّبُوا مِنْهُ.

### قيامه الأموات

<sup>١٨</sup> وَجَاءَ إِلَيْهِ قَوْمٌ مِنَ الصَّدُوقِيِّينَ الَّذِينَ يَقُولُونَ لَيْسَ قِيَامَةٌ وَسَأَلُوهُ قَائِلِينَ: <sup>١٩</sup> «يَا مُعَلِّمُ كَتَبَ لَنَا مُوسَى: إِنْ مَاتَ لِأَحَدٍ أَخٌ وَتَرَكَ أَمْرًا وَلَمْ يُخَلِّفْ أَوْلَادًا أَنْ يَأْخُذَ أَخُوهُ أَمْرَاتَهُ وَيُقِيمَ نَسْلًا لِأَخِيهِ.»<sup>٢٠</sup> فَكَانَ سَبْعَةَ إِخْوَةٍ. أَخَذَ الْأَوَّلُ أَمْرًا وَمَاتَ وَلَمْ يَتْرِكْ نَسْلًا.<sup>٢١</sup> فَأَخَذَهَا الثَّانِي وَمَاتَ وَلَمْ يَتْرِكْ هُوَ أَيْضًا نَسْلًا. وَهَكَذَا الثَّلَاثُ.<sup>٢٢</sup> فَأَخَذَهَا السَّبْعَةُ وَلَمْ يَتْرِكُوا نَسْلًا. وَآخِرَ الْكُلِّ مَاتَتِ الْمَرْأَةُ أَيْضًا.<sup>٢٣</sup> فَفِي الْقِيَامَةِ مَتَى قَامُوا لِمَنْ مِنْهُمْ تَكُونُ زَوْجَةً؟ لِأَنَّهَا كَانَتْ زَوْجَةً لِلْسَّبْعَةِ.»<sup>٢٤</sup> فَأَجَابَ يَسُوعُ وَقَالَ لَهُمْ: «أَلَيْسَ لِهَذَا تَصَلُّونَ إِذْ لَا تَعْرِفُونَ الْكِتَابَ وَلَا قُوَّةَ اللَّهِ؟»<sup>٢٥</sup> لِأَنَّهُمْ مَتَى قَامُوا مِنَ الْأَمْوَاتِ لَا يُزَوِّجُونَ وَلَا يُزَوِّجُونَ بَلْ يَكُونُونَ كَمَلَائِكَةٍ فِي السَّمَاوَاتِ.<sup>٢٦</sup> وَأَمَّا مِنْ جِهَةِ الْأَمْوَاتِ إِنَّهُمْ يَقُومُونَ: أَفَمَا قَرَأْتُمْ فِي كِتَابِ مُوسَى فِي

am the God of Abraham, and the God of Isaac, and the God of Jacob? <sup>27</sup>He is not the God of the dead, but the God of the living: ye therefore do greatly err.

أَمِ الْعَلِيْقَةُ كَيْفَ كَلَّمَهُ اللَّهُ قَائِلًا: أَنَا إِلَهٌ إِبْرَاهِيمَ وَإِلَهَ إِسْحَاقَ وَإِلَهَ يَعْقُوبَ؟ <sup>٢٧</sup>لَيْسَ هُوَ إِلَهٌ أَمْوَاتٍ بَلْ إِلَهٌ أَحْيَاءٍ. فَانْتُمْ إِذَا تَضَلُّونَ كَثِيرًا.

### The Greatest Commandment

<sup>28</sup>And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

<sup>29</sup>And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: <sup>30</sup>And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. <sup>31</sup>And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

<sup>32</sup>And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: <sup>33</sup>And to love him with all the heart, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

<sup>34</sup>And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

### Jesus and David

<sup>35</sup>And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son

### الوصية العظمى

<sup>٢٨</sup>فَجَاءَ وَاحِدٌ مِنَ الْكُتَيْبَةِ وَسَمِعَهُمْ يَتَحَاوَرُونَ فَلَمَّا رَأَى أَنَّهُ أَجَابَهُمْ حَسَنًا سَأَلَهُ: «أَيُّهُ وَصِيَّةٌ هِيَ أَوَّلُ الْكُلِّ؟» <sup>٢٩</sup>فَأَجَابَهُ يَسُوعُ: «إِنَّ أَوَّلَ كُلِّ الْوَصَايَا هِيَ: أَسْمَعُ يَا إِسْرَائِيلُ. الرَّبُّ إِلَهُنَا رَبٌّ وَاحِدٌ. <sup>٣٠</sup>وَتُحِبُّ الرَّبَّ إِلَهَكَ مِنْ كُلِّ قَلْبِكَ وَمِنْ كُلِّ نَفْسِكَ وَمِنْ كُلِّ فِكْرِكَ وَمِنْ كُلِّ قُدْرَتِكَ. هَذِهِ هِيَ الْوَصِيَّةُ الْأُولَى. <sup>٣١</sup>وَتَانِيَةٌ مِثْلُهَا هِيَ: تُحِبُّ قَرِيْبَكَ كَنَفْسِكَ. لَيْسَ وَصِيَّةٌ أُخْرَى أَعْظَمَ مِنْ هَاتَيْنِ». <sup>٣٢</sup>فَقَالَ لَهُ الْكَاتِبُ: «جِدًّا يَا مُعَلِّمُ. بِالْحَقِّ قُلْتَ لِأَنَّ اللَّهَ وَاحِدٌ وَلَيْسَ آخَرَ سِوَاهُ. <sup>٣٣</sup>وَمَحَبَّتُهُ مِنْ كُلِّ الْقَلْبِ وَمِنْ كُلِّ الْفَهْمِ وَمِنْ كُلِّ النَّفْسِ وَمِنْ كُلِّ الْقُدْرَةِ وَمَحَبَّةُ الْقَرِيْبِ كَالنَّفْسِ هِيَ أَفْضَلُ مِنْ جَمِيعِ الْمُحْرَقَاتِ وَالذَّبَائِحِ». <sup>٣٤</sup>فَلَمَّا رَأَى يَسُوعُ أَنَّهُ أَجَابَ بِعَقْلِ قَالَ لَهُ: «لَسْتَ بَعِيدًا عَنِّ مَلَكُوتِ اللَّهِ». وَلَمْ يَجْسُرْ أَحَدٌ بَعْدَ ذَلِكَ أَنْ يَسْأَلَهُ!

### المسيح وداود

<sup>٣٥</sup>ثُمَّ أَجَابَ يَسُوعُ وَقَالَ وَهُوَ يَعْلَمُ فِي الْهَيْكَلِ: «كَيْفَ يَقُولُ الْكُتَيْبَةُ إِنَّ الْمَسِيحَ

of David? <sup>36</sup>For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. <sup>37</sup>David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

أَبْنُ دَاوُدَ؟ <sup>٣٦</sup>لَأَنَّ دَاوُدَ نَفْسُهُ قَالَ بِالرُّوحِ  
الْقُدُّسِ: قَالَ الرَّبُّ لِرَبِّي: اجْلِسْ عَن  
يَمِينِي حَتَّى أَصْعَ أَعْدَاءَكَ مَوْطِنًا لِقَدَمَيْكَ.  
<sup>٣٧</sup>فَدَاوُدُ نَفْسُهُ يَدْعُوهُ رَبًّا. فَمِنْ أَيْنَ هُوَ  
أَبْنُهُ؟ وَكَانَ الْجَمْعُ الْكَثِيرُ يَسْمَعُهُ بِسُرُورٍ.

### Warning Against the Scribes

<sup>38</sup>And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces, <sup>39</sup>And the chief seats in the synagogues, and the uppermost rooms at feasts: <sup>40</sup>Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

### التحذير من الكتبة

<sup>٣٨</sup>وَقَالَ لَهُمْ فِي تَعْلِيمِهِ: «تَحَرَّزُوا مِنْ  
الْكَتَبَةِ الَّذِينَ يَرْعَبُونَ الْمَشْيَ بِالطَّيَالِسَةِ  
وَالْتَحِيَّاتِ فِي الْأَسْوَاقِ <sup>٣٩</sup>وَالْمَجَالِسِ  
الْأُولَى فِي الْمَجَامِعِ وَالْمَتَّكَاتِ الْأُولَى فِي  
الْوَلَاتِمِ. <sup>٤٠</sup>الَّذِينَ يَأْكُلُونَ بُيُوتَ الْأَرَامِلِ  
وَلِعَلَّةٍ يُطِيلُونَ الصَّلَوَاتِ. هَؤُلَاءِ يَأْخُذُونَ  
دَيْنُونَةَ عَظْمٍ».

### The Poor Widow

<sup>41</sup>And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. <sup>42</sup>And there came a certain poor widow, and she threw in two mites, which make a farthing. <sup>43</sup>And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: <sup>44</sup>For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

### الأرملة الفقيرة

<sup>٤١</sup>وَجَلَسَ يَسُوعُ نُجَاهَ الْخِزَانَةِ وَنَظَرَ  
كَيْفَ يُلقِي الْجَمْعُ نَحَاسًا فِي الْخِزَانَةِ.  
وَكَانَ أَعْيَاءُ كَثِيرُونَ يُلقُونَ كَثِيرًا.  
<sup>٤٢</sup>فَجَاءَتْ أَرْمَلَةٌ فَقِيرَةٌ وَأَلْقَتْ فَلْسَيْنِ  
قِيمَتَهُمَا رُبْعٌ. <sup>٤٣</sup>فَدَعَا تَلَامِيذَهُ وَقَالَ لَهُمْ:  
«الْحَقُّ أَقُولُ لَكُمْ: إِنَّ هَذِهِ الْأَرْمَلَةَ الْفَقِيرَةَ  
قَدْ أَلْقَتْ أَكْثَرَ مِنْ جَمِيعِ الَّذِينَ أَلْقُوا فِي  
الْخِزَانَةِ <sup>٤٤</sup>لَأَنَّ الْجَمِيعَ مِنْ فَضْلَتِهِمْ أَلْقُوا.  
وَأَمَّا هَذِهِ فَمِنْ إِعْوَاذِهَا أَلْقَتْ كُلَّ مَا عِنْدَهَا  
كُلَّ مَعِيشَتِهَا».

### Jesus Predicts the Destruction of the Temple

### المسيح ينبئ بحراب الهيكل

**13** <sup>1</sup>And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!

<sup>2</sup>And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

**١٣** <sup>١</sup>وَفِيمَا هُوَ خَارِجٌ مِنَ الْهَيْكَلِ قَالَ لَهُ وَاحِدٌ مِنْ تَلَامِيذِهِ: «يَا مُعَلِّمُ انْظُرْ مَا هَذِهِ الْحِجَارَةُ وَهَذِهِ الْأَبْنِيَّةُ؟» <sup>٢</sup>فَأَجَابَ يَسُوعُ وَقَالَ لَهُ: «اتَنْظُرْ هَذِهِ الْأَبْنِيَّةَ الْعَظِيمَةَ؟ لَا يُتْرَكُ حَجَرٌ عَلَى حَجَرٍ لَا يَنْقُضُ».

### Signs of the End of the Age

### علامات نهاية الزمان

<sup>3</sup>And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, <sup>4</sup>Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

<sup>5</sup>And Jesus answering them began to say, Take heed lest any man deceive you: <sup>6</sup>For many shall come in my name, saying, I am Christ; and shall deceive many. <sup>7</sup>And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. <sup>8</sup>For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

<sup>9</sup>But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. <sup>10</sup>And the gospel must first be published among all nations. <sup>11</sup>But when they shall lead you, and deliver you up, take no

<sup>٣</sup>وَفِيمَا هُوَ جَالِسٌ عَلَى جَبَلِ الزَّيْتُونِ ثَجَّاهُ الْهَيْكَلِ سَأَلَهُ بُطْرُسُ وَيَعْقُوبُ وَيُوحَنَّا وَأَنْدْرَاوُسُ عَلَى انْفِرَادٍ: <sup>٤</sup>«قُلْ لَنَا مَتَى يَكُونُ هَذَا وَمَا هِيَ الْعَلَامَةُ عِنْدَمَا يَتِمُّ جَمِيعٌ هَذَا؟» <sup>٥</sup>فَأَجَابَهُمْ يَسُوعُ وَأَبْتَدَأَ يَقُولُ: «انْظُرُوا! لَا يُضِلُّكُمْ أَحَدٌ. <sup>٦</sup>فَإِنَّ كَثِيرِينَ سَيَأْتُونَ بِاسْمِي قَائِلِينَ: إِنِّي أَنَا هُوَ. وَيُضِلُّونَ كَثِيرِينَ. <sup>٧</sup>فَإِذَا سَمِعْتُمْ بِحُرُوبٍ وَبِأَخْبَارِ حُرُوبٍ فَلَا تَرْتَاعُوا لِأَنَّهَا لَا بَدَأُ أَنْ تَكُونَ وَلَكِنْ لَيْسَ الْمُنْتَهَى بَعْدُ. <sup>٨</sup>لَأَنَّ تَقُومُ أُمَّةٌ عَلَى أُمَّةٍ وَمَمْلَكَةٌ عَلَى مَمْلَكَةٍ وَتَكُونُ زَلَزَلٌ فِي أَمَاكِنَ وَتَكُونُ مَجَاعَاتٌ وَأَضْطِرَابَاتٌ. هَذِهِ مَبْتَدَأُ الْأَوْجَاعِ. <sup>٩</sup>فَانْظُرُوا إِلَى نَفْسِكُمْ. لَأَنَّكُمْ سَيَسْلَمُونَكُمْ إِلَى مَجَالِسٍ وَتُجْلَدُونَ فِي مَجَامِعَ وَتُوقَفُونَ أَمَامَ وِلَاةٍ وَمَلُوكٍ مِنْ أَجْلِ شَهَادَةِ لَهُمْ. <sup>١٠</sup>وَيَنْبَغِي أَنْ يُكْرَزَ أَوَّلًا بِالْإِنْجِيلِ فِي جَمِيعِ الْأُمَمِ. <sup>١١</sup>فَمَتَى سَأَقُوكُمْ لَيْسَلَمُوكُمْ فَلَا تَعْتَنُوا مِنْ قَبْلِ بِمَا تَتَكَلَّمُونَ وَلَا

thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

<sup>12</sup>Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. <sup>13</sup>And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

### The Great Tribulation

<sup>14</sup>But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains: <sup>15</sup>And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: <sup>16</sup>And let him that is in the field not turn back again for to take up his garment. <sup>17</sup>But woe to them that are with child, and to them that give suck in those days! <sup>18</sup>And pray ye that your flight be not in the winter. <sup>19</sup>For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. <sup>20</sup>And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. <sup>21</sup>And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: <sup>22</sup>For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. <sup>23</sup>But

تَهْتَمُّوا بَلْ مَهْمَا أُعْطِيتُمْ فِي تِلْكَ السَّاعَةِ فَبِذَلِكَ تَكَلِّمُوا لِأَنَّ لَسْتُمْ أَنْتُمْ الْمُتَكَلِّمِينَ بَلْ الرُّوحُ الْقُدُسُ. <sup>١٢</sup> وَسَيَسْلِمُ الْأَخُ أَخَاهُ إِلَى الْمَوْتِ وَالْأَبُ وَوَلَدَهُ وَيَقُومُ الْأَوْلَادُ عَلَى وَالِدِيهِمْ وَيَقْتُلُونَهُمْ. <sup>١٣</sup> وَتَكُونُونَ مُبْغِضِينَ مِنَ الْجَمِيعِ مِنْ أَجْلِ اسْمِي. وَلَكِنَّ الَّذِي يَصْبِرُ إِلَى الْمُنْتَهَى فَهَذَا يَخْلُصُ.

### الضيقة العظيمة

<sup>١٤</sup> فَمَتَى نَظَرْتُمْ «رَجَسَةَ الْخَرَابِ» الَّتِي قَالَتْ عَنْهَا دَانِيَالُ النَّبِيُّ قَائِمَةً حَيْثُ لَا يَنْبَغِي - لِيَفْهَمُ الْقَارِئُ - فَحَيْتَئِذٍ لِيَهْرَبِ الَّذِينَ فِي الْيَهُودِيَّةِ إِلَى الْجِبَالِ <sup>١٥</sup> وَالَّذِي عَلَى السَّطْحِ فَلَا يَنْزِلُ إِلَى الْبَيْتِ وَلَا يَدْخُلُ لِيَأْخُذَ مِنْ بَيْتِهِ شَيْئًا <sup>١٦</sup> وَالَّذِي فِي الْحَقْلِ فَلَا يَرْجِعُ إِلَى الْوَرَاءِ لِيَأْخُذَ ثَوْبَهُ. <sup>١٧</sup> وَوَيْلٌ لِلْحَبَالِيِّ وَالْمَرْضِعَاتِ فِي تِلْكَ الْأَيَّامِ. <sup>١٨</sup> وَصَلُّوا لِكَيْ لَا يَكُونَ هَرَبُكُمْ فِي شِتَاءٍ. <sup>١٩</sup> لِأَنَّهُ يَكُونُ فِي تِلْكَ الْأَيَّامِ ضَيْقٌ لَمْ يَكُنْ مِثْلَهُ مُنْذُ ابْتِدَاءِ الْخَلِيقَةِ الَّتِي خَلَقَهَا اللَّهُ إِلَى الْآنَ وَلَنْ يَكُونَ. <sup>٢٠</sup> وَلَوْ لَمْ يَقْصُرِ الرَّبُّ تِلْكَ الْأَيَّامَ لَمْ يَخْلُصْ جَسَدٌ. وَلَكِنْ لِأَجْلِ الْمُخْتَارِينَ الَّذِينَ اخْتَارَهُمْ قَاصِرِ الْأَيَّامِ. <sup>٢١</sup> حَيْثَئِذٍ إِنْ قَالَ لَكُمْ أَحَدٌ: هُوَذَا الْمَسِيحُ هُنَا أَوْ هُوَذَا هُنَاكَ فَلَا تُصَدِّقُوا. <sup>٢٢</sup> لِأَنَّهُ سَيَقُومُ مُسْحَاءً كَذِبَةً وَنَبِيَاءً كَذِبَةً وَيَعْطُونَ آيَاتٍ وَعَجَائِبَ لِكَيْ يُضِلُّوا - لَوْ امْكَنَ - الْمُخْتَارِينَ أَيْضًا. <sup>٢٣</sup> فَانظُرُوا أَنْتُمْ. هَا أَنَا قَدْ



take ye heed: behold, I have foretold you all things.

سَبَقْتُ وَأَخْبَرْتُكُمْ بِكُلِّ شَيْءٍ.

### The Second Coming of Jesus

<sup>24</sup>But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, <sup>25</sup>And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

<sup>26</sup>And then shall they see the Son of man coming in the clouds with great power and glory. <sup>27</sup>And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

### مجيء المسيح ثانية

<sup>٢٤</sup>«وَأَمَّا فِي تِلْكَ الْأَيَّامِ بَعْدَ ذَلِكَ الضَّيْقِ فَالشَّمْسُ تُظْلِمُ وَالْقَمَرُ لَا يُعْطِي ضَوْؤَهُ» <sup>٢٥</sup>«وَنُجُومُ السَّمَاءِ تَسْقُطُ وَالْقَوَاتُ الَّتِي فِي السَّمَاوَاتِ تَتَزَعَزَعُ.» <sup>٢٦</sup>«وَحِينَئِذٍ يُبْصِرُونَ ابْنَ الْإِنْسَانِ آتِيًا فِي سَحَابٍ بِقُوَّةٍ كَثِيرَةٍ وَمَجْدٍ» <sup>٢٧</sup>«فَيُرْسِلُ حِينَئِذٍ مَلَائِكَتَهُ وَيَجْمَعُ مُخْتَارِيهِ مِنَ الْأَرْبَعِ الرِّيَّاحِ مِنْ أَقْصَاءِ الْأَرْضِ إِلَى أَقْصَاءِ السَّمَاءِ.»

### Lesson of the Fig Tree

<sup>28</sup>Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: <sup>29</sup>So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. <sup>30</sup>Verily I say unto you, that this generation shall not pass, till all these things be done. <sup>31</sup>Heaven and earth shall pass away: but my words shall not pass away.

### تعلموا من شجرة التين

<sup>٢٨</sup>«فَمَنْ شَجَرَةَ التَّيْنِ تَعَلَّمُوا الْمَثَلَ: مَتَى صَارَ غُصْنُهَا رَخِصًا وَأَخْرَجَتْ أَوْرَاقًا تَعَلَّمُونَ أَنَّ الصَّيْفَ قَرِيبٌ.» <sup>٢٩</sup>«هَكَذَا أَنْتُمْ أَيْضًا مَتَى رَأَيْتُمْ هَذِهِ الْأَشْيَاءَ صَائِرَةً فَاعْلَمُوا أَنَّهُ قَرِيبٌ عَلَى الْأَبْوَابِ.» <sup>٣٠</sup>«الْحَقُّ أَقُولُ لَكُمْ: لَا يَمْضِي هَذَا الْجِيلُ حَتَّى يَكُونَ هَذَا كُلُّهُ.» <sup>٣١</sup>«السَّمَاءُ وَالْأَرْضُ تَزُولَانِ وَلَكِنَّ كَلَامِي لَا يَزُولُ.»

### This Day is Unknown

<sup>32</sup>But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. <sup>33</sup>Take ye heed, watch and pray: for ye know not when the time is. <sup>34</sup>For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

### لا أحد يعرف ذلك اليوم

<sup>٣٢</sup>«وَأَمَّا ذَلِكَ الْيَوْمُ وَتِلْكَ السَّاعَةُ فَلَا يَعْلَمُ بِهِمَا أَحَدٌ وَلَا الْمَلَائِكَةُ الَّذِينَ فِي السَّمَاءِ وَلَا الْإِبْنُ إِلَّا الْآبُ.» <sup>٣٣</sup>«انظروا! اسهروا وصلوا لأنكم لا تعلمون متى يكون الوقت.» <sup>٣٤</sup>«كأنا إنسان مسافر ترك بيته وأعطى عبده السُّلْطَانَ وَلِكُلِّ وَاحِدٍ عَمَلَهُ وَأَوْصَى الْبُوابَ أَنْ يَسْهَرَ.» <sup>٣٥</sup>«اسهروا»

<sup>35</sup>Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: <sup>36</sup>Lest coming suddenly he find you sleeping. <sup>37</sup>And what I say unto you I say unto all, Watch.

إِذَا لَأَنَّكُمْ لَا تَعْلَمُونَ مَتَى يَأْتِي رَبُّ الْبَيْتِ  
أَمْسَاءً أَمْ نِصْفَ اللَّيْلِ أَمْ صَبَاحَ الدَّيْكَ أَمْ  
صَبَاحًا. <sup>٣٦</sup> لِئَلَّا يَأْتِيَ بَعْتَهُ فَيَجِدَكُمْ نِيَامًا!  
<sup>٣٧</sup> وَمَا أَقُولُهُ لَكُمْ أَقُولُهُ لِلْجَمِيعِ: اسْمَهُرُوا.

### The Plot to Kill Jesus

**14** <sup>1</sup>After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. <sup>2</sup>But they said, Not on the feast day, lest there be an uproar of the people.

المؤامرة لقتل يسوع  
**١٤** <sup>١</sup> وَكَانَ الْفِصْحُ وَأَيَّامُ الْفَطِيرِ بَعْدَ  
يَوْمَيْنِ. وَكَانَ رُؤَسَاءُ الْكَهَنَةِ  
وَالْكَتَبَةُ يَطْلُبُونَ كَيْفَ يُسَكِّنُونَهُ بِمَكْرٍ  
وَيَقْتُلُونَهُ <sup>٢</sup> وَلَكِنَّهُمْ قَالُوا: «لَيْسَ فِي الْعِيدِ  
لِئَلَّا يَكُونَ شَعْبٌ فِي الشَّعْبِ».

### Jesus Anointed at Bethany

<sup>3</sup>And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. <sup>4</sup>And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? <sup>5</sup>For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. <sup>6</sup>And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. <sup>7</sup>For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. <sup>8</sup>She hath done what she could: she is come aforehand to anoint my body to the burying. <sup>9</sup>Verily I say unto you, Wheresoever this gospel shall be

سكب العطر على يسوع  
<sup>٣</sup> وَفِيمَا هُوَ فِي بَيْتِ عَيْنَا فِي بَيْتِ  
سِمْعَانَ الْأَبْرَصِ وَهُوَ مُتَكِيٌّ جَاءَتْ امْرَأَةٌ  
مَعَهَا قَارُورَةٌ طِيبِ نَارِدِينَ خَالِصٍ كَثِيرٍ  
الَّذِينَ. فَكَسَرَتْ الْقَارُورَةَ وَسَكَبَتْهُ عَلَى  
رَأْسِهِ. <sup>٤</sup> وَكَانَ قَوْمٌ مُعْتَاطِينَ فِي أَنْفُسِهِمْ  
فَقَالُوا: «لِمَاذَا كَانَ تَلْفُ الطَّيِّبِ هَذَا؟ لِأَنَّهُ  
كَانَ يُمَكِّنُ أَنْ يُبَاعَ هَذَا بِأَكْثَرَ مِنْ ثَلَاثِمِئَةِ  
دِينَارٍ وَيُعْطَى لِلْفُقَرَاءِ». وَكَانُوا يُؤْتَبُونَهَا.  
<sup>٥</sup> أَمَّا يَسُوعُ فَقَالَ: «أَتُرْكُوهَا! لِمَاذَا  
تُرْجِعُونَهَا؟ قَدْ عَمِلْتَ بِي عَمَلًا حَسَنًا.  
<sup>٦</sup> لِأَنَّ الْفُقَرَاءَ مَعَكُمْ فِي كُلِّ حِينٍ وَمَتَى  
أَرَدْتُمْ تَقْدِرُونَ أَنْ تَعْمَلُوا بِهِمْ خَيْرًا. وَأَمَّا  
أَنَا فَلَسْتُ مَعَكُمْ فِي كُلِّ حِينٍ. <sup>٧</sup> عَمِلْتَ مَا  
عِنْدَهَا. قَدْ سَبَقَتْ وَدَهَنْتْ بِالطَّيِّبِ جَسَدِي  
لِلتَّكْفِينِ. <sup>٩</sup> الْحَقُّ أَقُولُ لَكُمْ: حَيْثُمَا يَكْرُزُ

preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

بِهَذَا الْإِنْجِيلِ فِي كُلِّ الْعَالَمِ يُخْبَرُ أَيْضًا بِمَا فَعَلْتَهُ هَذِهِ تَذْكَارًا لَهَا».

### Judas Betrays Jesus

<sup>10</sup>And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. <sup>11</sup>And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

### خيانة يهوذا

<sup>١٠</sup>ثُمَّ إِنَّ يَهُوذَا الْإِسْخَرْيُوطِيَّ وَاحِدًا مِنْ الْأَثْنِي عَشَرَ مَضَى إِلَى رُؤَسَاءِ الْكَهَنَةِ لِيَسْلَمَهُ إِلَيْهِمْ. <sup>١١</sup>وَلَمَّا سَمِعُوا فَرَحُوا وَوَعَدُوهُ أَنْ يُعْطُوهُ فِضَّةً. وَكَانَ يَطْلُبُ كَيْفَ يُسْلَمُهُ فِي فُرْصَةٍ مُوَافِقَةٍ.

### The Passover

<sup>12</sup>And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

<sup>13</sup>And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. <sup>14</sup>And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?

<sup>15</sup>And he will shew you a large upper room furnished and prepared: there make ready for us.

<sup>16</sup>And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

<sup>17</sup>And in the evening he cometh with the twelve. <sup>18</sup>And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

<sup>19</sup>And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

### عشاء الفصح مع التلاميذ

<sup>١٢</sup>وَفِي الْيَوْمِ الْأَوَّلِ مِنَ الْفَطِيرِ. حِينَ كَانُوا يَذْبَحُونَ الْفِصْحَ قَالَ لَهُ تَلَامِيذُهُ: «أَيْنَ تُرِيدُ أَنْ نَمْضِيَ وَنُعِدَّ لِتَأْكُلَ الْفِصْحَ؟» <sup>١٣</sup>فَارْسَلَ اثْنَيْنِ مِنْ تَلَامِيذِهِ وَقَالَ لَهُمَا: «أَذْهَبَا إِلَى الْمَدِينَةِ فَيَلْقَاكُمَا إِنْسَانٌ حَامِلٌ جَرَّةَ مَاءٍ. اتَّبِعَاهُ. <sup>١٤</sup>وَحَيْثُمَا يَدْخُلُ فَقُولَا لِرَبِّ الْمَنْزِلِ: إِنَّ الْمَعْلَمَ يَقُولُ: أَيْنَ الْمَنْزِلُ حَيْثُ أَكُلُ الْفِصْحَ مَعَ تَلَامِيذِي؟ فَهُوَ يُرِيكُمَا عَلَيْهِ كَبِيرَةً مَفْرُوشَةً مُعَدَّةً. هُنَاكَ أَعِدَّا لَنَا.» <sup>١٦</sup>فَخَرَجَ تَلْمِيذَاهُ وَآتَيَا إِلَى الْمَدِينَةِ وَوَجَدَا كَمَا قَالَ لَهُمَا. فَأَعَدَّا الْفِصْحَ.

<sup>١٧</sup>وَلَمَّا كَانَ الْمَسَاءُ جَاءَ مَعَ الْأَثْنِي عَشَرَ. <sup>١٨</sup>وَفِيمَا هُمْ مُتَكِنُونَ يَأْكُلُونَ قَالَ يَسُوعُ: «الْحَقُّ أَقُولُ لَكُمْ: إِنَّ وَاحِدًا مِنْكُمْ يُسْلِمُنِي. الْأَكْلَ مَعِي!» <sup>١٩</sup>فَابْتَدَأُوا يَحْزَنُونَ وَيَقُولُونَ لَهُ وَاحِدًا فَوَاحِدًا: «هَلْ أَنَا؟» وَآخَرَ: «هَلْ أَنَا؟» <sup>٢٠</sup>فَأَجَابَ وَقَالَ لَهُمْ:

<sup>20</sup>And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish. <sup>21</sup>The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

### The Lord's Supper

<sup>22</sup>And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

<sup>23</sup>And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

<sup>24</sup>And he said unto them, This is my blood of the new testament, which is shed for many. <sup>25</sup>Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. <sup>26</sup>And when they had sung an hymn, they went out into the mount of Olives.

### Jesus Predicts Peter's Denial

<sup>27</sup>And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

<sup>28</sup>But after that I am risen, I will go before you into Galilee.

<sup>29</sup>But Peter said unto him, Although all shall be offended, yet will not I.

<sup>30</sup>And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

<sup>31</sup>But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

«هُوَ وَاحِدٌ مِنَ الاثْنَيْ عَشَرَ الَّذِي يَغْمَسُ مَعِيَ فِي الصَّحْفَةِ. <sup>٢١</sup> اِنَّ ابْنَ الْاِنْسَانِ مَاضٍ كَمَا هُوَ مَكْتُوبٌ عَنْهُ وَلَكِنْ وَيْلٌ لِّذَلِكَ الرَّجُلِ الَّذِي بِهِ يُسَلَّمُ ابْنُ الْاِنْسَانِ. كَانَ خَيْرًا لِّذَلِكَ الرَّجُلِ لَوْ لَمْ يُولَدْ!».

### العشاء الرباني

<sup>٢٢</sup> وَفِيَمَا هُمْ يَأْكُلُونَ أَخَذَ يَسُوعُ خُبْزًا وَبَارَكَ وَكَسَّرَ وَأَعْطَاهُمْ وَقَالَ: «خُذُوا كُلُوا هَذَا هُوَ جَسَدِي». <sup>٢٣</sup> ثُمَّ أَخَذَ الْكَأْسَ وَشَكَرَ وَأَعْطَاهُمْ فَشَرَبُوا مِنْهَا كُلَّهُمْ. <sup>٢٤</sup> وَقَالَ لَهُمْ: «هَذَا هُوَ دَمِي الَّذِي لِلْعَهْدِ الْجَدِيدِ الَّذِي يُسْفِكُ مِنْ أَجْلِ كَثِيرِينَ. <sup>٢٥</sup> الْحَقُّ أَقُولُ لَكُمْ: إِنِّي لَا أَشْرَبُ بَعْدَ مِنْ نَتَاجِ الْكَرَمَةِ إِلَى ذَلِكَ الْيَوْمِ حِينَمَا أَشْرَبُهُ جَدِيدًا فِي مَلَكُوتِ اللَّهِ». <sup>٢٦</sup> ثُمَّ سَبَّحُوا وَخَرَجُوا إِلَى جَبَلِ الزَّيْتُونِ.

### يسوع ينبئ بإنكار بطرس له

<sup>٢٧</sup> وَقَالَ لَهُمْ يَسُوعُ: «إِنَّ كُلَّكُمْ تَشْكُونَ فِيَّ فِي هَذِهِ اللَّيْلَةِ لِأَنَّهُ مَكْتُوبٌ: أَنِّي أُضْرِبُ الرَّاعِي فَيَتَبَدَّدُ الْخِرَافُ. وَلَكِنْ بَعْدَ قِيَامِي أَسْبِقُكُمْ إِلَى الْجَلِيلِ». <sup>٢٨</sup> فَقَالَ لَهُ بَطْرُسُ: «وَأِنْ شَكَّ الْجَمِيعُ فَأَنَا لَا أَشْكُ!» <sup>٢٩</sup> فَقَالَ لَهُ يَسُوعُ: «الْحَقُّ أَقُولُ لَكَ إِنَّكَ الْيَوْمَ فِي هَذِهِ اللَّيْلَةِ قَبْلَ أَنْ يَصِيحَ الدِّيكُ مَرَّتَيْنِ تُنْكِرُنِي ثَلَاثَ مَرَّاتٍ». <sup>٣٠</sup> فَقَالَ لَهُ يَسُوعُ: «الْحَقُّ أَقُولُ لَكَ إِنَّكَ الْيَوْمَ فِي هَذِهِ اللَّيْلَةِ قَبْلَ أَنْ يَصِيحَ الدِّيكُ مَرَّتَيْنِ تُنْكِرُنِي ثَلَاثَ مَرَّاتٍ». <sup>٣١</sup> فَقَالَ بِأَكْثَرِ تَشَدِيدٍ: «وَلَوْ اضْطَرَّرْتُ أَنْ أَمُوتَ مَعَكَ لَا أَنْكِرُكَ». وَهَكَذَا قَالَ أَيْضًا الْجَمِيعُ.

## Jesus Prays in Gethsemane

<sup>32</sup>And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. <sup>33</sup>And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; <sup>34</sup>And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

<sup>35</sup>And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. <sup>36</sup>And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

<sup>37</sup>And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? <sup>38</sup>Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

<sup>39</sup>And again he went away, and prayed, and spake the same words.

<sup>40</sup>And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

<sup>41</sup>And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

<sup>42</sup>Rise up, let us go; lo, he that betrayeth me is at hand.

## Jesus Arrested

<sup>43</sup>And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

<sup>44</sup>And he that betrayed him had given

## يسوع يصلي في جثسيماني

<sup>٣٢</sup>وَجَاءُوا إِلَى ضَيْعَةِ اسْمِهَا جَثْسِيمَانِي فَقَالَ لِتَلَامِيذِهِ: «اجْلِسُوا هَهُنَا حَتَّى أَصَلِّي». <sup>٣٣</sup>ثُمَّ أَخَذَ مَعَهُ پَطْرُسَ وَيَعْقُوبَ وَيُوحَنَّا وَابْتَدَأَ يَدْهَشُ وَيَكْتَتِبُ. <sup>٣٤</sup>فَقَالَ لَهُمْ: «نَفْسِي حَزِينَةٌ جِدًّا حَتَّى الْمَوْتِ! أَمْكُتُوا هُنَا وَأَسْهَرُوا». <sup>٣٥</sup>ثُمَّ تَقَدَّمَ قَلِيلًا وَخَرَّ عَلَى الْأَرْضِ وَكَانَ يُصَلِّي لِكَيْ تَعْبُرَ عَنْهُ السَّاعَةُ إِنْ أُمِكنَ. <sup>٣٦</sup>وَقَالَ: «يَا أَبَا الْأَبِ كُلُّ شَيْءٍ مُسْتَطَاعٌ لَكَ فَأَجْزِ عَنِّي هَذِهِ الْكَأْسَ. وَلَكِنْ لِيَكُنْ لَا مَا أُرِيدُ أَنَا بَلْ مَا تُرِيدُ أَنْتَ». <sup>٣٧</sup>ثُمَّ جَاءَ وَوَجَدَهُمْ نِيَامًا فَقَالَ لِپَطْرُسَ: «يَا سَمْعَانَ أَنْتَ نَائِمٌ! أَمَا قَدَرْتَ أَنْ تَسْهَرَ سَاعَةً وَاحِدَةً؟» <sup>٣٨</sup>اسْهَرُوا وَصَلُّوا لِئَلَّا تَدْخُلُوا فِي تَجْرِبَةٍ. أَمَّا الرُّوحُ فَنَشِيطٌ وَأَمَّا الْجَسَدُ فَضَعِيفٌ». <sup>٣٩</sup>وَمَضَى أَيْضًا وَصَلَّى قَائِلًا ذَلِكَ الْكَلَامَ بَعَيْنِهِ. <sup>٤٠</sup>ثُمَّ رَجَعَ وَوَجَدَهُمْ أَيْضًا نِيَامًا إِذْ كَانَتْ أَعْيُنُهُمْ ثَقِيلَةً فَلَمْ يَعْلَمُوا بِمَاذَا يُجِيبُونَهُ. <sup>٤١</sup>ثُمَّ جَاءَ ثَالِثَةً وَقَالَ لَهُمْ: «نَامُوا الْآنَ وَأَسْتَرِيحُوا! يَكْفِي! قَدْ أَتَتْ السَّاعَةُ! هُوَذَا ابْنُ الْإِنْسَانِ يُسَلَّمُ إِلَى أَيْدِي الْخَطَاةِ». <sup>٤٢</sup>فَوْمُوا لِئَذْهَبَ. هُوَذَا الَّذِي يُسَلَّمُنِي قَدْ اقْتَرَبَ».

## القبض على يسوع

<sup>٤٣</sup>وَلِلْوَقْتِ فِيمَا هُوَ يَتَكَلَّمُ أَقْبَلَ يَهُوذَا وَاحِدًا مِنَ الْإِثْنِي عَشَرَ وَمَعَهُ جَمْعٌ كَثِيرٌ بِسُيُوفٍ وَعَصِيٍّ مِنْ عِنْدِ رُؤَسَاءِ الْكَهَنَةِ وَالْكَتَبَةِ وَالشُّيُخِ. <sup>٤٤</sup>وَكَانَ مُسَلَّمُهُ قَدْ

them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

<sup>45</sup>And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. <sup>46</sup>And they laid their hands on him, and took him. <sup>47</sup>And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

<sup>48</sup>And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me? <sup>49</sup>I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. <sup>50</sup>And they all forsook him, and fled. <sup>51</sup>And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: <sup>52</sup>And he left the linen cloth, and fled from them naked.

### Before the Sanhedrin

<sup>53</sup>And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. <sup>54</sup>And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. <sup>55</sup>And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. <sup>56</sup>For many bare false witness against him, but their witness agreed not together.

<sup>57</sup>And there arose certain, and bare false witness against him, saying, <sup>58</sup>We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. <sup>59</sup>But neither so

أَعْطَاهُمْ عَلَامَةً قَائِلًا: «الَّذِي أُقْبِلُهُ هُوَ هُوَ. أَمْسِكُوهُ وَأَمْضُوا بِهِ بِحِرْصٍ». <sup>٤٥</sup> فَجَاءَ لِلْوَقْتِ وَتَقَدَّمَ إِلَيْهِ قَائِلًا: «يَا سَيِّدِي يَا سَيِّدِي!» وَقَبِلَهُ. <sup>٤٦</sup> فَالْقَوْمَا أُيْدِيَهُمْ عَلَيْهِ وَأَمْسِكُوهُ. <sup>٤٧</sup> فَاسْتَلَّ وَاحِدٌ مِنَ الْحَاضِرِينَ السِّيفَ وَضَرَبَ عَبْدَ رَئِيسِ الْكَهَنَةِ فَقَطَعَ أُذُنَهُ.

<sup>٤٨</sup> فَأَجَابَ يَسُوعُ وَقَالَ لَهُمْ: «كَأَنَّهُ عَلَى لِصٍّ خَرَجْتُمْ بِسُيُوفٍ وَعَصِيٍّ لِتَأْخُذُونِي! كُلُّ يَوْمٍ كُنْتُ مَعَكُمْ فِي الْهَيْكَلِ أُعَلِّمُ وَلَمْ تُمَسِّكُونِي! وَلَكِنْ لِكَيْ تُكْمَلَ الْكُتُبُ». <sup>٤٩</sup> فَتَرَكَهُ الْجَمِيعُ وَهَرَبُوا. <sup>٥٠</sup> وَتَبِعَهُ شَابٌّ لِأَبْسَاءٍ إِزَارًا عَلَى عُرْيِهِ فَامْسَكَهُ الشُّبَّانُ <sup>٥١</sup> فَتَرَكَ الْإِزَارَ وَهَرَبَ مِنْهُمْ عُرْيَانًا.

### الحاكمة أمام مجلس اليهود

<sup>٥٣</sup> فَامْضُوا بِسُوعٍ إِلَى رَئِيسِ الْكَهَنَةِ فَاجْتَمَعَ مَعَهُ جَمِيعُ رُؤَسَاءِ الْكَهَنَةِ وَالشُّيُوخِ وَالْكَتَبَةِ. <sup>٥٤</sup> وَكَانَ بَطْرُسُ قَدْ تَبِعَهُ مِنْ بَعِيدٍ إِلَى دَاخِلِ دَارِ رَئِيسِ الْكَهَنَةِ وَكَانَ جَالِسًا بَيْنَ الْخُدَّامِ يَسْتَدْفِئُ عِنْدَ النَّارِ. <sup>٥٥</sup> وَكَانَ رُؤَسَاءُ الْكَهَنَةِ وَالْمَجْمَعُ كُلُّهُ يَطْلُبُونَ شَهَادَةً عَلَى يَسُوعَ لِيَقْتُلُوهُ فَلَمْ يَجِدُوا <sup>٥٦</sup> لِأَنَّ كَثِيرِينَ شَهِدُوا عَلَيْهِ زُورًا وَلَمْ تَتَّفِقْ شَهَادَاتُهُمْ. <sup>٥٧</sup> ثُمَّ قَامَ قَوْمٌ وَشَهِدُوا عَلَيْهِ زُورًا قَائِلِينَ: <sup>٥٨</sup> «نَحْنُ سَمِعْنَاهُ يَقُولُ: إِنِّي أَنْقُضُ هَذَا الْهَيْكَلَ الْمَصْنُوعَ بِالْأَيْدِي وَفِي ثَلَاثَةِ أَيَّامٍ أَنْبِي آخَرَ غَيْرَ مَصْنُوعَ بِأَيْدِي».

did their witness agree together.

<sup>60</sup>And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

<sup>61</sup>But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

<sup>62</sup>And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

<sup>63</sup>Then the high priest rent his clothes, and saith, What need we any further witnesses? <sup>64</sup>Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. <sup>65</sup>And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

### Peter Denies Jesus

<sup>66</sup>And as Peter was beneath in the palace, there cometh one of the maids of the high priest: <sup>67</sup>And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

<sup>68</sup>But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. <sup>69</sup>And a maid saw him again, and began to say to them that stood by, This is one of them. <sup>70</sup>And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto.

<sup>71</sup>But he began to curse and to swear, saying, I know not this man of

<sup>٦٩</sup> وَلَا بِهَذَا كَانَتْ شَهَادَتُهُمْ تَتَّفِقُ. فَقَامَ رَيْسُ الْكَهَنَةِ فِي الْوَسْطِ وَسَأَلَ يَسُوعَ قَائِلًا: «أَمَا تُجِيبُ بِشَيْءٍ؟ مَاذَا يَشْهَدُ بِهِ هَؤُلَاءِ عَلَيْكَ؟» <sup>٦١</sup> أَمَّا هُوَ فَكَانَ سَاكِتًا وَلَمْ يُجِيبْ بِشَيْءٍ. فَسَأَلَهُ رَيْسُ الْكَهَنَةِ أَيْضًا وَقَالَ لَهُ: «أَأَنْتَ الْمَسِيحُ ابْنُ الْمُبَارَكِ؟» <sup>٦٢</sup> فَقَالَ يَسُوعُ: «أَنَا هُوَ. وَسَوْفَ تُبْصِرُونَ ابْنَ الْإِنْسَانِ جَالِسًا عَنْ يَمِينِ الْقُوَّةِ وَآتِيًا فِي سَحَابِ السَّمَاءِ.» <sup>٦٣</sup> فَمَزَّقَ رَيْسُ الْكَهَنَةِ ثِيَابَهُ وَقَالَ: «مَا حَاجَتُنَا بَعْدُ إِلَى شُهَدَاءٍ؟» <sup>٦٤</sup> قَدْ سَمِعْتُمْ التَّجَادِيفَ! مَا رَأَيْتُمْ؟» فَالْجَمِيعُ حَكَمُوا عَلَيْهِ أَنَّهُ مُسْتَوْجِبُ الْمَوْتِ. <sup>٦٥</sup> فَابْتَدَأَ قَوْمٌ يَبْصُقُونَ عَلَيْهِ وَيَعْطُونَ وَجْهَهُ وَيَلْكَمُونَهُ وَيَقُولُونَ لَهُ: «تَبَّأُ!». وَكَانَ الْخُدَّامُ يَلْطِمُونَهُ.

### بطرس ينكر يسوع

<sup>٦٦</sup> وَبَيْنَمَا كَانَ بَطْرُسُ فِي الدَّارِ اسْتَفْلَ جَاءَتْ إِحْدَى جَوَارِي رَيْسِ الْكَهَنَةِ. فَلَمَّا رَأَتْ بَطْرُسَ يَسْتَدْفِي نَظَرَتْ إِلَيْهِ وَقَالَتْ: «وَأَنْتَ كُنْتَ مَعَ يَسُوعَ النَّاصِرِيِّ!» <sup>٦٨</sup> فَأَنْكَرَ قَائِلًا: «لَسْتُ أَذْرِي وَلَا أَفْهَمُ مَا تَقُولِينَ!» وَخَرَجَ خَارِجًا إِلَى الدَّهْلِيزِ فَصَاحَ الدَّيْكَ. <sup>٦٩</sup> فَرَأَتْهُ الْجَارِيَةُ أَيْضًا وَابْتَدَأَتْ تَقُولُ لِلْحَاضِرِينَ: «إِنَّ هَذَا مِنْهُمْ!» <sup>٧٠</sup> فَأَنْكَرَ أَيْضًا. وَبَعْدَ قَلِيلٍ أَيْضًا قَالَ الْحَاضِرُونَ لِبَطْرُسَ: «حَقًّا أَنْتَ مِنْهُمْ لِأَنَّكَ جَلِيلِيٌّ أَيْضًا وَلِعَنَتِكَ تُشْبِهُ لِعَنَتَهُمْ.» <sup>٧١</sup> فَابْتَدَأَ يَلْعَنُ وَيَحْلِفُ: «إِنِّي لَا أَعْرِفُ هَذَا الرَّجُلَ الَّذِي تَقُولُونَ عَنْهُ!»

whom ye speak. <sup>72</sup>And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

٧٢ وَصَاحَ الدِّيكُ ثَانِيَةً فَتَذَكَّرَ بَطْرُسُ الْقَوْلَ الَّذِي قَالَ لَهُ يَسُوعُ: «إِنَّكَ قَبْلَ أَنْ يَصِيحَ الدِّيكُ مَرَّتَيْنِ تُنْكِرُنِي ثَلَاثَ مَرَّاتٍ». فَلَمَّا تَفَكَّرَ بِهِ بَكَى.

### Jesus Before Pilate

**15** <sup>1</sup>And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

<sup>2</sup>And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it.

<sup>3</sup>And the chief priests accused him of many things: but he answered nothing. <sup>4</sup>And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. <sup>5</sup>But Jesus yet answered nothing; so that Pilate marvelled.

تسليم يسوع إلى بيلاطس

١٥ <sup>١</sup>وَلِلْوَقْتِ فِي الصَّبَاحِ تَشَاوَرِ رُؤَسَاءَ الْكَهَنَةِ وَالشُّيُوخَ وَالْكَتَبَةَ وَالْمَجْمَعُ كُلَّهُ فَأَوْتَقُوا يَسُوعَ وَمَضَوْا بِهِ وَأَسْلَمُوهُ إِلَى بِيلاطس.

<sup>٢</sup>فَسَأَلَهُ بِيلاطسُ: «أَنْتَ مَلِكُ الْيَهُودِ؟» فَأَجَابَ وَقَالَ لَهُ: «أَنْتَ تَقُولُ». <sup>٣</sup>وَكَانَ رُؤَسَاءُ الْكَهَنَةِ يَشْتَكُونَ عَلَيْهِ كَثِيرًا. <sup>٤</sup>فَسَأَلَهُ بِيلاطسُ أَيْضًا قَائِلًا: «أَمَا تُجِيبُ شَيْءًا؟» أَنْظِرْ كَمْ يَشْهَدُونَ عَلَيْكَ! <sup>٥</sup>فَلَمْ يُجِبْ يَسُوعُ أَيْضًا شَيْءًا حَتَّى تَعَجَّبَ بِيلاطسُ.

### Jesus Sentenced to Death

<sup>6</sup>Now at that feast he released unto them one prisoner, whomsoever they desired. <sup>7</sup>And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. <sup>8</sup>And the multitude crying aloud began to desire him to do as he had ever done unto them.

<sup>9</sup>But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? <sup>10</sup>For he knew that the chief priests had delivered him for envy. <sup>11</sup>But the chief priests

الحكم على يسوع بالموت

<sup>٦</sup>وَكَانَ يُطْلَقُ لَهُمْ فِي كُلِّ عِيدٍ أَسِيرًا وَاحِدًا مَن يَطْلُبُوهُ. <sup>٧</sup>وَكَانَ الْمُسَمَّى بَارَابَّاسَ مُوثِقًا مَعَ رُفَقَائِهِ فِي الْفِتْنَةِ الَّذِينَ فِي الْفِتْنَةِ فَعَلُوا قِتَالًا. <sup>٨</sup>فَصَرَخَ الْجَمْعُ وَابْتَدَأُوا يَطْلُبُونَ أَنْ يَفْعَلَ كَمَا كَانَ دَائِمًا يَفْعَلُ لَهُمْ. <sup>٩</sup>فَأَجَابَهُمْ بِيلاطسُ قَائِلًا: «أَتُرِيدُونَ أَنْ أُطْلِقَ لَكُمْ مَلِكَ الْيَهُودِ؟». <sup>١٠</sup>لِأَنَّهُ عَرَفَ أَنَّ رُؤَسَاءَ الْكَهَنَةِ كَانُوا قَدْ أَسْلَمُوهُ حَسَدًا. <sup>١١</sup>فَهَيَّجَ رُؤَسَاءُ الْكَهَنَةِ الْجَمْعَ لِكَيْ يُطْلِقَ



moved the people, that he should rather release Barabbas unto them.

<sup>12</sup>And Pilate answered and said again unto them, What will ye then call that I shall do unto him whom ye call the King of the Jews?

<sup>13</sup>And they cried out again, Crucify him.

<sup>14</sup>Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

<sup>15</sup>And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

لَهُمْ بِالْحَرِيِّ بَارَابَّاسَ. <sup>١٢</sup> فَأَجَابَ بِيلاطُسُ  
أَيْضاً وَقَالَ لَهُمْ: «فَمَاذَا تُرِيدُونَ أَنْ أَفْعَلَ  
بِالَّذِي تَدْعُونَهُ مَلِكَ الْيَهُودِ؟» <sup>١٣</sup> فَصَرَخُوا  
أَيْضاً: «أَصْلِبْهُ!» <sup>١٤</sup> فَقَالَ لَهُمْ بِيلاطُسُ:  
«وَأَيَّ شَرِّ عَمَلٍ؟» فَازْدَادُوا جِدًّا صَرَخَاءُ:  
«أَصْلِبْهُ!» <sup>١٥</sup> فَبِيلاطُسُ إِذْ كَانَ يُرِيدُ أَنْ  
يَعْمَلَ لِلْجَمْعِ مَا يُرْضِيهِمْ أَطْلَقَ لَهُمْ  
بَارَابَّاسَ وَأَسْلَمَ يَسُوعَ بَعْدَ مَا جَلَّدَهُ  
لِيُصَلَّبَ.

### The Soldiers Mock Jesus

<sup>16</sup>And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.

<sup>17</sup>And they clothed him with purple, and platted a crown of thorns, and put it about his head, <sup>18</sup>And began to salute him, Hail, King of the Jews!

<sup>19</sup>And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. <sup>20</sup>And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

### الجنود يستهزئون بيسوع

<sup>١٦</sup> فَمَضَى بِهِ الْعَسْكَرُ إِلَى دَاخِلِ الدَّارِ  
الَّتِي هِيَ دَارُ الْوَلَايَةِ وَجَمَعُوا كُلَّ الْكَتَبِيَّةِ.  
<sup>١٧</sup> وَالْبَسُوهُ أَرْجُوَانًا وَضَفَرُوا إِكْلِيلًا مِنْ  
شَوْكٍ وَوَضَعُوهُ عَلَيْهِ <sup>١٨</sup> وَأَبْتَدَأُوا يُسَلِّمُونَ  
عَلَيْهِ قَائِلِينَ: «السَّلَامُ يَا مَلِكَ الْيَهُودِ!»  
<sup>١٩</sup> وَكَانُوا يَضْرِبُونَهُ عَلَى رَأْسِهِ بِقَصَبَةٍ  
وَيَبْصُقُونَ عَلَيْهِ ثُمَّ يَسْجُدُونَ لَهُ جَائِئِينَ  
عَلَى رُكْبِهِمْ. <sup>٢٠</sup> وَبَعْدَمَا اسْتَهْزَأُوا بِهِ نَزَعُوا  
عَنْهُ الْأَرْجُوَانَ وَالْبَسُوهُ ثِيَابَهُ ثُمَّ خَرَجُوا بِهِ  
لِيُصَلَّبُوهُ.

### Jesus on the Cross

<sup>21</sup>And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

<sup>22</sup>And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. <sup>23</sup>And they gave him to drink wine mingled with myrrh: but he received it not. <sup>24</sup>And when

### يسوع على الصليب

<sup>٢١</sup> فَسَخَّرُوا رَجُلًا مُجْتَازًا كَانَ آتِيًا مِنْ  
الْحَقْلِ وَهُوَ سِمْعَانَ الْفَيْرَوَانِيَّ أَبُو  
الْكَسْتَنْدَرُسَ وَرُوفُسَ لِيَحْمِلَ صَلِيبَهُ.

<sup>٢٢</sup> وَجَاءُوا بِهِ إِلَى مَوْضِعٍ «جُلْجَثَةَ»  
الَّذِي تَفْسِيرُهُ مَوْضِعُ «جُمُجْمَةٍ».

they had crucified him, they parted his garments, casting lots upon them, what every man should take.

<sup>25</sup>And it was the third hour, and they crucified him. <sup>26</sup>And the superscription of his accusation was written over, THE KING OF THE JEWS. <sup>27</sup>And with him they crucify two thieves; the one on his right hand, and the other on his left. <sup>28</sup>And the scripture was fulfilled, which saith, And he was numbered with the transgressors. <sup>29</sup>And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, <sup>30</sup>Save thyself, and come down from the cross.

<sup>31</sup>Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. <sup>32</sup>Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

### The Death of Jesus

<sup>33</sup>And when the sixth hour was come, there was darkness over the whole land until the ninth hour. <sup>34</sup>And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

<sup>35</sup>And some of them that stood by, when they heard it, said, Behold, he calleth Elias. <sup>36</sup>And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

٢٣ وَأَعطَوْهُ خَمْرًا مَمزُوجَةً بِمِرِّ لِيَشْرَبَ فَلَمْ يَقْبَلْ. <sup>٢٤</sup>وَلَمَّا صَلَّبُوهُ اقْتَسَمُوا ثِيَابَهُ مُقْتَرِعِينَ عَلَيْهَا: مَاذَا يَأْخُذُ كُلُّ وَاحِدٍ؟ <sup>٢٥</sup>وَكَانَتْ السَّاعَةُ الثَّلَاثَةُ فَصَلَّبُوهُ. <sup>٢٦</sup>وَكَانَ عُنْوَانُ عِلْتِهِ مَكْتُوبًا «مَلِكُ الْيَهُودِ». <sup>٢٧</sup>وَصَلَّبُوا مَعَهُ لِصَيِّنٍ وَاحِدًا عَنْ يَمِينِهِ وَآخَرَ عَنْ يَسَارِهِ. <sup>٢٨</sup>فَتَمَّ الْكِتَابُ الْقَائِلُ: «وَأُحْصِي مَعَ أَثْمَةٍ». <sup>٢٩</sup>وَكَانَ الْمُجْتَازُونَ يُجَدِّفُونَ عَلَيْهِ وَهُمْ يَهْزُونَ رُؤُوسَهُمْ قَائِلِينَ: «أَه يَا نَاقِضَ الْهَيْكَلِ وَبَانِيَهُ فِي ثَلَاثَةِ أَيَّامٍ! <sup>٣٠</sup>خَلِّصْ نَفْسَكَ وَأَنْزِلْ عَنِ الصَّلِيبِ!» <sup>٣١</sup>وَكَذَلِكَ رُؤَسَاءُ الْكَهَنَةِ وَهُمْ مُسْتَهْزِئُونَ فِيمَا بَيْنَهُمْ مَعَ الْكُتَّابَةِ قَالُوا: «خَلِّصْ آخَرِينَ وَأَمَّا نَفْسُهُ فَمَا يَقْدِرُ أَنْ يُخَلِّصَهَا. <sup>٣٢</sup>لِيَنْزِلَ الْآنَ الْمَسِيحُ مَلِكًا إِسْرَائِيلَ عَنِ الصَّلِيبِ لِنَرَى وَنُؤْمِنَ». وَاللَّذَانِ صَلَّبَا مَعَهُ كَانَا يُعِيرَانِهِ.

### موت يسوع

٣٣ وَلَمَّا كَانَتْ السَّاعَةُ السَّادِسَةُ كَانَتْ ظُلْمَةٌ عَلَى الْأَرْضِ كُلِّهَا إِلَى السَّاعَةِ الثَّلَاثَةِ. <sup>٣٤</sup>وَفِي السَّاعَةِ الثَّلَاثَةِ صَرَخَ يَسُوعُ بِصَوْتٍ عَظِيمٍ قَائِلًا: «إِلُوي إِلُوي لِمَا شَبَقْتَنِي؟» (الَّذِي تَفْسِيرُهُ: إِلُهي إِلُهي لِمَاذَا تَرَكْتَنِي؟) <sup>٣٥</sup>فَقَالَ قَوْمٌ مِنَ الْحَاضِرِينَ لِمَا سَمِعُوا: «هُوَذَا يُبَادِي إِبِلِيًّا». <sup>٣٦</sup>فَرَكَّضَ وَاحِدٌ وَمَلَأَ إِسْفِنْجَةً خَلًّا وَجَعَلَهَا عَلَى قَصَبَةٍ وَسَقَاهُ قَائِلًا: «اتْرُكُوا. لَنْ هَلْ يَأْتِيَ إِبِلِيًّا لِيُنْزِلَهُ!»

<sup>37</sup>And Jesus cried with a loud voice, and gave up the ghost. <sup>38</sup>And the veil of the temple was rent in twain from the top to the bottom. <sup>39</sup>And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

<sup>40</sup>There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; <sup>41</sup>(Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

#### Jesus Buried

<sup>42</sup>And now when the even was come, because it was the preparation, that is, the day before the sabbath, <sup>43</sup>Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. <sup>44</sup>And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. <sup>45</sup>And when he knew it of the centurion, he gave the body to Joseph. <sup>46</sup>And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. <sup>47</sup>And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

<sup>٣٧</sup>فَصَرَخَ يَسُوعُ بِصَوْتٍ عَظِيمٍ وَأَسْلَمَ  
الرُّوحَ. <sup>٣٨</sup>وَأَشْتَقَّ حِجَابُ الْهَيْكَلِ إِلَى اثْنَيْنِ  
مِنْ فَوْقَ إِلَى أَسْفَلٍ. <sup>٣٩</sup>وَلَمَّا رَأَى قَائِدُ الْمَمَّةِ  
الْوَاقِفُ مُقَابِلَهُ أَنَّهُ صَرَخَ هَكَذَا وَأَسْلَمَ  
الرُّوحَ قَالَ: «حَقًّا كَانَ هَذَا الْإِنْسَانُ ابْنُ  
اللَّهِ!» <sup>٤٠</sup>وَكَانَتْ أَيْضًا نِسَاءٌ يَنْظُرْنَ مِنْ بَعِيدٍ  
بَيْنَهُنَّ مَرْيَمَ الْمَجْدَلِيَّةِ وَمَرْيَمَ أُمَّ يَعْقُوبَ  
الصَّغِيرِ وَيُوسِيَّ وَسَالُومَةَ <sup>٤١</sup>اللَّوَاتِي أَيْضًا  
تَبِعْنَهُ وَخَدَمْنَهُ حِينَ كَانَ فِي الْجَلِيلِ. وَأُخْرُ  
كَثِيرَاتُ اللَّوَاتِي صَعِدْنَ مَعَهُ إِلَى أُورُشَلِيمَ.

#### دفن جثمان يسوع

<sup>٤٢</sup>وَلَمَّا كَانَ الْمَسَاءُ إِذْ كَانَ الْأَسْتِعْدَادُ -  
أَيَّ مَا قَبْلَ السَّبْتِ - <sup>٤٣</sup>جَاءَ يُوسُفُ الَّذِي  
مِنَ الرَّامَةِ مُشِيرٌ شَرِيفٌ وَكَانَ هُوَ أَيْضًا  
مُنْتَظِرًا مَلَكُوتَ اللَّهِ فَتَجَاسَرَ وَدَخَلَ إِلَى  
بِيلاطُسَ وَطَلَبَ جَسَدَ يَسُوعَ. <sup>٤٤</sup>فَتَعَجَّبَ  
بِيلاطُسُ أَنَّهُ مَاتَ كَذَا سَرِيعًا. فَذَاعَا قَائِدُ  
الْمَمَّةِ وَسَأَلَهُ: «هَلْ لَهُ زَمَانٌ قَدْ مَاتَ؟»  
<sup>٤٥</sup>وَلَمَّا عَرَفَ مِنْ قَائِدِ الْمَمَّةِ وَهَبَ الْجَسَدَ  
لِيُوسُفَ. <sup>٤٦</sup>فَأَشْتَرَى كِتَانًا فَأَنْزَلَهُ وَكَفَّنَهُ  
بِالْكِتَانِ وَوَضَعَهُ فِي قَبْرِ كَانَ مَنحُوتًا فِي  
صَخْرَةٍ وَدَخَرَ حَجْرًا عَلَى بَابِ الْقَبْرِ.  
<sup>٤٧</sup>وَكَانَتْ مَرْيَمُ الْمَجْدَلِيَّةُ وَمَرْيَمُ أُمَّ يُوسِيَّ  
تَنْظُرَانِ أَيْنَ وُضِعَ.

## The Resurrection

**16** <sup>1</sup>And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. <sup>2</sup>And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. <sup>3</sup>And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

<sup>4</sup>And when they looked, they saw that the stone was rolled away: for it was very great. <sup>5</sup>And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

<sup>6</sup>And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. <sup>7</sup>But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

<sup>8</sup>And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

## Jesus Appears to Mary Magdalene

<sup>9</sup>Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. <sup>10</sup>And she went and told them that had been with him, as they mourned and wept. <sup>11</sup>And they, when they had heard that he was alive, and had been seen of her, believed not.

## قيامه يسوع من الأموات

**١٦** <sup>١</sup>وَبَعْدَمَا مَضَى السَّبْتُ اشْتَرَتْ مَرْيَمُ الْمَجْدَلِيَّةُ وَمَرْيَمُ أُمُّ يَعْقُوبَ وَسَالُومَةُ حَنُوطًا لِيَأْتِينَ وَيُدْهِنَهُ. <sup>٢</sup>وَبَاكِرًا جِدًّا فِي أَوَّلِ الْأُسْبُوعِ أَتَيْنَ إِلَى الْقَبْرِ إِذْ طَلَعَتِ الشَّمْسُ. <sup>٣</sup>وَكُنَّ يَقُلْنَ فِيمَا بَيْنَهُنَّ: «مَنْ يُدْخِرُ لَنَا الْحَجَرَ عَنِ بَابِ الْقَبْرِ؟» <sup>٤</sup>فَتَطَلَّعْنَ وَرَأَيْنَ أَنَّ الْحَجَرَ قَدْ دُحِرَ! لِأَنَّهُ كَانَ عَظِيمًا جِدًّا. <sup>٥</sup>وَلَمَّا دَخَلْنَ الْقَبْرَ رَأَيْنَ شَابًا جَالِسًا عَنِ الْيَمِينِ لِإِسَاءِ حُلَّةٍ بِيضَاءٍ فَانْدَهَشْنَ. <sup>٦</sup>فَقَالَ لَهُنَّ: «لَا تَنْدَهَشْنَ! أَتُنَّ تَطَلِّبْنَ يَسُوعَ النَّاصِرِيَّ الْمَمْلُوبَ. قَدْ قَامَ! لَيْسَ هُوَ هَهُنَا. هُوَذَا الْمَوْضِعُ الَّذِي وَصَّعُوهُ فِيهِ.» <sup>٧</sup>لَكِنْ أَذْهَبْنَ وَقُلْنَ لِتَلَامِيذِهِ وَلِطَرَسَ إِنَّهُ يَسْبِقُكُمْ إِلَى الْجَلِيلِ. هُنَاكَ تَرَوْنَهُ كَمَا قَالَ لَكُمْ.» <sup>٨</sup>فَخَرَجْنَ سَرِيعًا وَهَرَبْنَ مِنَ الْقَبْرِ لِأَنَّ الرِّعْدَةَ وَالْحَيْرَةَ أَخَذَتْهُنَّ. وَلَمْ يَقُلْنَ لِأَحَدٍ شَيْئًا لِأَنَّهُنَّ كُنَّ خَائِفَاتٍ.

## يسوع يظهر لمريم المجدلية

<sup>٩</sup>وَبَعْدَ مَا قَامَ بَاكِرًا فِي أَوَّلِ الْأُسْبُوعِ ظَهَرَ أَوَّلًا لِمَرْيَمِ الْمَجْدَلِيَّةِ الَّتِي كَانَ قَدْ أَخْرَجَ مِنْهَا سَبْعَةَ شَيْطَانِينَ. <sup>١٠</sup>فَدَهَبَتْ هَذِهِ وَأَخْبَرَتِ الَّذِينَ كَانُوا مَعَهُ وَهُمْ يَتَوَحَّوْنَ وَيَبْكُونَ. <sup>١١</sup>فَلَمَّا سَمِعَ أُولَئِكَ أَنَّهُ حَيٌّ وَقَدْ نَظَرَتْهُ لَمْ يُصَدِّقُوا.

**Jesus Appears to Two Disciples**

<sup>12</sup>After that he appeared in another form unto two of them, as they walked, and went into the country. <sup>13</sup>And they went and told it unto the residue: neither believed they them.

**يسوع يظهر لتلميذين**

<sup>١٢</sup>وَبَعْدَ ذَلِكَ ظَهَرَ بِهِنَّ أُخْرَى لِاثْنَيْنِ مِنْهُنَّ وَهُمَا يَمْشِيَانِ مُنْطَلِقَيْنِ إِلَى الْبَرِّيَّةِ. <sup>١٣</sup>وَذَهَبَ هَذَانِ وَأَخْبَرَا الْبَاقِينَ فَلَمْ يُصَدِّقُوا وَلَا هَدَيْنِ.

**Jesus Appears to the Disciples**

<sup>14</sup>Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. <sup>15</sup>And he said unto them, Go ye into all the world, and preach the gospel to every creature. <sup>16</sup>He that believeth and is baptized shall be saved; but he that believeth not shall be damned. <sup>17</sup>And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; <sup>18</sup>They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

**يسوع يظهر لتلاميذه**

<sup>١٤</sup>أَخِيرًا ظَهَرَ لِلْأَحَدَ عَشَرَ وَهُمْ مُتَكِنُونَ وَوَبَّخَ عَدَمَ إِيمَانِهِمْ وَفَسَاوَةَ قُلُوبِهِمْ لِأَنَّهُمْ لَمْ يُصَدِّقُوا الَّذِينَ نَظَرُوهُ قَدْ قَامَ. <sup>١٥</sup>وَقَالَ لَهُمْ: «أَذْهَبُوا إِلَى الْعَالَمِ أَجْمَعِ وَأَكْرِزُوا بِالْإِنْجِيلِ لِلْخَلِيقَةِ كُلِّهَا. <sup>١٦</sup>مَنْ آمَنَ وَعَاتَمَدَ خَلَصَ وَمَنْ لَمْ يُؤْمِنْ يُدَنَّ. <sup>١٧</sup>وَهَذِهِ آيَاتُ تَتَّبِعُ الْمُؤْمِنِينَ: يُخْرِجُونَ الشَّيَاطِينَ بِاسْمِي وَيَتَكَلَّمُونَ بِاللِّسَانِ جَدِيدَةٍ. <sup>١٨</sup>يَحْمِلُونَ حَيَاتٍ وَإِنْ شَرَبُوا شَيْئًا مُمِيتًا لَا يَضُرُّهُمْ وَيَضَعُونَ أَيْدِيَهُمْ عَلَى الْمَرْضَى فَيَبْرَأُونَ».

**Jesus Taken to Heaven**

<sup>19</sup>So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. <sup>20</sup>And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.

**صعود الرب يسوع إلى السماء**

<sup>١٩</sup>ثُمَّ إِنَّ الرَّبَّ بَعْدَ مَا كَلَّمَهُمْ أَرْتَفَعَ إِلَى السَّمَاءِ وَجَلَسَ عَنْ يَمِينِ اللَّهِ. <sup>٢٠</sup>وَأَمَّا هُمْ فَخَرَجُوا وَكَرَرُوا فِي كُلِّ مَكَانٍ وَالرَّبُّ يَعْمَلُ مَعَهُمْ وَيُثَبِّتُ الْكَلَامَ بِالْآيَاتِ التَّالِيَةِ. آمِينَ.

## The Gospel According to Luke

## إِنْجِيلُ الْمَسِيحِ حَسَبَ الْبَشِيرِ لُوقَا

### Why was this Gospel Written

**1** Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, <sup>2</sup>Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; <sup>3</sup>It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, <sup>4</sup>That thou mightest know the certainty of those things, wherein thou hast been instructed.

### لماذا كتب هذا الإنجيل؟

إِذْ كَانَ كَثِيرُونَ قَدْ أَخَذُوا  
بِتَأْلِيفِ قِصَّةٍ فِي الْأُمُورِ الْمُتَيَقَّنَةِ  
عِنْدَنَا كَمَا سَلَّمَهَا إِلَيْنَا الَّذِينَ كَانُوا مُنْذُ  
الْبَدْءِ مُعَايِنِينَ وَخُدَّامًا لِلْكَلِمَةِ <sup>٣</sup>رَأَيْتُ أَنَا  
أَيْضًا إِذْ قَدْ تَبَعْتُ كُلَّ شَيْءٍ مِنْ الْأَوَّلِ  
بِتَدْقِيقٍ أَنْ أَكْتُبَ عَلَى التَّوَالِي إِلَيْكَ أَيُّهَا  
الْعَزِيزُ ثَاوُفِيلُسُ <sup>٤</sup>لِتَعْرِفَ صِحَّةَ الْكَلَامِ  
الَّذِي عَلَّمْتَ بِهِ.

### Birth of John the Baptist Foretold

<sup>5</sup>There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. <sup>6</sup>And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. <sup>7</sup>And they had no child, because that Elisabeth was barren, and they both were now well stricken in years. <sup>8</sup>And it came to pass, that while he executed the priest's office before God in the order of his course, <sup>9</sup>According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. <sup>10</sup>And the whole multitude of the people were praying without at the time of incense. <sup>11</sup>And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. <sup>12</sup>And when

### البشارة بميلاد يوحنا المعمدان

كَانَ فِي أَيَّامِ هِيرُودُسَ مَلِكِ الْيَهُودِيَّةِ  
كَاهِنٌ أَسْمُهُ زَكَرِيَّا مِنْ فِرْقَةِ أَبِيا وَأَمْرَأَتُهُ  
مِنْ بَنَاتِ هَارُونَ وَأَسْمُهَا أَلِيسَابَاتُ.  
<sup>٦</sup>وَكَانَا كِلَاهُمَا بَارِينَ أَمَامَ اللَّهِ سَالِكِينَ فِي  
جَمِيعِ وَصَايَا الرَّبِّ وَأَحْكَامِهِ بِإِلَاءِ لَوْمٍ.  
<sup>٧</sup>وَلَمْ يَكُنْ لَهُمَا وَلَدٌ إِذْ كَانَتْ أَلِيسَابَاتُ  
عَاقِرًا. وَكَانَا كِلَاهُمَا مُتَقَدِّمِينَ فِي  
أَيَّامِهَا.

<sup>٨</sup>فَبَيْنَمَا هُوَ يَكْهَنُ فِي نَوْبَةِ فِرْقَتِهِ أَمَامَ  
اللَّهِ <sup>٩</sup>حَسَبَ عَادَةِ الْكَهَنُوتِ أَصَابَتْهُ  
الْقُرْعَةُ أَنْ يَدْخُلَ إِلَى هَيْكَلِ الرَّبِّ  
وَيُبْحِرَ. <sup>١٠</sup>وَكَانَ كُلُّ جُمْهُورِ الشَّعْبِ  
يُصَلُّونَ خَارِجًا وَقْتُ الْبَحُورِ. <sup>١١</sup>فَظَهَرَ لَهُ  
مَلَاكُ الرَّبِّ وَقَفًا عَنْ يَمِينِ مَذْبَحِ

Zacharias saw him, he was troubled, and fear fell upon him. <sup>13</sup>But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. <sup>14</sup>And thou shalt have joy and gladness; and many shall rejoice at his birth. <sup>15</sup>For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. <sup>16</sup>And many of the children of Israel shall he turn to the Lord their God. <sup>17</sup>And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. <sup>18</sup>And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. <sup>19</sup>And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. <sup>20</sup>And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. <sup>21</sup>And the people waited for Zacharias, and marvelled that he tarried so long in the temple. <sup>22</sup>And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

<sup>23</sup>And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

<sup>24</sup>And after those days his wife Elisabeth conceived, and hid herself

الْبُحُورِ. <sup>١٢</sup> فَلَمَّا رَأَاهُ زَكَرِيَّا اضْطَرْبَ وَوَقَعَ عَلَيْهِ خَوْفٌ. <sup>١٣</sup> فَقَالَ لَهُ الْمَلَأَكُ: «لَا تَخَفْ يَا زَكَرِيَّا لِأَنَّ طَلِبَتَكَ قَدْ سَمِعْتُ وَأَمْرَاتُكَ أَلِيبَابَاتُ سَتَلِدُ لَكَ ابْنًا وَتُسَمِّيهِ يُوحَنَّا. <sup>١٤</sup> وَيَكُونُ لَكَ فَرْحٌ وَأَبْتِهَاجٌ وَكَثِيرُونَ سَيَفْرَحُونَ بِوِلَادَتِهِ لِأَنَّهُ يَكُونُ عَظِيمًا أَمَامَ الرَّبِّ وَحَمْرًا وَمُسْكِرًا لَا يَشْرَبُ وَمِنْ بَطْنِ أُمِّهِ يَمْتَلِئُ مِنَ الرُّوحِ الْقُدُسِ. <sup>١٥</sup> وَيَرُدُّ كَثِيرِينَ مِنْ بَنِي إِسْرَائِيلَ إِلَى الرَّبِّ إِلَهُهُمْ. <sup>١٦</sup> وَيَتَقَدَّمُ أَمَامَهُ بِرُوحِ إِبِلْيَا وَقُوَّتِهِ لِيُرِدَّ قُلُوبَ الْآبَاءِ إِلَى الْإِبْنَاءِ وَالْعَصَاةِ إِلَى فِكْرِ الْأَبْرَارِ لِكَيْ يُهَيِّئَ لِلرَّبِّ شَعْبًا مُسْتَعِدًّا». <sup>١٧</sup> فَقَالَ زَكَرِيَّا لِلْمَلَأَكُ: «كَيْفَ أَعْلَمُ هَذَا لِأَنِّي أَنَا شَيْخٌ وَأَمْرَاتِي مُتَقَدِّمَةٌ فِي أَيَّامِهَا؟» <sup>١٨</sup> فَاجَابَ الْمَلَأَكُ وَقَالَ لَهُ: «أَنَا جِبْرَائِيلُ الْوَاقِفُ قَدَّامَ اللَّهِ وَأُرْسَلْتُ لَأَكَلِّمَكَ وَأُبَشِّرَكَ بِهَذَا. <sup>١٩</sup> وَهَآ أَنتَ تَكُونُ صَامِتًا وَلَا تَقْدِرُ أَنْ تَتَكَلَّمَ إِلَى الْيَوْمِ الَّذِي يَكُونُ فِيهِ هَذَا لِأَنَّكَ لَمْ تُصَدِّقْ كَلَامِي الَّذِي سَيَتِمُّ فِي وَقْتِهِ». <sup>٢٠</sup> وَكَانَ الشَّعْبُ مُنْتَظِرِينَ زَكَرِيَّا وَمَتَعَجِّبِينَ مِنْ إِبْطَائِهِ فِي الْهَيْكَلِ. <sup>٢١</sup> فَلَمَّا خَرَجَ لَمْ يَسْتَطِعْ أَنْ يَكَلِّمَهُمْ فَفَهَمُوا أَنَّهُ قَدْ رَأَى رُؤْيَا فِي الْهَيْكَلِ. فَكَانَ يَوْمِي إِيْلَهُمْ وَبَقِيَ صَامِتًا.

<sup>٢٢</sup> وَلَمَّا كَمَلَتْ أَيَّامُ خِدْمَتِهِ مَضَى إِلَى

بَيْتِهِ.

<sup>٢٣</sup> وَبَعْدَ تِلْكَ الْأَيَّامِ حَلَّتْ أَلِيبَابَاتُ

five months, saying, <sup>25</sup>Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

### Birth of Jesus Foretold

<sup>26</sup>And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, <sup>27</sup>To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. <sup>28</sup>And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

<sup>29</sup>And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. <sup>30</sup>And the angel said unto her, Fear not, Mary: for thou hast found favour with God. <sup>31</sup>And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. <sup>32</sup>He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: <sup>33</sup>And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

<sup>34</sup>Then said Mary unto the angel, How shall this be, seeing I know not a man?

<sup>35</sup>And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. <sup>36</sup>And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who

أَمْرَانُهُ وَأَخْفَتْ نَفْسَهَا خَمْسَةَ أَشْهُرٍ قَائِلَةً:  
<sup>٢٥</sup>«هَكَذَا قَدْ فَعَلَ بِي الرَّبُّ فِي الْأَيَّامِ الَّتِي  
 فِيهَا نَظَرَ إِلَيَّ لِتُنَزِّعَ عَارِي بَيْنَ النَّاسِ».

### البشارة بميلاد يسوع

<sup>٢٦</sup>وَفِي الشَّهْرِ السَّادِسِ أُرْسِلَ جِبْرَائِيلُ  
 الْمَلَائِكَةَ مِنَ اللَّهِ إِلَى مَدِينَةٍ مِنَ الْجَلِيلِ  
 اسْمُهَا نَاصِرَةُ <sup>٢٧</sup>إِلَى عَذْرَاءَ مَحْطُوبَةٍ لِرَجُلٍ  
 مِنْ بَيْتِ دَاوُدَ اسْمُهُ يُوسُفُ. وَاسْمُ الْعَذْرَاءِ  
 مَرْيَمَ. <sup>٢٨</sup>فَدَخَلَ إِلَيْهَا الْمَلَائِكَةُ وَقَالَ: «سَلَامٌ  
 لَكَ أَيُّهَا الْمُنْعَمُ عَلَيْهَا! الرَّبُّ مَعَكَ.  
 مُبَارَكَةٌ أَنْتِ فِي النِّسَاءِ». <sup>٢٩</sup>فَلَمَّا رَأَتْهُ  
 أَضْطَرَبَتْ مِنْ كَلَامِهِ وَفَكَّرَتْ مَا عَسَى أَنْ  
 تَكُونَ هَذِهِ التَّحِيَّةُ! <sup>٣٠</sup>فَقَالَ لَهَا الْمَلَائِكَةُ: «لَا  
 تَخَافِي يَا مَرْيَمُ لِأَنَّكَ قَدْ وَجَدْتَ نِعْمَةً عِنْدَ  
 اللَّهِ. <sup>٣١</sup>وَهَا أَنْتِ سَتَحْبِلِينَ وَتَلِدِينَ ابْنًا  
 وَتُسَمِّيهِ يَسُوعَ. <sup>٣٢</sup>هَذَا يَكُونُ عَظِيمًا وَأَبْنُ  
 الْعَلِيِّ يُدْعَى وَيُعْطِيهِ الرَّبُّ الْإِلَهَ كُرْسِيَّ  
 دَاوُدَ أَبِيهِ <sup>٣٣</sup>وَيَمْلِكُ عَلَى بَيْتِ يَعْقُوبَ إِلَى  
 الْأَبَدِ وَلَا يَكُونُ لِمَلِكِهِ نَهَائَةٌ».

<sup>٣٤</sup>فَقَالَتْ مَرْيَمُ لِلْمَلَائِكَةِ: «كَيْفَ يَكُونُ  
 هَذَا وَأَنَا لَسْتُ أَعْرِفُ رَجُلًا؟» <sup>٣٥</sup>فَأَجَابَ  
 الْمَلَائِكَةُ وَقَالَ لَهَا: «الرُّوحُ الْقُدُسُ يَحِلُّ  
 عَلَيْكَ وَقُوَّةُ الْعَلِيِّ تُظَلِّكَ فَذَلِكَ أَيْضًا  
 الْقُدُوسُ الْمَوْلُودُ مِنْكَ يُدْعَى ابْنُ اللَّهِ.  
<sup>٣٦</sup>وَهُوَ ذَا أَلْيَصَابَاتٍ نَسَبَتِكَ هِيَ أَيْضًا  
 حُبْلَى بِابْنٍ فِي شَيْخُوخَتِهَا وَهَذَا هُوَ  
 الشَّهْرُ السَّادِسُ لِتِلْكَ الْمَدْعُوعَةِ عَاقِرًا  
<sup>٣٧</sup>لِأَنَّهُ لَيْسَ شَيْءٌ غَيْرٌ مُمَكِّنٍ لَدَى اللَّهِ».



was called barren. <sup>37</sup>For with God nothing shall be impossible. <sup>38</sup>And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

### Mary Visits Elizabeth

<sup>39</sup>And Mary arose in those days, and went into the hill country with haste, into a city of Juda; <sup>40</sup>And entered into the house of Zacharias, and saluted Elisabeth. <sup>41</sup>And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: <sup>42</sup>And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. <sup>43</sup>And whence is this to me, that the mother of my Lord should come to me? <sup>44</sup>For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. <sup>45</sup>And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

### Mary's Song

<sup>46</sup>And Mary said, My soul doth magnify the Lord, <sup>47</sup>And my spirit hath rejoiced in God my Saviour. <sup>48</sup>For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. <sup>49</sup>For he that is mighty hath done to me great things; and holy is his name. <sup>50</sup>And his mercy is on them that fear him from generation to generation. <sup>51</sup>He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. <sup>52</sup>He hath put down the mighty from their seats,

<sup>٣٨</sup> فَقَالَتْ مَرْيَمُ: «هُوَذَا أَنَا أَمَةٌ الرَّبِّ. لِيَكُنْ لِي كَقَوْلِكَ». فَمَضَى مِنْ عِنْدِهَا الْمَلَائِكَةُ.

### مریم عند ایصابات

<sup>٣٩</sup> فَقَامَتْ مَرْيَمُ فِي تِلْكَ الْأَيَّامِ وَذَهَبَتْ سُرْعَةً إِلَى الْجِبَالِ إِلَى مَدِينَةِ يَهُودَا وَدَخَلَتْ بَيْتَ زَكَرِيَّا وَسَلَّمَتْ عَلَى الْإِصْبَابَاتِ. <sup>٤١</sup> فَلَمَّا سَمِعَتْ الْإِصْبَابَاتُ سَلَامَ مَرْيَمَ ارْتَكَضَ الْجَيْنُ فِي بَطْنِهَا وَأَمْتَلَأَتْ الْإِصْبَابَاتُ مِنَ الرُّوحِ الْقُدُسِ <sup>٤٢</sup> وَصَرَخَتْ بِصَوْتٍ عَظِيمٍ وَقَالَتْ: «مُبَارَكَةٌ أَنْتَ فِي السَّاءِ وَمُبَارَكَةٌ هِيَ ثَمْرَةُ بَطْنِكَ! <sup>٤٣</sup> فَمِنْ أَيْنَ لِي هَذَا أَنْ تَأْتِي أُمُّ رَبِّي إِلَيَّ؟ <sup>٤٤</sup> فَهُوَذَا حِينَ صَارَ صَوْتُ سَلَامِكَ فِي أُذُنِي ارْتَكَضَ الْجَيْنُ بِابْتِهَاجٍ فِي بَطْنِي. <sup>٤٥</sup> فَطُوبَى لِّلَّتِي آمَنَتْ أَنْ يَتِمَّ مَا قِيلَ لَهَا مِنْ قِبَلِ الرَّبِّ».

### نشيد مریم

<sup>٤٦</sup> فَقَالَتْ مَرْيَمُ: «تُعْظَمُ نَفْسِي الرَّبِّ وَتَبْتَهِجُ رُوحِي بِاللَّهِ مُخْلِصِي <sup>٤٨</sup> لِأَنَّهُ نَظَرَ إِلَى اتِّصَاعِ أَمَّتِهِ. فَهُوَذَا مِنْذُ الْآنَ جَمِيعُ الْأَجْيَالِ تُطُوبُّونِي <sup>٤٩</sup> لِأَنَّ الْقَدِيرَ صَنَعَ بِي عَظَائِمَ وَأَسْمَهُ قُدُوسٌ <sup>٥٠</sup> وَرَحْمَتُهُ إِلَى جِيلِ الْأَجْيَالِ لِلَّذِينَ يَتَّقُونَهُ. <sup>٥١</sup> صَنَعَ قُوَّةً بِذِرَاعِهِ. شَتَّتَ الْمُسْتَكْبِرِينَ بِفِكْرِ قُلُوبِهِمْ. <sup>٥٢</sup> أَنْزَلَ الْأَعْزَاءَ عَنِ الْكُرَاسِيِّ وَرَفَعَ الْمُتَضَعِّعِينَ. <sup>٥٣</sup> أَشْبَعَ الْجِيَاعَ خَيْرَاتٍ

and exalted them of low degree. <sup>53</sup>He hath filled the hungry with good things; and the rich he hath sent empty away. <sup>54</sup>He hath holpen his servant Israel, in remembrance of his mercy; <sup>55</sup>As he spake to our fathers, to Abraham, and to his seed for ever. <sup>56</sup>And Mary abode with her about three months, and returned to her own house.

### Birth of John the Baptist

<sup>57</sup>Now Elisabeth's full time came that she should be delivered; and she brought forth a son. <sup>58</sup>And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. <sup>59</sup>And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. <sup>60</sup>And his mother answered and said, Not so; but he shall be called John. <sup>61</sup>And they said unto her, There is none of thy kindred that is called by this name. <sup>62</sup>And they made signs to his father, how he would have him called. <sup>63</sup>And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. <sup>64</sup>And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. <sup>65</sup>And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea. <sup>66</sup>And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

### Zechariah's Song

<sup>67</sup>And his father Zacharias was filled with the Holy Ghost, and prophesied,

وَصَرَفَ الْأَعْيَاءَ فَارِغِينَ. <sup>٥٤</sup>عَصَدَ إِسْرَائِيلَ  
فَتَاهُ لِيَذْكَرَ رَحْمَةً <sup>٥٥</sup>كَمَا كَلَّمَ آبَاءَنَا.  
لِإِبْرَاهِيمَ وَنَسَلِهِ إِلَى الْأَبَدِ. <sup>٥٦</sup>فَمَكَّنْتُمْ  
مَرِيَمَ عِنْدَهَا نَحْوَ ثَلَاثَةِ أَشْهُرٍ ثُمَّ رَجَعْتَ  
إِلَى بَيْتِهَا.

### ميلاد يوحنا المعمدان

<sup>٥٧</sup>وَأَمَّا أَلْيَصَابَاتُ فَتَمَّ زَمَانُهَا لِتَلِدَ  
فَوَلَدَتْ ابْنًا. <sup>٥٨</sup>وَسَمِعَ جِيرَانُهَا  
وَأَقْرَبَاؤُهَا أَنَّ الرَّبَّ عَظَّمَ رَحْمَتَهُ لَهَا  
فَفَرَحُوا مَعَهَا. <sup>٥٩</sup>وَفِي الْيَوْمِ الثَّامِنِ  
جَاءُوا لِيُخْتَنُوا الصَّبِيَّ وَسَمَّوْهُ بِاسْمِ أَبِيهِ  
زَكَرِيَّا. <sup>٦٠</sup>فَأَجَابَتْ أُمُّهُ وَقَالَتْ: «لَا بَلْ  
يُسَمَّى يُوحَنَّا». <sup>٦١</sup>فَقَالُوا لَهَا: «لَيْسَ أَحَدٌ  
فِي عَشِيرَتِكَ تَسَمَّى بِهَذَا الْإِسْمِ». <sup>٦٢</sup>ثُمَّ  
أَوْمَأُوا إِلَى أَبِيهِ مَاذَا يُرِيدُ أَنْ يُسَمَّى.  
<sup>٦٣</sup>فَطَلَبَ لَوْحًا وَكَتَبَ قَائِلًا: «أَسْمُهُ  
يُوحَنَّا». فَتَعَجَّبَ الْجَمِيعُ. <sup>٦٤</sup>وَفِي الْحَالِ  
انْفَتَحَ فَمُّهُ وَلِسَانُهُ وَتَكَلَّمَ وَبَارَكَ اللَّهَ.  
<sup>٦٥</sup>فَوَفَّعَ خَوْفٌ عَلَى كُلِّ جِيرَانِهِمْ.  
وَتَحَدَّثَتْ بِهِذِهِ الْأُمُورَ جَمِيعَهَا فِي كُلِّ  
جِبَالِ الْيَهُودِيَّةِ <sup>٦٦</sup>فَأُودِعَهَا جَمِيعُ  
السَّامِعِينَ فِي قُلُوبِهِمْ قَائِلِينَ: «أَتَرَى مَاذَا  
يَكُونُ هَذَا الصَّبِيِّ؟» وَكَانَتْ يَدُ الرَّبِّ  
مَعَهُ.

### نشيد زكريا

<sup>٦٧</sup>وَأَمْتَلَأَ زَكَرِيَّا أَبُوهُ مِنَ الرُّوحِ  
الْقُدُّوسِ وَتَنَبَّأَ قَائِلًا: <sup>٦٨</sup>«مُبَارَكُ الرَّبِّ إِلَهُ

saying, <sup>68</sup>Blessed be the Lord God of Israel; for he hath visited and redeemed his people, <sup>69</sup>And hath raised up an horn of salvation for us in the house of his servant David; <sup>70</sup>As he spake by the mouth of his holy prophets, which have been since the world began: <sup>71</sup>That we should be saved from our enemies, and from the hand of all that hate us; <sup>72</sup>To perform the mercy promised to our fathers, and to remember his holy covenant; <sup>73</sup>The oath which he sware to our father Abraham, <sup>74</sup>That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, <sup>75</sup>In holiness and righteousness before him, all the days of our life. <sup>76</sup>And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; <sup>77</sup>To give knowledge of salvation unto his people by the remission of their sins, <sup>78</sup>Through the tender mercy of our God; whereby the dayspring from on high hath visited us, <sup>79</sup>To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

<sup>80</sup>And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

إِسْرَائِيلَ لِأَنَّهُ أَتَقَدَّ وَصَنَّ فِذَاءَ لَشَعْبِهِ  
<sup>٦٩</sup>وَأَقَامَ لَنَا قَرْنَ خَلَاصٍ فِي بَيْتِ دَاوُدَ  
 فَتَاهُ. <sup>٧٠</sup>كَمَا تَكَلَّمَ بِفَمِ أَنْبِيَائِهِ الْقَدِيسِينَ  
 الَّذِينَ هُمْ مِنْذُ الدَّهْرِ. <sup>٧١</sup>خَلَاصٍ مِنْ  
 أَعْدَائِنَا وَمِنْ أَيْدِي جَمِيعِ مُبْغِضِينَا.  
<sup>٧٢</sup>لِيَصْنَعَ رَحْمَةً مَعَ آبَائِنَا وَيَذْكَرَ عَهْدَهُ  
 الْقَدْسَ. <sup>٧٣</sup>الْقَسَمَ الَّذِي حَلَفَ لِإِبْرَاهِيمَ  
 أَيْبِنَا: <sup>٧٤</sup>أَنْ يُعْطِينَا إِنْنَا بِلَا خَوْفٍ مُنْقَدِينَ  
 مِنْ أَيْدِي أَعْدَائِنَا نَعْبُدُهُ بِقَدَاسَةٍ وَبِرٍّ  
 قَدَامَهُ جَمِيعَ أَيَّامِ حَيَاتِنَا. <sup>٧٥</sup>وَأَنْتَ أَيُّهَا  
 الصَّبِيُّ نَبِيُّ الْعَلِيِّ تُدْعَى لِأَنَّكَ تَتَقَدَّمُ أَمَامَ  
 وَجْهِ الرَّبِّ لِتُعِدَّ طُرُقَهُ. <sup>٧٦</sup>لِتُعْطِيَ شَعْبَهُ  
 مَعْرِفَةَ الْخَلَاصِ بِمَغْفِرَةِ خَطَايَاهُمْ  
<sup>٧٨</sup>بِأَحْشَاءِ رَحْمَةٍ إِلَيْنَا الَّتِي بِهَا أَتَقَدَّدْنَا  
 الْمَشْرِقَ مِنَ الْعُلَاةِ. <sup>٧٩</sup>لِيُضِيءَ عَلَيَّ  
 الْجَالِسِينَ فِي الظُّلْمَةِ وَظِلَالِ الْمَوْتِ  
 لِكَيْ يَهْدِيَ أقدامَنَا فِي طَرِيقِ السَّلَامِ».

<sup>٨٠</sup>أَمَّا الصَّبِيُّ فَكَانَ يَنْمُو وَيَتَقَوَّى  
 بِالرُّوحِ وَكَانَ فِي الْبَرَارِيِّ إِلَى يَوْمِ ظُهُورِهِ  
 لِإِسْرَائِيلَ.

## The Birth of Jesus

**2** <sup>1</sup>And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. <sup>2</sup>(And this taxing was first made when Cyrenius was governor of Syria.) <sup>3</sup>And all went to be taxed, every one into his own city. <sup>4</sup>And Joseph also went

## ميلاد يسوع المسيح

**٢** <sup>١</sup>وَفِي تِلْكَ الْأَيَّامِ صَدَرَ أَمْرٌ  
 مِنْ أَوْغُسْطُسَ قَيْصَرَ بِأَنْ  
 يُكْتَتَبَ كُلُّ الْمَسْكُونَةِ. <sup>٢</sup>وَهَذَا الْاِكْتِتَابُ  
 الْأَوَّلُ جَرَى إِذْ كَانَ كِيرِينْيُوسُ وَالِي  
 سُورِيَّةَ. <sup>٣</sup>فَذَهَبَ الْجَمِيعُ لِيُكْتَتَبُوا كُلُّ

up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) <sup>5</sup>To be taxed with Mary his espoused wife, being great with child. <sup>6</sup>And so it was, that, while they were there, the days were accomplished that she should be delivered. <sup>7</sup>And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

### The Shepherds and the Angels

<sup>8</sup>And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. <sup>9</sup>And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. <sup>10</sup>And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. <sup>11</sup>For unto you is born this day in the city of David a Saviour, which is Christ the Lord. <sup>12</sup>And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. <sup>13</sup>And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, <sup>14</sup>Glory to God in the highest, and on earth peace, good will toward men.

<sup>15</sup>And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. <sup>16</sup>And they came with haste, and found Mary, and Joseph, and the babe lying in a

وَاحِدٍ إِلَى مَدِينَتِهِ. <sup>٤</sup>فَصَعَدَ يُوسُفُ  
أَيْضًا مِنَ الْجَلِيلِ مِنْ مَدِينَةِ النَّاصِرَةِ إِلَى  
الْيَهُودِيَّةِ إِلَى مَدِينَةِ دَاوُدَ الَّتِي تُدْعَى  
بَيْتَ لَحْمٍ لِكَوْنِهِ مِنْ بَيْتِ دَاوُدَ  
وَعَشِيرَتِهِ لِيُكْتَتَبَ مَعَ مَرِيَمَ امْرَأَتِهِ  
الْمَحْظُوبَةِ وَهِيَ حُبْلَى. <sup>٦</sup>وَبَيْنَمَا هُمَا  
هُنَاكَ تَمَّتْ أَيَّامُهَا لِتَلِدَ. <sup>٧</sup>فَوَلَدَتْ ابْنَهَا  
الْبَكْرَ وَقَمَطَتْهُ وَأَضَجَعَتْهُ فِي الْمَذْوَدِ إِذْ  
لَمْ يَكُنْ لَهُمَا مَوْضِعٌ فِي الْمَنْزِلِ.

### الرعاة والملائكة

<sup>٨</sup>وَكَانَ فِي تِلْكَ الْكُورَةِ رِعَاةٌ مُتَبَدِّلِينَ  
يَحْرُسُونَ حِرَاسَاتِ اللَّيْلِ عَلَى رَعِيَّتِهِمْ  
<sup>٩</sup>وَإِذَا مَلَكَ الرَّبِّ وَقَفَ بِهِمْ وَمَجَّدَ الرَّبَّ  
أَضَاءَ حَوْلَهُمْ فَخَافُوا خَوْفًا عَظِيمًا. <sup>١٠</sup>فَقَالَ  
لَهُمُ الْمَلَائِكَةُ: «لَا تَخَافُوا. فَهَذَا أَنَا أَبَشْرُكُمْ  
بِفَرَحٍ عَظِيمٍ يَكُونُ لِجَمِيعِ الشَّعْبِ: <sup>١١</sup>أَنَّهُ  
وُلِدَ لَكُمْ الْيَوْمَ فِي مَدِينَةِ دَاوُدَ مُخَلِّصٌ هُوَ  
الْمَسِيحُ الرَّبُّ. <sup>١٢</sup>وَهَذِهِ لَكُمْ الْعَلَامَةُ:  
تَجِدُونَ طِفْلاً مَقْمَطًا مُضْجَعًا فِي مِذْوَدٍ». <sup>١٣</sup>  
وَوَظَهَرَ بَعَثَهُ مَعَ الْمَلَائِكَةِ جُمْهُورٌ مِنَ  
الْجُنْدِ السَّمَاوِيِّ مُسَبِّحِينَ اللَّهَ وَقَائِلِينَ:  
<sup>١٤</sup>«الْمَجْدُ لِلَّهِ فِي الْأَعَالِي وَعَلَى الْأَرْضِ  
السَّلَامُ وَبِالنَّاسِ الْمَسْرَّةُ».

<sup>١٥</sup>وَلَمَّا مَضَتْ عَنْهُمْ الْمَلَائِكَةُ إِلَى  
السَّمَاءِ قَالَ الرَّجَالُ الرُّعَاةَ بَعْضُهُمْ لِبَعْضٍ:  
«لِنَذْهَبْ آلَانَ إِلَى بَيْتِ لَحْمٍ وَنَنْظُرَ هَذَا  
الْأَمْرَ الْوَاقِعَ الَّذِي أَعْلَمْنَا بِهِ الرَّبُّ». <sup>١٦</sup>  
فَجَاءُوا مُسْرِعِينَ وَوَجَدُوا مَرِيَمَ وَيُوسُفَ

manger. <sup>17</sup>And when they had seen it, they made known abroad the saying which was told them concerning this child. <sup>18</sup>And all they that heard it wondered at those things which were told them by the shepherds. <sup>19</sup>But Mary kept all these things, and pondered them in her heart. <sup>20</sup>And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

<sup>21</sup>And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

<sup>22</sup>And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; <sup>23</sup>(As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) <sup>24</sup>And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

<sup>25</sup>And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. <sup>26</sup>And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. <sup>27</sup>And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, <sup>28</sup>Then took he him up in his arms, and blessed God, and said, <sup>29</sup>Lord, now lettest thou thy servant depart in peace, according to thy word: <sup>30</sup>For mine eyes have seen thy salvation,

وَالطِّفْلَ مُصَجَّعًا فِي الْمَدْوَدِ. <sup>١٧</sup> فَلَمَّا رَأَوْهُ  
أَخْبَرُوا بِالْكَلَامِ الَّذِي قِيلَ لَهُمْ عَنْ هَذَا  
الْصَّبِيِّ. <sup>١٨</sup> وَكُلُّ الَّذِينَ سَمِعُوا تَعَجَّبُوا مِمَّا  
قِيلَ لَهُمْ مِنَ الرُّعَاةِ. <sup>١٩</sup> وَأَمَّا مَرْيَمُ فَكَانَتْ  
تَحْفَظُ جَمِيعَ هَذَا الْكَلَامِ مُتَفَكِّرَةً بِهِ فِي  
قَلْبِهَا. <sup>٢٠</sup> ثُمَّ رَجَعَ الرُّعَاةُ وَهُمْ يَمَجِّدُونَ اللَّهَ  
وَيَسَبِّحُونَهُ عَلَى كُلِّ مَا سَمِعُوهُ وَرَأَوْهُ كَمَا  
قِيلَ لَهُمْ.

<sup>٢١</sup> وَلَمَّا تَمَّتْ ثَمَانِيَةَ أَيَّامٍ لِيَحْتَنُوا  
الْصَّبِيَّ سَمِيَ يَسُوعَ كَمَا تَسَمَّى مِنَ الْمَلَائِكَةِ  
قَبْلَ أَنْ حَبِلَ بِهِ فِي الْبَطْنِ.

<sup>٢٢</sup> وَلَمَّا تَمَّتْ أَيَّامُ تَطْهِيرِهَا حَسَبَ  
شَرِيعَةِ مُوسَى صَعِدُوا بِهِ إِلَى أُورُشَلِيمَ  
لِيَقْدُمُوهُ لِلرَّبِّ <sup>٢٣</sup> كَمَا هُوَ مَكْتُوبٌ فِي  
نَامُوسِ الرَّبِّ: أَنْ كُلَّ ذَكَرٍ فَاتِحٍ رَحِمٍ  
يُدْعَى قُدُوسًا لِلرَّبِّ. <sup>٢٤</sup> وَلِكَيْ يُقَدِّمُوا  
ذَبِيحَةً كَمَا قِيلَ فِي نَامُوسِ الرَّبِّ زَوْجَ  
بِمَامٍ أَوْ فَرَخِي حَمَامٍ.

<sup>٢٥</sup> وَكَانَ رَجُلٌ فِي أُورُشَلِيمَ اسْمُهُ  
سِمَعَانُ وَهَذَا الرَّجُلُ كَانَ بَارًّا تَقِيًّا يَنْتَظِرُ  
تَعَزِيَةَ إِسْرَائِيلَ وَالرُّوحَ الْقُدُسَ كَانَ عَلَيْهِ.  
<sup>٢٦</sup> وَكَانَ قَدْ أُوحِيَ إِلَيْهِ بِالرُّوحِ الْقُدُسِ أَنَّهُ  
لَا يَرَى الْمَوْتَ قَبْلَ أَنْ يَرَى مَسِيحَ الرَّبِّ.  
<sup>٢٧</sup> فَآتَى بِالرُّوحِ إِلَى الْهَيْكَلِ. وَعِنْدَمَا دَخَلَ  
بِالصَّبِيِّ يَسُوعَ أُبُوَاهُ لِيَصْنَعَا لَهُ حَسَبَ عَادَةِ  
النَّامُوسِ <sup>٢٨</sup> أَخْذَهُ عَلَى ذِرَاعَيْهِ وَبَارَكَ اللَّهُ  
وَقَالَ: <sup>٢٩</sup> «الآن تطلق عبدك يا سيّد حسب  
قولك بسلام <sup>٣٠</sup> لأنّ عيني قد أبصرتنا

<sup>31</sup>Which thou hast prepared before the face of all people; <sup>32</sup>A light to lighten the Gentiles, and the glory of thy people Israel.

<sup>33</sup>And Joseph and his mother marvelled at those things which were spoken of him. <sup>34</sup>And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; <sup>35</sup>(Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

<sup>36</sup>And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; <sup>37</sup>And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.

<sup>38</sup>And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

<sup>39</sup>And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. <sup>40</sup>And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

### Jesus in the Temple

<sup>41</sup>Now his parents went to Jerusalem every year at the feast of the passover. <sup>42</sup>And when he was twelve years old, they went up to Jerusalem after the custom of the feast. <sup>43</sup>And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his

خَلَاصَكَ<sup>٣١</sup> الَّذِي أَعَدَدْتَهُ قَدَامَ وَجْهِ جَمِيعِ  
الشُّعُوبِ. <sup>٣٢</sup> نُورٌ إِعْلَانٌ لِلْأُمَمِ وَمَجْدًا  
لِشَعْبِكَ إِسْرَائِيلَ. <sup>٣٣</sup> وَكَانَ يُوسُفُ وَأُمُّهُ  
يَتَعَجَّبَانِ مِمَّا قِيلَ فِيهِ. <sup>٣٤</sup> وَبَارَكَهُمَا سَمِعَانُ  
وَقَالَ لِمَرْيَمَ أُمِّهِ: «هَا إِنَّ هَذَا قَدْ وُضِعَ  
لِسُقُوطِ وَيَقَامِ كَثِيرِينَ فِي إِسْرَائِيلَ وَلِإِعْلَامَةٍ  
تُقَاوَمُ. <sup>٣٥</sup> وَأَنْتِ أَيْضًا يَجُوزُ فِي نَفْسِكَ  
سَيْفٌ لِيُتَعْلَنَ أَفْكَارٌ مِنْ قُلُوبِ كَثِيرَةٍ».

<sup>٣٦</sup> وَكَانَتْ نَبِيَّةً حَنَّةً بِنْتُ فَنُوتَيْلَ مِنْ  
سِبْطِ أَشِيرَ وَهِيَ مُتَقَدِّمَةٌ فِي أَيَّامٍ كَثِيرَةٍ قَدْ  
عَاشَتْ مَعَ زَوْجٍ سَبْعَ سِنِينَ بَعْدَ  
بُكُورَتَيْهَا. <sup>٣٧</sup> وَهِيَ أَرْمَلَةٌ نَحْوَ أَرْبَعِ  
وِثْمَانِينَ سَنَةً لَا تُفَارِقُ الْهَيْكَلَ عَابِدَةً  
بِأَصْوَامٍ وَطَلَبَاتٍ لَيْلًا وَنَهَارًا. <sup>٣٨</sup> فَجِي فِي  
تِلْكَ السَّاعَةِ وَقَفَتْ تُسَبِّحُ الرَّبَّ  
وَتَكَلَّمَتْ عَنْهُ مَعَ جَمِيعِ الْمُتَنْظِرِينَ فِدَاءً  
فِي أُورُشَلِيمَ.

<sup>٣٩</sup> وَلَمَّا أَكْمَلُوا كُلَّ شَيْءٍ حَسَبَ نَامُوسِ  
الرَّبِّ رَجَعُوا إِلَى الْجَلِيلِ إِلَى مَدِينَتِهِمْ  
النَّاصِرَةَ. <sup>٤٠</sup> وَكَانَ الصَّبِيُّ يَنْمُو وَيَتَّقْوَى  
بِالرُّوحِ مُمْتَلِنًا حِكْمَةً وَكَانَتْ نِعْمَةُ اللَّهِ عَلَيْهِ.

### يسوع في الهيكل بين المعلمين

<sup>٤١</sup> وَكَانَ آبَاؤُهُ يَذْهَبَانِ كُلَّ سَنَةٍ إِلَى  
أُورُشَلِيمَ فِي عِيدِ الْفِصْحِ. <sup>٤٢</sup> وَلَمَّا كَانَتْ لَهُ  
اثْنَتَا عَشْرَةَ سَنَةً صَعَدُوا إِلَى أُورُشَلِيمَ  
كَعَادَةِ الْعِيدِ. <sup>٤٣</sup> وَبَعْدَ مَا أَكْمَلُوا الْأَيَّامَ بَقِيَ  
عِنْدَ رُجُوعِهِمَا الصَّبِيُّ يَسُوعُ فِي أُورُشَلِيمَ

mother knew not of it. <sup>44</sup>But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. <sup>45</sup>And when they found him not, they turned back again to Jerusalem, seeking him. <sup>46</sup>And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. <sup>47</sup>And all that heard him were astonished at his understanding and answers. <sup>48</sup>And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. <sup>49</sup>And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? <sup>50</sup>And they understood not the saying which he spake unto them. <sup>51</sup>And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. <sup>52</sup>And Jesus increased in wisdom and stature, and in favour with God and man.

وَيُوسُفُ وَأُمُّهُ لَمْ يَعْلَمَا. <sup>٤٤</sup> وَإِذْ ظَنَّاهُ بَيْنَ  
الرَّفِيقَةِ ذَهَبًا مَسِيرَةَ يَوْمٍ وَكَانَا يَطْلُبَانِهِ  
بَيْنَ الْأَقْرَبَاءِ وَالْمَعَارِفِ. <sup>٤٥</sup> وَلَمَّا لَمْ  
يَجِدَاهُ رَجَعَا إِلَى أُورُشَلِيمَ يَطْلُبَانِهِ.  
<sup>٤٦</sup> وَبَعْدَ ثَلَاثَةِ أَيَّامٍ وَجَدَاهُ فِي الْهَيْكَلِ  
جَالِسًا فِي وَسْطِ الْمُعَلِّمِينَ يَسْمَعُهُمْ  
وَيَسْأَلُهُمْ. <sup>٤٧</sup> وَكُلُّ الَّذِينَ سَمِعُوهُ بَهَتُوا  
مِنْ فَهْمِهِ وَأَجْوَبَتِهِ. <sup>٤٨</sup> فَلَمَّا أَبْصَرَاهُ  
أَنْدَهَشَا. وَقَالَتْ لَهُ أُمُّهُ: «يَا بَنِي لِمَاذَا  
فَعَلْتَ بِنَا هَكَذَا؟ هُوَذَا أَبُوكُ وَأَنَا كُنَّا  
نَطْلُبُكَ مُعْذِبِينَ!» <sup>٤٩</sup> فَقَالَ لَهُمَا: «لِمَاذَا  
كُنْتُمَا تَطْلُبَانِي؟ أَلَمْ تَعْلَمَا أَنَّهُ يَتَّبِعُنِي أَنْ  
أَكُونَ فِي مَا لِأَبِي؟». <sup>٥٠</sup> فَلَمْ يَفْهَمَا الْكَلَامَ  
الَّذِي قَالَ لَهُمَا. <sup>٥١</sup> ثُمَّ نَزَلَ مَعَهُمَا وَجَاءَ  
إِلَى النَّاصِرَةِ وَكَانَ خَاضِعًا لَهُمَا. وَكَانَتْ  
أُمُّهُ تَحْفَظُ جَمِيعَ هَذِهِ الْأُمُورِ فِي قَلْبِهَا.  
<sup>٥٢</sup> وَأَمَّا يَسُوعُ فَكَانَ يَتَقَدَّمُ فِي الْحِكْمَةِ  
وَالْقَامَةِ وَالنَّعْمَةِ عِنْدَ اللَّهِ وَالنَّاسِ.

### John the Baptist

**3** <sup>1</sup>Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, <sup>2</sup>Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. <sup>3</sup>And he came into all the country about Jordan, preaching the baptism of

### يوحنا المعمدان

**٣** <sup>١</sup> وَفِي السَّنَةِ الْخَامِسَةِ عَشْرَةَ مِنْ  
سُلْطَنَةِ طَيْبَارْيُوسَ قَيْصَرَ إِذْ كَانَ  
بِيلاطُسُ الْبَنْطِيُّ وَالْيَا عَلَى الْيَهُودِيَّةِ  
وَهِيرُودُسُ رَيْسَ رُبْعِ عَلَى الْجَلِيلِ  
وَقَيْلْبُسُ أَخُوهُ رَيْسَ رُبْعِ عَلَى إِيطُورِيَّةِ  
وَكُورَةَ تَرَخُونَيْتِسَ وَلَيْسَانِيُوسُ رَيْسَ رُبْعِ  
عَلَى الْأَبِلِيَّةِ فِي أَيَّامِ رَيْسِ الْكَهَنَةِ حَنَّا  
وَقِيَافَا كَانَتْ كَلِمَةُ اللَّهِ عَلَى يُوْحَنَّا بْنِ  
زَكَرِيَّا فِي الْبَرِّيَّةِ <sup>٢</sup> فَجَاءَ إِلَى جَمِيعِ الْكُورَةِ

repentance for the remission of sins; <sup>4</sup>As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. <sup>5</sup>Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; <sup>6</sup>And all flesh shall see the salvation of God.

<sup>7</sup>Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? <sup>8</sup>Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. <sup>9</sup>And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

<sup>10</sup>And the people asked him, saying, What shall we do then?

<sup>11</sup>He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

<sup>12</sup>Then came also publicans to be baptized, and said unto him, Master, what shall we do?

<sup>13</sup>And he said unto them, Exact no more than that which is appointed you.

<sup>14</sup>And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

<sup>15</sup>And as the people were in

الْمُحِيطَةَ بِالْأَرْدُنِّ يَكْرُرُ بِمَعْمُودِيَّةِ التَّوْبَةِ لِمَعْمَرَةِ الْخَطَايَا كَمَا هُوَ مَكْتُوبٌ فِي سِفْرِ أَقْوَالِ إِسْعِيَاءَ النَّبِيِّ الْقَائِلِ: «صَوْتُ صَارِخٍ فِي الْبَرِّيَّةِ أَعِدُّوا طَرِيقَ الرَّبِّ اصْنَعُوا سَبِيلَهُ مُسْتَقِيمَةً. كُلُّ وَادٍ يَمْتَلِئُ وَكُلُّ جَبَلٍ وَأَكْمَةٍ يَنْخَفِضُ وَتَصِيرُ الْمَعْوَجَّاتُ مُسْتَقِيمَةً وَالشَّعَابُ طُرُقًا سَهْلَةً وَبَيِّصُرُ كُلُّ بَشَرٍ خَلَاصَ اللَّهِ».

<sup>٧</sup>وَكَانَ يَقُولُ لِلْجُمُوعِ الَّذِينَ خَرَجُوا لِيَعْتَمِدُوا مِنْهُ: «يَا أَوْلَادَ الْأَفَاعِي مَنْ أَرَاكُمْ أَنْ تَهْرَبُوا مِنَ الْغَضَبِ الْآتِي؟ فَاصْنَعُوا أَثْمَارًا تَلِيقُ بِالتَّوْبَةِ. وَلَا تَبْتَدِئُوا تَقُولُونَ فِي أَنْفُسِكُمْ: لَنَا إِبْرَاهِيمُ أَبًا. لِأَنِّي أَقُولُ لَكُمْ إِنَّ اللَّهَ قَادِرٌ أَنْ يُقِيمَ مِنْ هَذِهِ الْحِجَارَةِ أَوْلَادًا لِإِبْرَاهِيمَ. <sup>٩</sup>وَأَلَانَ قَدْ وُضِعَتِ الْفَأْسُ عَلَى أَصْلِ الشَّجَرِ فَكُلُّ شَجَرَةٍ لَا تَصْنَعُ ثَمَرًا جَيِّدًا تُقَطَّعُ وَتُلْقَى فِي النَّارِ». <sup>١٠</sup>وَسَأَلَهُ الْجُمُوعُ قَائِلِينَ: «فَمَاذَا نَفْعَلُ؟» <sup>١١</sup>فَأَجَابَ وَقَالَ لَهُمْ: «مَنْ لَهُ ثَوْبَانِ فَلْيُعْطِ مَنْ لَيْسَ لَهُ وَمَنْ لَهُ طَعَامٌ فَلْيَفْعَلْ هَكَذَا». <sup>١٢</sup>وَجَاءَ عَشَّارُونَ أَيْضًا لِيَعْتَمِدُوا فَقَالُوا لَهُ: «يَا مُعَلِّمُ مَاذَا نَفْعَلُ؟» <sup>١٣</sup>فَقَالَ لَهُمْ: «لَا تَسْتَوْفُوا أَكْثَرَ مِمَّا فُرِضَ لَكُمْ». <sup>١٤</sup>وَسَأَلَهُ جُنْدِيُّونَ أَيْضًا قَائِلِينَ: «وَمَاذَا نَفْعَلُ نَحْنُ؟» فَقَالَ لَهُمْ: «لَا تَظْلَمُوا أَحَدًا وَلَا تَشُوا بِأَحَدٍ وَاكْتَفُوا بِعَالَائِكُمْ».

<sup>١٥</sup>وَإِذْ كَانَ الشَّعْبُ يَنْتَظِرُ وَالْجَمِيعُ



expectation, and all men mused in their hearts of John, whether he were the Christ, or not; <sup>16</sup>John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: <sup>17</sup>Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. <sup>18</sup>And many other things in his exhortation preached he unto the people.

<sup>19</sup>But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, <sup>20</sup>Added yet this above all, that he shut up John in prison.

يُفَكِّرُونَ فِي قُلُوبِهِمْ عَنْ يُوْحَنَّا لَعَلَّهُ الْمَسِيحُ  
<sup>١٦</sup>أَجَابَ يُوْحَنَّا الْجَمِيعَ قَائِلًا: «أَنَا أَعْمَدُكُمْ  
بِمَاءٍ وَلَكِنْ يَأْتِي مَنْ هُوَ أَقْوَى مِنِّي الَّذِي  
لَسْتُ أَهْلًا أَنْ أَحُلَّ سَيُورَ حِدَائِهِ. هُوَ  
سَيَعْمَدُكُمْ بِالرُّوحِ الْقُدُسِ وَنَارٍ. <sup>١٧</sup>الَّذِي  
رَفْشُهُ فِي يَدِهِ وَسَيَقْفِي بِيَدِهِ وَيَجْمَعُ الْقَمْحَ  
إِلَى مَخْرَنِهِ وَأَمَّا التَّنُّنُ فَيَحْرِقُهُ بِنَارٍ لَا تَطْفَأُ».  
<sup>١٨</sup>وَبِأَشْيَاءٍ أُخَرَ كَثِيرَةٍ كَانَ يَعِظُ الشَّعْبَ  
وَيُبَشِّرُهُمْ. <sup>١٩</sup>أَمَّا هِيرُودُسُ رَيْسُ الرُّبْعِ فِإِذْ  
تَوَخَّحَ مِنْهُ لِسَبَبِ هِيرُودِيَّا امْرَأَةِ فِيلِبُّسِ أَخِيهِ  
وَلِسَبَبِ جَمِيعِ الشُّرُورِ الَّتِي كَانَ هِيرُودُسُ  
يَفْعَلُهَا <sup>٢٠</sup>زَادَ هَذَا أَيْضًا عَلَى الْجَمِيعِ أَنَّهُ  
حَبَسَ يُوْحَنَّا فِي السِّجْنِ.

### The Baptism of Jesus

<sup>21</sup>Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, <sup>22</sup>And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

معمودية يسوع  
<sup>٢١</sup>وَلَمَّا أَعْتَمَدَ جَمِيعُ الشَّعْبِ أَعْتَمَدَ  
يَسُوعُ أَيْضًا. وَإِذْ كَانَ يُصَلِّي انْفَتَحَتِ  
السَّمَاءُ <sup>٢٢</sup>وَنَزَلَ عَلَيْهِ الرُّوحُ الْقُدُسُ بِهَيْئَةٍ  
جَسْمِيَّةٍ مِثْلَ حَمَامَةٍ. وَكَانَ صَوْتُ مِنْ  
السَّمَاءِ قَائِلًا: «أَنْتَ ابْنِي الْحَبِيبُ بِكَ  
سُرَرْتُ!».

### Genealogy of Jesus

<sup>23</sup>And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, <sup>24</sup>Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, <sup>25</sup>Which was the son of Mattathias, which was the son of

نسب يسوع المسيح  
<sup>٢٣</sup>وَلَمَّا ابْتَدَأَ يَسُوعُ كَانَ لَهُ نَحْوُ  
ثَلَاثِينَ سَنَةً وَهُوَ عَلَى مَا كَانَ يُظَنُّ ابْنُ  
يُوسُفَ بْنِ هَالِي <sup>٢٤</sup>بْنِ مَتَّثَاتِ بْنِ  
لَاوِي بْنِ مَلَكِي بْنِ يَنَّا بْنِ يُوسُفَ  
بْنِ مَتَّثَايَا بْنِ عَامُوصَ بْنِ نَاخُومَ بْنِ

Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,<sup>26</sup> Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,<sup>27</sup> Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,<sup>28</sup> Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,<sup>29</sup> Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,<sup>30</sup> Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,<sup>31</sup> Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,<sup>32</sup> Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,<sup>33</sup> Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda,<sup>34</sup> Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,<sup>35</sup> Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,<sup>36</sup> Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,

حَسْلِي بْنِ نَجَّايَ<sup>٢٦</sup> بْنِ مَآثَ بْنِ مَتَّاثِيَا  
بْنِ شِمْعِي بْنِ يُوْسُفَ بْنِ يَهُودَا<sup>٢٧</sup> بْنِ  
يُوْحَنَّا بْنِ رِيْسَا بْنِ زَرْبَابَلْ بْنِ شَالْتِيئِيلَ  
بْنِ نِيرِي<sup>٢٨</sup> بْنِ مَلْكِي بْنِ أَدِّي بْنِ قُصَمَ  
بْنِ أَلْمُودَامَ بْنِ عَيْرِ<sup>٢٩</sup> بْنِ يُوْسِي بْنِ  
أَلْيَعَازَرَ بْنِ يُوْرِيْمَ بْنِ مَثَثَاتَ بْنِ لَأُوِي  
بْنِ شِمْعُوْنَ بْنِ يَهُودَا بْنِ يُوْسُفَ بْنِ  
يُوْنَانَ بْنِ أَلْيَاقِيْمِ<sup>٣١</sup> بْنِ مَلِيَا بْنِ مِيْنَانَ  
بْنِ مَتَّاثَا بْنِ نَاطَانَ بْنِ دَاوُدَ<sup>٣٢</sup> بْنِ يَسَى  
بْنِ عُوْبِيْدَ بْنِ بُوعَزَرَ بْنِ سَلْمُوْنَ بْنِ  
نَحْشُوْنَ<sup>٣٣</sup> بْنِ عَمِيْنَادَابَ بْنِ أَرَامَ بْنِ  
حَصْرُوْنَ بْنِ فَارِصَ بْنِ يَهُودَا<sup>٣٤</sup> بْنِ  
يَعْقُوْبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيْمَ بْنِ  
تَارَحَ بْنِ نَاحُوْرَ<sup>٣٥</sup> بْنِ سَرْوَجَ بْنِ رَعُوْ  
بْنِ فَالِحَ بْنِ عَابِرَ بْنِ شَالِحَ<sup>٣٦</sup> بْنِ قَيْنَانَ  
بْنِ أَرْفَكَشَادَ بْنِ سَامَ بْنِ نُوحَ بْنِ لَامَكَ

<sup>37</sup>Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, <sup>38</sup>Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

٣٧ بَنُ مَتُوشَالِحَ بَنُ أَخْنُوخَ بَنُ يَارِدَ بَنُ مَهَلَلَيْلَ بَنُ قَيْنَانَ بَنُ أَنْوَشَ بَنُ شِيثَ بَنُ آدَمَ ابْنَ اللَّهِ.

### The Temptation of Jesus

**4** <sup>1</sup>And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, <sup>2</sup>Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

<sup>3</sup>And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

<sup>4</sup>And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

<sup>5</sup>And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. <sup>6</sup>And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

<sup>7</sup>If thou therefore wilt worship me, all shall be thine.

<sup>8</sup>And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

<sup>9</sup>And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: <sup>10</sup>For it is written, He shall give his angels charge over thee, to keep thee: <sup>11</sup>And in their hands they shall bear thee up, lest at any time thou dash

### الشیطان یجرب یسوع

٤ **أ** مَا يَسُوعُ فَرَجَعَ مِنَ الْأَرْدُنِّ مُمْتَلِئًا مِنَ الرُّوحِ الْقُدُسِ وَكَانَ يُقْتَادُ بِالرُّوحِ فِي الْبَرِّيَّةِ أَرْبَعِينَ يَوْمًا يُجْرَبُ مِنَ إِبْلِيسَ. وَلَمْ يَأْكُلْ شَيْئًا فِي تِلْكَ الْأَيَّامِ. وَلَمَّا تَمَّتْ جَاعَ أَخِيرًا. **ب** وَقَالَ لَهُ إِبْلِيسُ: «إِنْ كُنْتَ ابْنُ اللَّهِ فَقُلْ لِهَذَا الْحَجَرِ أَنْ يَصِيرَ خُبْزًا». **ج** فَأَجَابَهُ يَسُوعُ قَائِلًا: «مَكْتُوبٌ أَنْ لَيْسَ بِالْحُبْزِ وَحْدَهُ يَحْيَا الْإِنْسَانُ بَلْ بِكُلِّ كَلِمَةٍ مِنَ اللَّهِ». **د** ثُمَّ أَصْعَدَهُ إِبْلِيسُ إِلَى جَبَلٍ عَالٍ وَأَرَاهُ جَمِيعَ مَمَالِكِ الْمَسْكُونَةِ فِي لَحْظَةٍ مِنَ الزَّمَانِ. **هـ** وَقَالَ لَهُ إِبْلِيسُ: «لَكَ أُعْطِيَ هَذَا السُّلْطَانَ كُلَّهُ وَمَجْدَهُنَّ لِأَنَّهُ إِلَهِي قَدْ دَفَعَ وَأَنَا أُعْطِيهِ لِمَنْ أُرِيدُ. **و** فَإِنْ سَجَدْتَ أَمَامِي يَكُونُ لَكَ الْجَمِيعُ». **ز** فَأَجَابَهُ يَسُوعُ وَقَالَ: «أَذْهَبْ يَا شَيْطَانُ! إِنَّهُ مَكْتُوبٌ: لِلرَّبِّ إِلَهِكَ تَسْجُدُ وَإِيَّاهُ وَحْدَهُ تَعْبُدُ». **ح** ثُمَّ جَاءَ بِهِ إِلَى أُورُشَلِيمَ وَأَقَامَهُ عَلَى جَنَاحِ الْهَيْكَلِ وَقَالَ لَهُ: «إِنْ كُنْتَ ابْنُ اللَّهِ فَاطْرَحْ نَفْسَكَ مِنْ هُنَا إِلَى أَسْفَلِ» **ط** لِأَنَّهُ مَكْتُوبٌ: أَنَّهُ يُوصِي مَلَائِكَتَهُ بِكَ لِكَيْ يَحْفَظُوكَ **ي** وَأَتَاهُمْ عَلَى أَيَادِيهِمْ

thy foot against a stone.

<sup>12</sup>And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

<sup>13</sup>And when the devil had ended all the temptation, he departed from him for a season.

### Jesus Rejected at Nazareth

<sup>14</sup>And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. <sup>15</sup>And he taught in their synagogues, being glorified of all.

<sup>16</sup>And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. <sup>17</sup>And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, <sup>18</sup>The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, <sup>19</sup>To preach the acceptable year of the Lord. <sup>20</sup>And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. <sup>21</sup>And he began to say unto them, This day is this scripture fulfilled in your ears. <sup>22</sup>And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

<sup>23</sup>And he said unto them, Ye will surely say unto me this proverb,

يَحْمَلُونَكَ لِكَيْ لَا تَصْدِمَ بِحَجَرٍ رِجْلَكَ». <sup>١٢</sup> فَأَجَابَ يَسُوعُ وَقَالَ لَهُ: «إِنَّهُ قِيلَ: لَا تُجَرِّبِ الرَّبَّ إِلَهَكَ». <sup>١٣</sup> وَلَمَّا أَكْمَلَ إبليسُ كُلَّ تَجْرِبَةٍ فَارَقَهُ إِلَى حِينِ.

### الناصرة ترفض يسوع

<sup>١٤</sup> وَرَجَعَ يَسُوعُ بِقُوَّةِ الرُّوحِ إِلَى الْجَلِيلِ وَخَرَجَ خَبْرٌ عَنْهُ فِي جَمِيعِ الْكُورَةِ الْمَحِيطَةِ. <sup>١٥</sup> وَكَانَ يُعَلِّمُ فِي مَجَامِعِهِمْ مُمَجِّدًا مِنْ الْجَمِيعِ. <sup>١٦</sup> وَجَاءَ إِلَى النَّاصِرَةِ حَيْثُ كَانَ قَدْ تَرَبَّى. وَدَخَلَ الْمَجْمَعِ حَسَبَ عَادَتِهِ يَوْمَ السَّبْتِ وَقَامَ لِيَقْرَأَ <sup>١٧</sup> فَدَفَعَ إِلَيْهِ سَفْرَ إِشْعِيَاءَ النَّبِيِّ. وَلَمَّا فَتَحَ السَّفْرَ وَجَدَ الْمَوْضِعَ الَّذِي كَانَ مَكْتُوبًا فِيهِ: <sup>١٨</sup> «رُوحَ الرَّبِّ عَلَيَّ لِأَنَّهُ مَسَحَنِي لِأَبَشِّرَ الْمَسَاكِينَ أُرْسَلَنِي لِأَشْفِيَ الْمُنْكَسِرِي الْقُلُوبِ لِأُنَادِيَ لِلْمَأْسُورِينَ بِالْإِطْلَاقِ وَلِلْعَمِيِّ بِالْبَصْرِ وَأُرْسِلَ الْمُنْشَقِّقِينَ فِي الْحَرِّيَّةِ» <sup>١٩</sup> وَأَكْرَزَ بِسَنَةِ الرَّبِّ الْمَقْبُولَةِ. <sup>٢٠</sup> ثُمَّ طَوَى السَّفْرَ وَسَلَّمَهُ إِلَى الْخَادِمِ وَجَلَسَ. وَجَمِيعُ الَّذِينَ فِي الْمَجْمَعِ كَانَتْ عَيْنُهُمْ شَاحِصَةً إِلَيْهِ. <sup>٢١</sup> فَأَبْتَدَأَ يَقُولُ لَهُمْ: «إِنَّهُ الْيَوْمَ قَدْ تَمَّ هَذَا الْمَكْتُوبُ فِي مَسَامِعِكُمْ». <sup>٢٢</sup> وَكَانَ الْجَمِيعُ يَشْهَدُونَ لَهُ وَيَتَعَجَّبُونَ مِنْ كَلِمَاتِ النُّعْمَةِ الْخَارِجَةِ مِنْ فَمِهِ وَيَقُولُونَ: «أَلَيْسَ هَذَا ابْنُ يَوْسُفَ؟» <sup>٢٣</sup> فَقَالَ لَهُمْ: «عَلَى كُلِّ حَالٍ تَقُولُونَ لِي هَذَا الْمَثَلُ: أَيُّهَا الطَّيِّبُ أَشْفِ

Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

<sup>24</sup>And he said, Verily I say unto you, No prophet is accepted in his own country. <sup>25</sup>But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; <sup>26</sup>But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. <sup>27</sup>And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

<sup>28</sup>And all they in the synagogue, when they heard these things, were filled with wrath, <sup>29</sup>And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. <sup>30</sup>But he passing through the midst of them went his way,

نَفْسَكَ. كَمْ سَمِعْنَا أَنَّهُ جَرَى فِي كَفَرِنَاخُومَ فَأَفْعَلَ ذَلِكَ هُنَا أَيْضًا فِي وَطَنِكَ <sup>٢٤</sup> وَقَالَ: «الْحَقُّ أَقُولُ لَكُمْ إِنَّهُ لَيْسَ نَبِيٌّ مَقْبُولًا فِي وَطَنِهِ. <sup>٢٥</sup> وَبِالْحَقِّ أَقُولُ لَكُمْ إِنَّ أَرَامِلَ كَثِيرَةً كُنَّ فِي إِسْرَائِيلَ فِي أَيَّامِ إِيْلِيَّا حِينَ أُغْلِقَتِ السَّمَاءُ مُدَّةَ ثَلَاثِ سِنِينَ وَسِتَّةِ أَشْهُرٍ لَمَّا كَانَ جُوعٌ عَظِيمٌ فِي الْأَرْضِ كُلِّهَا <sup>٢٦</sup> وَلَمْ يُرْسَلْ إِيْلِيَّا إِلَى وَاحِدَةٍ مِنْهَا إِلَّا إِلَى امْرَأَةِ أَرْمَلَةٍ إِلَى صِرْفَةِ صَيِّدَاءَ. <sup>٢٧</sup> وَبُرْصٌ كَثِيرُونَ كَانُوا فِي إِسْرَائِيلَ فِي زَمَانِ أَلِيسَعِ النَّبِيِّ وَلَمْ يُطَهَّرْ وَاحِدٌ مِنْهُمْ إِلَّا نَعْمَانَ السَّرْيَانِيَّ». <sup>٢٨</sup> فَامْتَلَأَ غَضَبًا جَمِيعُ الَّذِينَ فِي الْمَجْمَعِ حِينَ سَمِعُوا هَذَا <sup>٢٩</sup> فَقَامُوا وَأَخْرَجُوهُ خَارِجَ الْمَدِينَةِ وَجَاءُوا بِهِ إِلَى حَافَةِ الْجَبَلِ الَّذِي كَانَتْ مَدِينَتُهُمْ مَبْنِيَّةً عَلَيْهِ حَتَّى يَطْرَحُوهُ إِلَى اسْفَلِ. <sup>٣٠</sup> أَمَّا هُوَ فَجَارَ فِي وَسْطِهِمْ وَمَضَى.

### Healing a Man With an Evil Spirit

<sup>31</sup>And came down to Capernaum, a city of Galilee, and taught them on the sabbath days. <sup>32</sup>And they were astonished at his doctrine: for his word was with power.

<sup>33</sup>And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, <sup>34</sup> Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. <sup>35</sup>And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him

شفاء رجل به روح نجس

<sup>٣١</sup> وَأَنْحَدَرَ إِلَى كَفَرِنَاخُومَ مَدِينَةَ مِنَ الْجَلِيلِ وَكَانَ يُعَلِّمُهُمْ فِي السَّبُوتِ. <sup>٣٢</sup> فَبَهُتُوا مِنْ تَعْلِيمِهِ لِأَنَّ كَلَامَهُ كَانَ بِسُلْطَانٍ. <sup>٣٣</sup> وَكَانَ فِي الْمَجْمَعِ رَجُلٌ بِهِ رُوحٌ شَيْطَانٍ نَجِسٍ فَصَرَخَ بِصَوْتٍ عَظِيمٍ قَائِلًا: «أَهْ مَا لَنَا وَكَانَ يَا يَسُوعُ النَّاصِرِيُّ! أَتَيْتَ لِتُهْلِكَنَا! أَنَا أَعْرِفُكَ مِنْ أَنْتَ: قُدُوسُ اللَّهِ». <sup>٣٤</sup> فَانْتَهَرَهُ يَسُوعُ قَائِلًا: «أَخْرَسْ وَأَخْرِجْ مِنْهُ». فَصَرَخَ الشَّيْطَانُ فِي الْوَسْطِ وَخَرَجَ مِنْهُ وَلَمْ يَضُرَّهُ شَيْئًا. <sup>٣٥</sup> فَوَقَعَتْ

in the midst, he came out of him, and hurt him not.<sup>36</sup> And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.<sup>37</sup> And the fame of him went out into every place of the country round about.

### Peter's Mother-in-Law Healed

<sup>38</sup>And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.<sup>39</sup> And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

<sup>40</sup>Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.<sup>41</sup> And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

<sup>42</sup>And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.<sup>43</sup> And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.<sup>44</sup> And he preached in the synagogues of Galilee.

دَهْشَةً عَلَى الْجَمِيعِ وَكَانُوا يُخَاطِبُونَ بَعْضُهُمْ بَعْضًا قَائِلِينَ: «مَا هَذِهِ الْكَلِمَةُ! لِأَنَّهُ بِسُلْطَانٍ وَقُوَّةٍ يَأْمُرُ الْأَرْوَاحَ النَّجِسَةَ فَتَخْرُجُ». <sup>٣٧</sup> وَخَرَجَ صَيْتٌ عَنْهُ إِلَى كُلِّ مَوْضِعٍ فِي الْكُورَةِ الْمُحِيطَةِ.

### شفاء حماة بطرس

<sup>٣٨</sup> وَلَمَّا قَامَ مِنَ الْمَجْمَعِ دَخَلَ بَيْتَ سِمْعَانَ. وَكَانَتْ حَمَاهُ سِمْعَانَ قَدْ أَخَذَتْهَا حُمَى شَدِيدَةً. فَسَأَلُوهُ مِنْ أَجْلِهَا. <sup>٣٩</sup> فَوَقَفَ فَوْقَهَا وَانْتَهَرَ الْحُمَى فَتَرَكَتْهَا! وَفِي الْحَالِ قَامَتْ وَصَارَتْ تَخْدُمُهُمْ. <sup>٤٠</sup> وَعِنْدَ غُرُوبِ الشَّمْسِ جَمِيعَ الَّذِينَ كَانَ عِنْدَهُمْ سَقَمَاءُ بِأَمْرَاضٍ مُخْتَلِفَةٍ قَدَّمُوهُمْ إِلَيْهِ فَوَضَعَ يَدَيْهِ عَلَى كُلِّ وَاحِدٍ مِنْهُمْ وَشَفَاهُمْ. <sup>٤١</sup> وَكَانَتْ شَيَاطِينُ أَيْضًا تَخْرُجُ مِنْ كَثِيرِينَ وَهِيَ تَصْرُخُ وَتَقُولُ: «أَنْتَ الْمَسِيحُ ابْنُ اللَّهِ!» فَأَنْتَهَرَهُمْ وَلَمْ يَدْعُهُمْ يَتَكَلَّمُونَ لِأَنَّهُمْ عَرَفُوهُ أَنَّهُ الْمَسِيحُ. <sup>٤٢</sup> وَلَمَّا صَارَ النَّهَارُ خَرَجَ وَذَهَبَ إِلَى مَوْضِعٍ خَلَاءٍ وَكَانَ الْجَمُوعُ يُفْتَتِّشُونَ عَلَيْهِ. فَجَاءُوا إِلَيْهِ وَأَمْسَكُوهُ لِئَلَّا يَذْهَبَ عَنْهُمْ. <sup>٤٣</sup> فَقَالَ لَهُمْ: «إِنَّهُ يَنْبَغِي لِي أَنْ أُبَشِّرَ الْمَدْنَ الْأُخْرَى أَيْضًا بِمَلِكُوتِ اللَّهِ لِأَنِّي لِهَذَا قَدْ أُرْسِلْتُ». <sup>٤٤</sup> فَكَانَ يَكْرُزُ فِي مَجَامِعِ الْجَلِيلِ.

## Jesus Calls His First Disciples

**5** <sup>1</sup>And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, <sup>2</sup>And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. <sup>3</sup>And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

<sup>4</sup>Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. <sup>5</sup>And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. <sup>6</sup>And when they had this done, they inclosed a great multitude of fishes: and their net brake. <sup>7</sup>And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. <sup>8</sup>When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. <sup>9</sup>For he was astonished, and all that were with him, at the draught of the fishes which they had taken: <sup>10</sup>And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. <sup>11</sup>And when they had brought their ships to land, they forsook all, and followed him.

## المسيح يدعو التلاميذ الأولين

**ه** <sup>١</sup>وَإِذْ كَانَ الْجَمْعُ يَزْدَحِمُ عَلَيْهِ لِيَسْمَعَ كَلِمَةَ اللَّهِ كَانَ وَأَقْفًا عِنْدَ بُحَيْرَةِ جَنِينَسَارَتَ. <sup>٢</sup>أَفْرَأَى سَفِينَتَيْنِ وَأَقْفَتَيْنِ عِنْدَ الْبُحَيْرَةِ وَالصَّيَّادُونَ قَدْ خَرَجُوا مِنْهُمَا وَعَسَلُوا الشُّبَاكَ. <sup>٣</sup>فَدَخَلَ إِحْدَى السَّفِينَتَيْنِ الَّتِي كَانَتْ لِسِمْعَانَ وَسَأَلَهُ أَنْ يُبْعِدَ قَلِيلاً عَنِ الْبَرِّ. ثُمَّ جَلَسَ وَصَارَ يُعَلِّمُ الْجُمُوعَ مِنَ السَّفِينَةِ. <sup>٤</sup>وَلَمَّا فَرَغَ مِنَ الْكَلَامِ قَالَ لِسِمْعَانَ: «أُبْعُدْ إِلَى الْعَمَقِ وَالْقُوا شِبَاكَكُمْ لِلصَّيْدِ». <sup>٥</sup>فَأَجَابَ سِمْعَانُ وَقَالَ لَهُ: «يَا مُعَلِّمُ قَدْ تَعِينَا اللَّيْلَ كُلَّهُ وَلَمْ نَأْخُذْ شَيْئاً. وَلَكِنْ عَلَى كَلِمَتِكَ أُلْقِي الشُّبَاكَةَ». <sup>٦</sup>وَلَمَّا فَعَلُوا ذَلِكَ أَمْسَكُوا سَمَكاً كَثِيراً جِداً فَصَارَتْ شِبَاكُهُمْ تَخْرُقُ. <sup>٧</sup>فَأَشَارُوا إِلَى شُرَكَائِهِمُ الَّذِينَ فِي السَّفِينَةِ الْأُخْرَى أَنْ يَأْتُوا وَيُسَاعِدُوهُمْ. فَاتُوا وَمَلَأُوا السَّفِينَتَيْنِ حَتَّى أَخَذَتَا فِي الْعَرَقِ. <sup>٨</sup>فَلَمَّا رَأَى سِمْعَانُ بَطْرُسُ ذَلِكَ خَرَّ عِنْدَ رُكْبَتَيْ يَسُوعَ قَائِلاً: «أَخْرِجْ مِنْ سَفِينَتِي يَا رَبُّ لِأَنِّي رَجُلٌ خَاطِئٌ». <sup>٩</sup>إِذْ أَعْتَرَتْهُ وَجَمِيعَ الَّذِينَ مَعَهُ دَهْشَةً عَلَى صَيْدِ السَّمَكِ الَّذِي أَخَذُوهُ. <sup>١٠</sup>وَكَذَلِكَ أَيْضاً يَعْقُوبُ وَيُوحَنَّا ابْنَا زَبْدِي الَّذِينَ كَانَا شَرِيكِي سِمْعَانَ. فَقَالَ يَسُوعُ لِسِمْعَانَ: «لَا تَخَفْ! مِنَ الْآنَ تَكُونُ تَصْطَادُ النَّاسِ!» <sup>١١</sup>وَلَمَّا جَاءُوا بِالسَّفِينَتَيْنِ إِلَى الْبَرِّ تَرَكَوْا كُلَّ شَيْءٍ وَتَبِعُوهُ.

### Jesus Heals a Leper

<sup>12</sup>And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

<sup>13</sup>And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

<sup>14</sup>And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

<sup>15</sup>But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

<sup>16</sup>And he withdrew himself into the wilderness, and prayed.

### Jesus Heals a Paralytic

<sup>17</sup>And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them.

<sup>18</sup>And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. <sup>19</sup>And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus.

<sup>20</sup>And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

<sup>21</sup>And the scribes and the Pharisees began to reason, saying, Who is this

### يسوع يشفي الأبرص

<sup>12</sup>وَكَانَ فِي إِحْدَى الْمُدُنِ. فِإِذَا رَجُلٌ مَمْلُوءٌ بَرَصًا. فَلَمَّا رَأَى يَسُوعَ خَرَّ عَلَى وَجْهِهِ وَطَلَبَ إِلَيْهِ قَائِلًا: «يَا سَيِّدُ إِن أَرَدْتَ تَقْدِرُ أَنْ تُطَهِّرَنِي». <sup>13</sup>فَمَدَّ يَدَهُ وَلَمَسَهُ قَائِلًا: «أُرِيدُ فَاطْهَرُ». وَلِلْوَقْتِ ذَهَبَ عَنْهُ الْبَرَصُ. <sup>14</sup>فَأَوْصَاهُ أَنْ لَا يَقُولَ لِأَحَدٍ. بَلْ «أَمضِ وَأَرِ نَفْسَكَ لِلْكَاهِنِ وَقَدِّمِ عَنْ تَطْهِيرِكَ كَمَا أَمَرَ مُوسَى شَهَادَةً لَهُمْ». <sup>15</sup>فَذَاعَ الْخَبْرُ عَنْهُ أَكْثَرَ. فَاجْتَمَعَ جُمُوعٌ كَثِيرَةٌ لِكَيْ يَسْمَعُوا وَيَشْفَوْا بِهِ مِنْ أَمْرَاضِهِمْ. <sup>16</sup>وَأَمَّا هُوَ فَكَانَ يَعْزَلُ فِي الْبَرَارِيِّ وَيُصَلِّي.

### شفاء المشلول

<sup>17</sup>وَفِي أَحَدِ الْأَيَّامِ كَانَ يُعَلِّمُ وَكَانَ فَرِيسِيُّونَ وَمُعَلِّمُونَ لِلتَّامُوسِ جَالِسِينَ وَهُمْ قَدْ أَتَوْا مِنْ كُلِّ قَرْيَةٍ مِنَ الْجَلِيلِ وَالْيَهُودِيَّةِ وَأُورُشَلِيمَ. وَكَانَتْ قُوَّةُ الرَّبِّ لِشِفَائِهِمْ. <sup>18</sup>وَإِذَا بِرِجَالٍ يَحْمِلُونَ عَلَى فَرَاشٍ إِنْسَانًا مَمْلُوجًا وَكَانُوا يَطْلُبُونَ أَنْ يَدْخُلُوا بِهِ وَيَضَعُوهُ أَمَامَهُ. <sup>19</sup>وَلَمَّا لَمْ يَجِدُوا مِنْ أَيْنَ يَدْخُلُونَ بِهِ لِسَبَبِ الْجَمْعِ صَعَدُوا عَلَى السَّطْحِ وَدَلُّوهُ مَعَ الْفَرَاشِ مِنْ بَيْنِ الْأَجْرِّ إِلَى الْوَسْطِ قَدَّمَ يَسُوعَ. <sup>20</sup>فَلَمَّا رَأَى إِيمَانَهُمْ قَالَ لَهُ: «أَيُّهَا الْإِنْسَانُ مَعْفُورَةٌ لَكَ خَطَايَاكَ». <sup>21</sup>فَابْتَدَأَ الْكُتَّابَةُ وَالْفَرِيسِيُّونَ يُفَكِّرُونَ قَائِلِينَ: «مَنْ هَذَا



which speaketh blasphemies? Who can forgive sins, but God alone?

<sup>22</sup>But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

<sup>23</sup>Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

<sup>24</sup>But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

<sup>25</sup>And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

<sup>26</sup>And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

الَّذِي يَتَكَلَّمُ بِتَجَادِيفٍ؟ مَنْ يَقْدِرُ أَنْ يَغْفِرَ  
خَطَايَا إِلَّا اللَّهُ وَحْدَهُ؟»<sup>٢٢</sup> فَشَعَرَ يَسُوعُ

بِأَفْكَارِهِمْ فَأَجَابَ وَقَالَ لَهُمْ: «مَاذَا

تُفَكِّرُونَ فِي قُلُوبِكُمْ؟»<sup>٢٣</sup> أَيَّمَا أَيْسَرُ: أَنْ يُقَالَ  
مَغْفُورَةٌ لَكَ خَطَايَاكَ أَمْ أَنْ يُقَالَ قُمْ وَامْشِ.

<sup>٢٤</sup> وَلَكِنْ لِكَيْ تَعْلَمُوا أَنَّ لِبْنِ الْإِنْسَانِ

سُلْطَانًا عَلَى الْأَرْضِ أَنْ يَغْفِرَ الْخَطَايَا» -

قَالَ لِلْمَقْلُوجِ: «لَكَ أَقُولُ قُمْ وَاحْمِلْ

فِرَاشَكَ وَاهْبِ إِلَى بَيْتِكَ». <sup>٢٥</sup> فَفِي الْحَالِ

قَامَ أَمَامَهُمْ وَحَمَلَ مَا كَانَ مُضْطَجِعًا عَلَيْهِ

وَمَضَى إِلَى بَيْتِهِ وَهُوَ يُمَجِّدُ اللَّهَ. <sup>٢٦</sup> فَاخَذَتْ

الْجَمِيعُ حَيْرَةً وَمَجَّدُوا اللَّهَ وَامْتَلَأُوا خَوْفًا

قَائِلِينَ: «إِنَّا قَدْ رَأَيْنَا الْيَوْمَ عَجَائِبَ!».

### Jesus Calls Levi

<sup>27</sup>And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom:

and he said unto him, Follow me.

<sup>28</sup>And he left all, rose up, and followed him.

<sup>29</sup>And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

<sup>30</sup>But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

<sup>31</sup>And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

<sup>32</sup>I came not to call the righteous, but sinners to repentance.

<sup>33</sup>And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine

### يسوع يدعو لآوي

<sup>٢٧</sup> وَبَعْدَ هَذَا خَرَجَ فَظَنَرَ عَشَارًا اسْمُهُ

لَاوِي جَالِسًا عِنْدَ مَكَانِ الْجَبَايَةِ فَقَالَ لَهُ:

«اتَّبِعْنِي». <sup>٢٨</sup> فَتَرَكَ كُلَّ شَيْءٍ وَقَامَ وَتَبِعَهُ.

<sup>٢٩</sup> وَصَنَعَ لَهُ لَاوِي ضَيْفَةً كَبِيرَةً فِي بَيْتِهِ.

وَالَّذِينَ كَانُوا مُتَكَبِّينَ مَعَهُمْ كَانُوا جَمْعًا

كَثِيرًا مِنْ عَشَّارِينَ وَآخَرِينَ. <sup>٣٠</sup> فَتَدَمَّرَ

كَتَبَتُهُمْ وَالْفَرِيسِيُّونَ عَلَى تَلَامِيذِهِ قَائِلِينَ:

«لِمَاذَا تَأْكُلُونَ وَتَشْرَبُونَ مَعَ عَشَّارِينَ

وَخَطَاةٍ؟» <sup>٣١</sup> فَأَجَابَ يَسُوعُ وَقَالَ لَهُمْ: «لَا

يَحْتَاجُ الْأَصْحَاءُ إِلَى طَبِيبٍ بَلِ الْمَرْضَى.

<sup>٣٢</sup> لَمْ آتِ لِأَدْعُو أَبْرَارًا بَلِ خَطَاةً إِلَى

التَّوْبَةِ.»

<sup>٣٣</sup> وَقَالُوا لَهُ: «لِمَاذَا يَصُومُ تَلَامِيذُكَ

يُوحِنًا كَثِيرًا وَيَقْدِمُونَ طَلِبَاتٍ وَكَذَلِكَ

eat and drink?

<sup>34</sup>And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? <sup>35</sup>But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

<sup>36</sup>And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. <sup>37</sup>And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. <sup>38</sup>But new wine must be put into new bottles; and both are preserved. <sup>39</sup>No man also having drunk old wine straightway desireth new: for he saith, The old is better.

تَلَامِيذُ الْفَرِيْسِيِّنَ اَيْضًا وَاَمَّا تَلَامِيذُكَ  
فَيَاكُلُوْنَ وَيَشْرَبُوْنَ؟» <sup>٣٤</sup>فَقَالَ لَهُمْ:  
«اَتَقْدِرُوْنَ اَنْ تَجْعَلُوْا بَنِي الْعُرْسِ يَصُومُوْنَ  
مَا دَامَ الْعَرِيْسُ مَعَهُمْ؟» <sup>٣٥</sup>وَلَكِنْ سَتَايِيْ اَيَّامٍ  
حِيْنَ يَرْفَعُ الْعَرِيْسُ عَنْهُمْ فَحِيْنَئِذٍ يَصُومُوْنَ  
فِيْ تِلْكَ الْاَيَّامِ». <sup>٣٦</sup>وَقَالَ لَهُمْ اَيْضًا مِثْلًا:  
«لَيْسَ اَحَدٌ يَضَعُ رُقْعَةً مِنْ ثَوْبٍ جَدِيْدٍ  
عَلَى ثَوْبٍ عَتِيْقٍ وَاِلَّا فَالْجَدِيْدُ يَشَقُّهُ  
وَالْعَتِيْقُ لَا تُوَافِقُهُ الرُّقْعَةُ الَّتِي مِنَ الْجَدِيْدِ.  
<sup>٣٧</sup>وَلَيْسَ اَحَدٌ يَجْعَلُ خَمْرًا جَدِيْدَةً فِي  
زَقَاقٍ عَتِيْقَةٍ لِئَلَّا تَشَقَّ الْخَمْرُ الْجَدِيْدَةُ  
الزَّقَاقَ فِيْهِ تُهْرَقُ وَالزَّقَاقُ تَتَلَفُ». <sup>٣٨</sup>بَلْ  
يَجْعَلُوْنَ خَمْرًا جَدِيْدَةً فِيْ زَقَاقٍ جَدِيْدَةٍ  
فَتَحْفَظُ جَمِيْعًا. <sup>٣٩</sup>وَلَيْسَ اَحَدٌ اِذَا شَرَبَ  
الْعَتِيْقَ يَرِيْدُ لِلْوَقْتِ الْجَدِيْدِ لِاَنَّهُ يَقُوْلُ:  
الْعَتِيْقُ اَطِيْبٌ».

### Questions About the Sabbath

**6** <sup>1</sup>And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. <sup>2</sup>And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

<sup>3</sup>And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him; <sup>4</sup>How he went into the house of God, and did take and eat the shewbread, and gave also to them that

### الحوار حول السبت

**٦** <sup>١</sup>وَفِي السَّبْتِ الثَّانِي بَعْدَ الْاَوَّلِ  
اَجْتَاَزَ بَيْنَ الزَّرُوْعِ. وَكَانَ تَلَامِيْذُهُ  
يَقْطِفُوْنَ السَّنَابِلَ وَيَاكُلُوْنَ وَهُمْ يَفْرُكُوْنَهَا  
بِاَيْدِيْهِمْ. <sup>٢</sup>فَقَالَ لَهُمْ قَوْمٌ مِنَ الْفَرِيْسِيِّنَ:  
«لِمَاذَا تَفْعَلُوْنَ مَا لَا يَحِلُّ فَعَلُهُ فِي  
السَّبُوْتِ؟» <sup>٣</sup>فَاْجَابَ يَسُوْعُ وَقَالَ لَهُمْ: «اَمَّا  
قَرَأْتُمْ وَلَا هَذَا الَّذِي فَعَلَهُ دَاوُدُ حِيْنَ جَاعَ  
هُوَ وَالَّذِيْنَ كَانُوْا مَعَهُ كَيْفَ دَخَلَ بَيْتَ  
اللَّهِ وَاَخَذَ خُبْزَ التَّقْدِمَةِ وَاَكَلَ وَاَعْطَى الَّذِيْنَ  
مَعَهُ اَيْضًا الَّذِي لَا يَحِلُّ اَكْلُهُ اِلَّا لِلْكَهَنَةِ

were with him; which it is not lawful to eat but for the priests alone? <sup>5</sup>And he said unto them, That the Son of man is Lord also of the sabbath.

### Healing a Man With a Withered Hand

<sup>6</sup>And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. <sup>7</sup>And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. <sup>8</sup>But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. <sup>9</sup>Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? <sup>10</sup>And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. <sup>11</sup>And they were filled with madness; and communed one with another what they might do to Jesus.

### The Twelve Apostles

<sup>12</sup>And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. <sup>13</sup>And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; <sup>14</sup>Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, <sup>15</sup>Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,

فَقَطُّ؟» ° وَقَالَ لَهُمْ: «إِنَّ ابْنَ الْإِنْسَانِ هُوَ رَبُّ السَّبْتِ أَيْضًا».

### شفاء ذي اليد اليابسة

<sup>٦</sup> وَفِي سَبْتٍ آخَرَ دَخَلَ الْمَجْمَعِ وَصَارَ يُعَلِّمُ. وَكَانَ هُنَاكَ رَجُلٌ يَدُهُ الَّتِي مَنَى يَابِسَةً <sup>٧</sup> وَكَانَ الْكَتَبَةُ وَالْفَرِّيسِيُّونَ يُرَاقِبُونَهُ: هَلْ يَشْفِي فِي السَّبْتِ لِكَيْ يَجِدُوا عَلَيْهِ شِكَايَةً. <sup>٨</sup> أَمَّا هُوَ فَعَلِمَ أَفْكَارَهُمْ وَقَالَ لِلرَّجُلِ الَّذِي يَدُهُ يَابِسَةٌ: «قُمْ وَقِفْ فِي الْوَسْطِ». فَقَامَ وَقَفَّ. <sup>٩</sup> ثُمَّ قَالَ لَهُمْ يَسُوعُ: «أَسْأَلُكُمْ شَيْئًا: هَلْ يَحِلُّ فِي السَّبْتِ فِعْلُ الْخَيْرِ أَوْ فِعْلُ الشَّرِّ؟ تَخْلِصُ نَفْسٍ أَوْ إِهْلَاكُهَا؟». <sup>١٠</sup> ثُمَّ نَظَرَ حَوْلَهُ إِلَى جَمِيعِهِمْ وَقَالَ لِلرَّجُلِ: «مُدِّ يَدَكَ». فَفَعَلَ هَكَذَا. فَعَادَتْ يَدُهُ صَحِيحَةً كَالْآخَرَى. <sup>١١</sup> فَأَمْتَلَأُوا حُمَقًا وَصَارُوا يَتَكَلَّمُونَ فِيمَا بَيْنَهُمْ: مَاذَا يَفْعَلُونَ بِيَسُوعِ؟

### الرسول الاثنا عشر

<sup>١٢</sup> وَفِي تِلْكَ الْأَيَّامِ خَرَجَ إِلَى الْجَبَلِ لِيُصَلِّيَ. وَقَضَى اللَّيْلَ كُلَّهُ فِي الصَّلَاةِ لِلَّهِ. <sup>١٣</sup> وَلَمَّا كَانَ النَّهَارُ دَعَا تَلَامِيذَهُ وَأَخْتَارَ مِنْهُمْ اثْنَيْ عَشَرَ الَّذِينَ سَمَّاهُمْ أَيْضًا «رُسُلًا»: <sup>١٤</sup> سِمْعَانَ الَّذِي سَمَّاهُ أَيْضًا بُطْرُسَ وَأَنْدَرَاوُسَ أَخَاهُ. يَعْقُوبَ وَيُوْحَنَّا. فِيلِبُّسَ وَبَرْتُولِمَاوُسَ. <sup>١٥</sup> مَتَّى وَثُومَا. يَعْقُوبَ بْنَ حَلْفَى وَسِمْعَانَ الَّذِي يُدْعَى

<sup>16</sup>And Judas the brother of James, and Judas Iscariot, which also was the traitor.

<sup>17</sup>And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; <sup>18</sup>And they that were vexed with unclean spirits: and they were healed. <sup>19</sup>And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

الْعَيُورَ. <sup>١٦</sup>يَهُودًا أَخَا يَعْقُوبَ وَيَهُودًا الْإِسْخَرْيُوطِيَّ الَّذِي صَارَ مُسْلِمًا أَيْضًا.

<sup>١٧</sup>وَنَزَلَ مَعَهُمْ وَوَقَفَ فِي مَوْضِعٍ سَهْلٍ هُوَ وَجَمَعَ مِنْ تَلَامِيذِهِ وَجَمْعَهُورٍ كَثِيرٍ مِنَ الشَّعْبِ مِنْ جَمِيعِ الْيَهُودِيَّةِ وَأُورُشَلِيمَ وَسَاحِلِ صُورَ وَصَيْدَاءَ الَّذِينَ جَاءُوا لِيَسْمَعُوهُ وَيُشْفَوْا مِنْ أَمْرَاضِهِمْ <sup>١٨</sup>وَالْمُعَذِّبُونَ مِنْ أَرْوَاحِ نَجِسَةٍ. وَكَانُوا يَبْرَأُونَ. <sup>١٩</sup>وَكُلُّ الْجَمْعِ طَلَبُوا أَنْ يَلْمَسُوهُ لِأَنَّ قُوَّةَ كَانَتْ تَخْرُجُ مِنْهُ وَتُشْفَى الْجَمِيعَ.

### True Joy

<sup>20</sup>And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. <sup>21</sup>Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. <sup>22</sup>Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

<sup>23</sup>Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. <sup>24</sup>But woe unto you that are rich! for ye have received your consolation. <sup>25</sup>Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. <sup>26</sup>Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

### السعادة الحقيقية

<sup>٢٠</sup>وَرَفَعَ عَيْنَيْهِ إِلَى تَلَامِيذِهِ وَقَالَ: «طُوبَاكُمْ أَيُّهَا الْمَسَاكِينُ لِأَنَّ لَكُمْ مَلَكُوتَ اللَّهِ. <sup>٢١</sup>طُوبَاكُمْ أَيُّهَا الْجَائِعُ الْآنَ لِأَنَّكُمْ تُشْبِعُونَ. طُوبَاكُمْ أَيُّهَا الْبَاكُونَ الْآنَ لِأَنَّكُمْ سَتَضْحَكُونَ. <sup>٢٢</sup>طُوبَاكُمْ إِذَا أَبْغَضَكُمُ النَّاسُ وَإِذَا أَفْرَزَوْكُمْ وَعَيَّرَوْكُمْ وَأَخْرَجُوا أَسْمَكُمْ كَشَرِّبِي مِنْ أَجْلِ ابْنِ الْإِنْسَانِ. <sup>٢٣</sup>افْرَحُوا فِي ذَلِكَ الْيَوْمِ وَتَهَلَّلُوا فَهَذَا أَجْرُكُمْ عَظِيمٌ فِي السَّمَاءِ. لِأَنَّ آبَاءَهُمْ هَكَذَا كَانُوا يَفْعَلُونَ بِالْأَنْبِيَاءِ. <sup>٢٤</sup>وَلَكِنْ وَبَلْ لَكُمْ أَيُّهَا الْأَغْنِيَاءُ لِأَنَّكُمْ قَدْ نَأْتُمُ عَزَاءَكُمْ. <sup>٢٥</sup>وَبَلْ لَكُمْ أَيُّهَا الشَّبَاعَى لِأَنَّكُمْ سَتَجُوعُونَ. وَبَلْ لَكُمْ أَيُّهَا الضَّاحِكُونَ الْآنَ لِأَنَّكُمْ سَتَحْزَنُونَ وَتَبْكُونَ. <sup>٢٦</sup>وَبَلْ لَكُمْ إِذَا قَالَ فِيكُمْ جَمِيعُ النَّاسِ حَسَنًا. لِأَنَّهُ هَكَذَا كَانَ آبَاؤُهُمْ يَفْعَلُونَ بِالْأَنْبِيَاءِ الْكَذَّابَةِ.

## Love Your Enemies

<sup>27</sup>But I say unto you which hear, Love your enemies, do good to them which hate you, <sup>28</sup>Bless them that curse you, and pray for them which despitefully use you. <sup>29</sup>And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also. <sup>30</sup>Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. <sup>31</sup>And as ye would that men should do to you, do ye also to them likewise.

<sup>32</sup>For if ye love them which love you, what thank have ye? for sinners also love those that love them. <sup>33</sup>And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. <sup>34</sup>And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. <sup>35</sup>But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. <sup>36</sup>Be ye therefore merciful, as your Father also is merciful.

## Do Not Judge Others

<sup>37</sup>Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: <sup>38</sup>Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into

## أحبوا أعداءكم

<sup>٢٧</sup>«لِكَيْ أَقُولَ لَكُمْ أَيُّهَا السَّامِعُونَ: أَحِبُّوا أَعْدَاءَكُمْ أَحْسِنُوا إِلَى مُبْغِضِكُمْ <sup>٢٨</sup>بَارِكُوا لِأَعْيُنِكُمْ وَصَلُّوا لِأَجْلِ الَّذِينَ يُسِيئُونَ إِلَيْكُمْ. <sup>٢٩</sup>مَنْ ضَرَبَكَ عَلَى خَدِّكَ فَاعْرِضْ لَهُ الْآخَرَ أَيضاً وَمَنْ أَخَذَ رِدَاءَكَ فَلَا تَمْنَعُهُ ثَوْبَكَ أَيضاً. <sup>٣٠</sup>وَكُلُّ مَنْ سَأَلَكَ فَاعْطِهِ وَمَنْ أَخَذَ الَّذِي لَكَ فَلَا تُطَالِبْهُ. <sup>٣١</sup>وَكَمَا تُرِيدُونَ أَنْ يَفْعَلَ النَّاسُ بِكُمْ أَفْعَلُوا أَنْتُمْ أَيضاً بِهِمْ هَكَذَا. <sup>٣٢</sup>وَإِنْ أَحْبَبْتُمُ الَّذِينَ يُحِبُّونَكُمْ فَأَيُّ فَضْلٍ لَكُمْ؟ فَإِنَّ الْخَطَاةَ أَيضاً يُحِبُّونَ الَّذِينَ يُحِبُّونَهُمْ. <sup>٣٣</sup>وَإِذَا أَحْسَنْتُمْ إِلَى الَّذِينَ يُحْسِنُونَ إِلَيْكُمْ فَأَيُّ فَضْلٍ لَكُمْ؟ فَإِنَّ الْخَطَاةَ أَيضاً يَفْعَلُونَ هَكَذَا. <sup>٣٤</sup>وَإِنْ أَقْرَضْتُمُ الَّذِينَ تَرْجُونَ أَنْ تَسْتَرِدُّوا مِنْهُمْ فَأَيُّ فَضْلٍ لَكُمْ؟ فَإِنَّ الْخَطَاةَ أَيضاً يَقْرِضُونَ الْخَطَاةَ لِكَيْ يَسْتَرِدُّوا مِنْهُمْ الْمِثْلَ. <sup>٣٥</sup>بَلْ أَحِبُّوا أَعْدَاءَكُمْ وَأَحْسِنُوا وَأَقْرِضُوا وَأَنْتُمْ لَا تَرْجُونَ شَيْئاً فَيَكُونَ أَجْرُكُمْ عَظِيماً وَتَكُونُوا بَنِي الْعَلِيِّ فَإِنَّهُ مُنْعَمٌ عَلَى غَيْرِ الشَّاكِرِينَ وَالْأَشْرَارِ. <sup>٣٦</sup>فَكُونُوا رَحِمَاءَ كَمَا أَنَّ أَبَاكُمْ أَيضاً رَحِيمٌ.

## لا تدينوا الآخرين

<sup>٣٧</sup>وَلَا تَدِينُوا فَلَا تُدَانُوا. لَا تَقْضُوا عَلَى أَحَدٍ فَلَا يُقْضَى عَلَيْكُمْ. اغْفِرُوا يُغْفَرْ لَكُمْ. <sup>٣٨</sup>أَعْطُوا تُعْطُوا كَيْلاً جَيِّداً مُلْبِداً مَهْرُوراً فَائِضاً يُعْطُونَ فِي أَحْضَانِكُمْ. لِأَنَّهُ بِنَفْسِ الْكَيْلِ الَّذِي بِهِ

your bosom. For with the same measure that ye mete withal it shall be measured to you again.

<sup>39</sup>And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

<sup>40</sup>The disciple is not above his master: but every one that is perfect shall be as his master.

<sup>41</sup>And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? <sup>42</sup>Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

### A Tree is Known By Its Fruit

<sup>43</sup>For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. <sup>44</sup>For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. <sup>45</sup>A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

### The House Built On The Rock

<sup>46</sup>And why call ye me, Lord, Lord, and do not the things which I say?

<sup>47</sup>Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

تَكِيلُونَ يُكَالُ لَكُمْ».

<sup>٣٩</sup> وَضَرَبَ لَهُمْ مَثَلًا: «هَلْ يَقْدِرُ أَعْمَى أَنْ يَقُودَ أَعْمَى؟ أَمَا يَسْقُطُ الْأَثْنَانِ فِي حُفْرَةٍ؟»<sup>٤٠</sup> لَيْسَ التَّلْمِيذُ أَفْضَلَ مِنْ مُعَلِّمِهِ بَلْ كُلُّ مَنْ صَارَ كَامِلًا يَكُونُ مِثْلَ مُعَلِّمِهِ.<sup>٤١</sup> لِمَاذَا تَنْظُرُ الْقَدَى الَّذِي فِي عَيْنِ أَخِيكَ وَأَمَّا الْخَشَبَةُ الَّتِي فِي عَيْنِكَ فَلَا تَقْطَنُ لَهَا؟<sup>٤٢</sup> أَوْ كَيْفَ تَقْدِرُ أَنْ تَقُولَ لِأَخِيكَ: يَا أَخِي دَعْنِي أَخْرَجَ الْقَدَى الَّذِي فِي عَيْنِكَ وَأَنْتَ لَا تَنْظُرُ الْخَشَبَةَ الَّتِي فِي عَيْنِكَ. يَا مُرَائِي! أَخْرَجْ أَوْلَا الْخَشَبَةَ مِنْ عَيْنِكَ وَحِينَئِذٍ تُبْصِرُ جَيِّدًا أَنْ تُخْرِجَ الْقَدَى الَّذِي فِي عَيْنِ أَخِيكَ.

### كل شجرة تُعرف من ثمرها

<sup>٤٣</sup> لِأَنَّهُ مَا مِنْ شَجَرَةٍ جَيِّدَةٍ تُثْمِرُ ثَمْرًا رَدِيًّا وَلَا شَجَرَةٍ رَدِيَّةٍ تُثْمِرُ ثَمْرًا جَيِّدًا.<sup>٤٤</sup> لِأَنَّ كُلَّ شَجَرَةٍ تُعْرَفُ مِنْ ثَمْرِهَا. فَإِنَّهُمْ لَا يَجْتَنُونَ مِنَ الشَّوْكِ تِينًا وَلَا يَقْطِفُونَ مِنَ الْعَلْيَقِ عِنَبًا.<sup>٤٥</sup> الْإِنْسَانُ الصَّالِحُ مِنْ كَنْزِ قَلْبِهِ الصَّالِحِ يُخْرِجُ الصَّالِحَ وَالْإِنْسَانُ الشَّرِيرُ مِنْ كَنْزِ قَلْبِهِ الشَّرِيرِ يُخْرِجُ الشَّرَّ. فَإِنَّهُ مِنْ فَضْلَةِ الْقَلْبِ يَتَكَلَّمُ فَمَهُ.

### البيت المؤسس على الصخر

<sup>٤٦</sup> وَلِمَاذَا تَدْعُونَنِي: يَا رَبُّ يَا رَبُّ وَأَنْتُمْ لَا تَفْعَلُونَ مَا أَقُولُهُ؟<sup>٤٧</sup> كُلُّ مَنْ يَأْتِي إِلَيَّ وَيَسْمَعُ كَلَامِي وَيَعْمَلُ بِهِ

<sup>48</sup>He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. <sup>49</sup>But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

أَرِيكُمْ مَنْ يُشْبِهُهُ. <sup>٤٨</sup> يُشْبِهُهُ إِنْسَانًا بَنَى بَيْتًا وَحَفَرَ وَعَمَّقَ وَوَضَعَ الْأَسَاسَ عَلَى الصَّخْرِ. فَلَمَّا حَدَثَ سَيْلٌ صَدَمَ النَّهْرُ ذَلِكَ الْبَيْتَ فَلَمْ يَقْدِرْ أَنْ يُزَعِزَّهُ لِأَنَّهُ كَانَ مُؤَسَّسًا عَلَى الصَّخْرِ. <sup>٤٩</sup> وَأَمَّا الَّذِي يَسْمَعُ وَلَا يَعْمَلُ فَيُشْبِهُهُ إِنْسَانًا بَنَى بَيْتَهُ عَلَى الْأَرْضِ مِنْ دُونِ أُسَاسٍ فَصَدَمَهُ النَّهْرُ فَسَقَطَ حَالًا وَكَانَ خَرَابٌ ذَلِكَ الْبَيْتِ عَظِيمًا.

### Healing the Centurion's Servant

**7** <sup>1</sup>Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. <sup>2</sup>And a certain centurion's servant, who was dear unto him, was sick, and ready to die. <sup>3</sup>And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. <sup>4</sup>And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: <sup>5</sup>For he loveth our nation, and he hath built us a synagogue. <sup>6</sup>Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof: <sup>7</sup>Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. <sup>8</sup>For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and

### شفاء خادم قائد المئة

**٧** <sup>١</sup>وَلَمَّا أَكْمَلَ أَقْوَالَهُ كُلَّهَا فِي مَسَامِعِ الشَّعْبِ دَخَلَ كَفَرْنَاهُومَ. <sup>٢</sup>وَكَانَ عَبْدٌ لِقَائِدِ مِئَةِ مَرِيضًا مُشْرَفًا عَلَى الْمَوْتِ وَكَانَ عَزِيزًا عِنْدَهُ. <sup>٣</sup>فَلَمَّا سَمِعَ عَنْ يَسُوعَ أَرْسَلَ إِلَيْهِ شُيُوخَ الْيَهُودِ يَسْأَلُهُ أَنْ يَأْتِي وَيَشْفِي عَبْدَهُ. <sup>٤</sup>فَلَمَّا جَاءُوا إِلَى يَسُوعَ طَلَبُوا إِلَيْهِ بِاجْتِهَادٍ قَائِلِينَ: «إِنَّهُ مُسْتَحِقٌّ أَنْ يَفْعَلَ لَهُ هَذَا لِأَنَّهُ يُحِبُّ أُمَّتَنَا وَهُوَ بَنَى لَنَا الْمَجْمَعَ». <sup>٥</sup>فَذَهَبَ يَسُوعُ مَعَهُمْ. وَإِذْ كَانَ غَيْرَ بَعِيدٍ عَنِ الْبَيْتِ أَرْسَلَ إِلَيْهِ قَائِدَ الْمِئَةِ أَصْدِقَاءَ يَقُولُ لَهُ: «يَا سَيِّدُ لَا تَتَعَبْ. لِأَنِّي لَسْتُ مُسْتَحِقًّا أَنْ تَدْخُلَ تَحْتَ سَقْفِي. لِذَلِكَ لَمْ أَحْسِبْ نَفْسِي أَهْلًا أَنْ آتِيَ إِلَيْكَ. لَكِنْ قُلْ كَلِمَةً فَيَبْرَأَ غَلَامِي». <sup>٨</sup>لِأَنِّي أَنَا أَيْضًا إِنْسَانٌ مُرْتَبٌّ تَحْتَ سُلْطَانٍ لِي جُنْدٌ تَحْتَ يَدِي. وَأَقُولُ لِهَذَا: أَذْهَبُ فَيَذْهَبُ وَلَاخَرَ: أَنْتَ فَيَأْتِي وَلِعَبْدِي:

he cometh; and to my servant, Do this, and he doeth it.

<sup>9</sup>When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. <sup>10</sup>And they that were sent, returning to the house, found the servant whole that had been sick.

### Jesus Raises a Widow's Son

<sup>11</sup>And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. <sup>12</sup>Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. <sup>13</sup>And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

<sup>14</sup>And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. <sup>15</sup>And he that was dead sat up, and began to speak. And he delivered him to his mother.

<sup>16</sup>And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. <sup>17</sup>And this rumour of him went forth throughout all Judaea, and throughout all the region round about.

### Jesus and John the Baptist

<sup>18</sup>And the disciples of John shewed him of all these things. <sup>19</sup>And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? <sup>20</sup>When the men were come unto him, they said, John Baptist hath

أَفْعَلَ هَذَا فَيَفْعَلُ». <sup>٩</sup> وَلَمَّا سَمِعَ يَسُوعُ هَذَا تَعَجَّبَ مِنْهُ وَالتَّفَّتْ إِلَى الْجَمْعِ الَّذِي يَتَّبِعُهُ وَقَالَ: «أَقُولُ لَكُمْ: لَمْ أَجِدْ وَلَا فِي إِسْرَائِيلَ إِيمَانًا بِمِقْدَارِ هَذَا». <sup>١٠</sup> وَرَجَعَ الْمُرْسَلُونَ إِلَى الْبَيْتِ فَوَجَدُوا الْعَبْدَ الْمَرِيضَ قَدْ صَحَّ.

### إحياء ابن أرملة نايين

<sup>١١</sup> وَفِي الْيَوْمِ التَّلَايِ ذَهَبَ إِلَى مَدِينَةِ تُدَعَى نَائِينَ وَذَهَبَ مَعَهُ كَثِيرُونَ مِنْ تَلَامِيذِهِ وَجَمْعٌ كَثِيرٌ. <sup>١٢</sup> فَلَمَّا اقْتَرَبَ إِلَى بَابِ الْمَدِينَةِ إِذَا مَيْتٌ مَحْمُولٌ ابْنٌ وَحِيدٌ لِأُمِّهِ وَهِيَ أَرْمَلَةٌ وَمَعَهَا جَمْعٌ كَثِيرٌ مِنَ الْمَدِينَةِ. <sup>١٣</sup> فَلَمَّا رَأَاهَا الرَّبُّ تَحَنَّنَ عَلَيْهَا وَقَالَ لَهَا: «لَا تَبْكِي». <sup>١٤</sup> ثُمَّ تَقَدَّمَ وَلَمَسَ النَّعْشَ فَوَقَفَ الْحَامِلُونَ. فَقَالَ: «أَيُّهَا الشَّابُّ لَكَ أَقُولُ قُمْ». <sup>١٥</sup> فَجَلَسَ الْمَيْتُ وَأَبْتَدَأَ يَتَكَلَّمُ فَدَفَعَهُ إِلَى أُمِّهِ. <sup>١٦</sup> فَأَخَذَ الْجَمِيعَ خَوْفًا وَمَجْدُوا اللَّهَ قَائِلِينَ: «قَدْ قَامَ فِيْنَا نَبِيٌّ عَظِيمٌ وَافْتَقَدَ اللَّهُ شَعْبَهُ». <sup>١٧</sup> وَخَرَجَ هَذَا الْخَبْرُ عَنْهُ فِي كُلِّ الْيَهُودِيَّةِ وَفِي جَمِيعِ الْكُورَةِ الْمُحِيطَةِ.

### يسوع ويوحنا المعمدان

<sup>١٨</sup> فَأَخْبَرَ يُوحَنَّا تَلَامِيذَهُ بِهَذَا كُلِّهِ. <sup>١٩</sup> فَدَعَا يُوحَنَّا اثْنَيْنِ مِنْ تَلَامِيذِهِ وَأَرْسَلَ إِلَى يَسُوعَ قَائِلًا: «أَنْتَ هُوَ الْآتِي أَمْ نَنْتَظِرُ آخَرَ؟» <sup>٢٠</sup> فَلَمَّا جَاءَ إِلَيْهِ الرَّجُلَانِ قَالَا:



sent us unto thee, saying, Art thou he that should come? or look we for another?

<sup>21</sup>And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. <sup>22</sup>Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. <sup>23</sup>And blessed is he, whosoever shall not be offended in me.

<sup>24</sup>And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? <sup>25</sup>But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appalled, and live delicately, are in kings' courts. <sup>26</sup>But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. <sup>27</sup>This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. <sup>28</sup>For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

<sup>29</sup>And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. <sup>30</sup>But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

<sup>31</sup>And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? <sup>32</sup>They are like unto children sitting in

«يُوحَنَّا الْمَعْمَدَانُ قَدْ أَرْسَلْنَا إِلَيْكَ قَائِلًا: أَأَنْتَ هُوَ الْآتِي أَمْ نَنْتَظِرُ آخَرَ؟» <sup>٢١</sup> وَفِي تِلْكَ السَّاعَةِ شَفَى كَثِيرِينَ مِنْ أَمْرَاضٍ وَأَذْوَاءٍ وَأَرْوَاحٍ شَرِيرَةٍ وَوَهَبَ الْبَصَرَ لِعُمَيَّانِ كَثِيرِينَ. <sup>٢٢</sup> فَأَجَابَ يَسُوعُ وَقَالَ لَهُمَا: «أَذْهَبَا وَأَخْبِرَا يُوحَنَّا بِمَا رَأَيْتُمَا وَسَمِعْتُمَا: إِنَّ الْعَمَى يُبْصِرُونَ وَالْعَرَجُ يَمْشُونَ وَالْبُرْصُ يُطَهَّرُونَ وَالصُّمُّ يَسْمَعُونَ وَالْمَوْتَى يَقُومُونَ وَالْمَسَاكِينُ يُبَشِّرُونَ.» <sup>٢٣</sup> وَطُوبَى لِمَنْ لَا يَعْثُرُ فِيَّ.

<sup>٢٤</sup> فَلَمَّا مَضَى رَسُولًا يُوحَنَّا ابْتَدَأَ يَقُولُ لِلْجُمُوعِ عَنْ يُوحَنَّا: «مَاذَا خَرَجْتُمْ إِلَى الْبَرِّيَّةِ لَتَنْتَظِرُوا؟ أَقَصَبَةً تُحَرِّكُهَا الرِّيحُ؟» <sup>٢٥</sup> بَلْ مَاذَا خَرَجْتُمْ لَتَنْتَظِرُوا؟ الْإِنْسَانُ لِأَيِّسًا نَيْبًا نَاعِمَةً؟ هُوَذَا الَّذِينَ فِي اللَّبَاسِ الْفَآخِرِ وَالْتَنَعَمُ هُمْ فِي فُصُورِ الْمُلُوكِ. <sup>٢٦</sup> بَلْ مَاذَا خَرَجْتُمْ لَتَنْتَظِرُوا؟ أَنْبِيَاءُ؟ نَعَمْ أَقُولُ لَكُمْ وَأَفْضَلَ مِنْ نَبِيٍّ! <sup>٢٧</sup> هَذَا هُوَ الَّذِي كَتَبَ عَنْهُ: هَا أَنَا أَرْسَلْتُ أَمَامَ وَجْهِكَ مَلَائِكَةَ الَّذِي يُهَيِّئُ طَرِيقَكَ قُدَّامَكَ! <sup>٢٨</sup> لِأَنِّي أَقُولُ لَكُمْ: إِنَّهُ بَيْنَ الْمَوْلُودِينَ مِنَ النِّسَاءِ لَيْسَ نَبِيٌّ أَعْظَمُ مِنْ يُوحَنَّا الْمَعْمَدَانِ وَلَكِنَّ الْأَصْغَرَ فِي مَلَكُوتِ اللَّهِ أَعْظَمُ مِنْهُ.» <sup>٢٩</sup> وَجَمِيعِ الشَّعْبِ إِذْ سَمِعُوا وَالْعَشَارُونَ بَرَرُوا اللَّهَ مُعْتَمِدِينَ بِمَعْمُودِيَّةِ يُوحَنَّا. <sup>٣٠</sup> وَأَمَّا الْفَرِيسِيُّونَ وَالنَّامُوسِيُّونَ فَرَفَضُوا مَسُورَةَ اللَّهِ مِنْ جِهَةِ أَنْفُسِهِمْ غَيْرَ مُعْتَمِدِينَ مِنْهُ.

<sup>٣١</sup> ثُمَّ قَالَ الرَّبُّ: «فِيمَنْ أَشَبَّهَ أَنَا هَذَا الْجِيلَ وَمَاذَا يُسَبِّهُونَ؟» <sup>٣٢</sup> يُسَبِّهُونَ

the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. <sup>33</sup>For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. <sup>34</sup>The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! <sup>35</sup>But wisdom is justified of all her children.

### Jesus Forgives a Sinful Woman

<sup>36</sup>And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. <sup>37</sup>And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, <sup>38</sup>And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

<sup>39</sup>Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

<sup>40</sup>And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. <sup>41</sup>There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. <sup>42</sup>And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

<sup>43</sup>Simon answered and said, I

أَوْلَادًا جَالِسِينَ فِي السُّوقِ يَنَادُونَ بَعْضُهُمْ بَعْضًا وَيَقُولُونَ: زَمَرْنَا لَكُمْ فَلَمْ تَرْتَفُصُوا. نُحْنَا لَكُمْ فَلَمْ تَبْكُوا. <sup>٣٣</sup>لَأَنَّهُ جَاءَ يُوْحَنَّا الْمَعْمَدَانُ لَا يَأْكُلُ خُبْزًا وَلَا يَشْرَبُ خَمْرًا فَتَقُولُونَ: بِهِ شَيْطَانٌ. <sup>٣٤</sup>جَاءَ ابْنُ الْإِنْسَانِ يَأْكُلُ وَيَشْرَبُ فَتَقُولُونَ: هُوَذَا إِنْسَانٌ أَكُولٌ وَشَرِيبٌ خَمْرٍ مُحِبٌّ لِلْعَشَّارِينَ وَالْخَطَاةِ. <sup>٣٥</sup>وَالْحِكْمَةُ تَبَرَّرَتْ مِنْ جَمِيعِ بَنِيهَا».

### يسوع يغفر لامرأة خاطئة

<sup>٣٦</sup>وَسَأَلَهُ وَاحِدٌ مِنَ الْفَرِيسِيِّينَ أَنْ يَأْكُلَ مَعَهُ فَدَخَلَ بَيْتَ الْفَرِيسِيِّ وَاتَّكَأَ. <sup>٣٧</sup>وَإِذَا امْرَأَةٌ فِي الْمَدِينَةِ كَانَتْ خَاطِئَةً إِذْ عَلِمَتْ أَنَّهُ مُتَّكِيٌّ فِي بَيْتِ الْفَرِيسِيِّ جَاءَتْ بِقَارُورَةٍ طِيبٍ <sup>٣٨</sup>وَوَقَفَتْ عِنْدَ قَدَمَيْهِ مِنْ وَرَائِهِ بَاكِئَةً وَابْتَدَأَتْ تَبْلُ قَدَمَيْهِ بِالذَّمُوعِ وَكَانَتْ تَمْسَحُهُمَا بِشَعْرِ رَأْسِهَا وَتُقَبِّلُ قَدَمَيْهِ وَتَدَهْنُهُمَا بِالطِّيبِ. <sup>٣٩</sup>فَلَمَّا رَأَى الْفَرِيسِيُّ الَّذِي دَعَاهُ ذَلِكَ تَكَلَّمَ فِي نَفْسِهِ قَائِلًا: «لَوْ كَانَ هَذَا نَبِيًّا لَعَلِمَ مَنْ هَذِهِ الْمَرْأَةُ الَّتِي تَلْمِزُهُ وَمَا هِيَ! إِنَّهَا خَاطِئَةٌ». <sup>٤٠</sup>فَأَجَابَ يَسُوعُ وَقَالَ لَهُ: «يَا سَمْعَانَ عِنْدِي شَيْءٌ أَقُولُهُ لَكَ». فَقَالَ: «قُلْ يَا مُعَلِّمَ». <sup>٤١</sup>«كَانَ لِمُدَّائِنٍ مَدْيُونَانِ عَلَى الْوَاحِدِ خَمْسُ مِئَةِ دِينَارٍ وَعَلَى الْآخَرَ خَمْسُونَ. <sup>٤٢</sup>وَإِذْ لَمْ يَكُنْ لَهُمَا مَا يُوفِيَانِ سَامِحَهُمَا جَمِيعًا. فَقُلْ: أَيُّهُمَا يَكُونُ أَكْثَرَ حُبًّا لَه؟» <sup>٤٣</sup>فَأَجَابَ سَمْعَانُ وَقَالَ: «أُظُنُّ الَّذِي سَامَحَهُ بِالْأَكْثَرِ». فَقَالَ

suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

<sup>44</sup>And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. <sup>45</sup>Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. <sup>46</sup>My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. <sup>47</sup>Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

<sup>48</sup>And he said unto her, Thy sins are forgiven.

<sup>49</sup>And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

<sup>50</sup>And he said to the woman, Thy faith hath saved thee; go in peace.

**8** <sup>1</sup>And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, <sup>2</sup>And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, <sup>3</sup>And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

لَهُ: «بِالصَّوَابِ حَكَمْتَ». <sup>٤٤</sup> ثُمَّ أَتَتْ إِلَى الْمَرْأَةِ وَقَالَ لِسِمْعَانَ: «أَتَنْظُرُ هَذِهِ الْمَرْأَةَ؟ إِنِّي دَخَلْتُ بَيْتَكَ وَمَاءٌ لِأَجْلِ رِجْلِي لَمْ تُعْطِ. وَأَمَّا هِيَ فَقَدْ غَسَلَتْ رِجْلِي بِالذُّمُوعِ وَمَسَحَتْهُمَا بِشَعْرِ رَأْسِهَا. <sup>٤٥</sup> قَبْلَةَ لَمْ تُقْبَلْنِي وَأَمَّا هِيَ فَمِنْذُ دَخَلْتُ لَمْ تَكْفِ عَنْ تَقْبِيلِ رِجْلِي. <sup>٤٦</sup> بَزَيْتٍ لَمْ تَذْهَنْ رَأْسِي وَأَمَّا هِيَ فَقَدْ دَهَنْتَ بِالطَّيِّبِ رِجْلِي. <sup>٤٧</sup> مِنْ أَجْلِ ذَلِكَ أَقُولُ لَكَ: قَدْ غُفِرَتْ خَطَايَاهَا الْكَثِيرَةُ لِأَنَّهَا أَحَبَّتْ كَثِيرًا. وَالَّذِي يُغْفَرُ لَهُ قَلِيلٌ يُحِبُّ قَلِيلًا». <sup>٤٨</sup> ثُمَّ قَالَ لَهَا: «مَغْفُورَةٌ لَكَ خَطَايَاكَ». <sup>٤٩</sup> فَابْتَدَأَ الْمَتَكُونُونَ مَعَهُ يَقُولُونَ فِي أَنْفُسِهِمْ: «مَنْ هَذَا الَّذِي يُغْفِرُ خَطَايَا أَيضًا؟». <sup>٥٠</sup> فَقَالَ لِلْمَرْأَةِ: «إِيْمَانُكَ قَدْ خَلَّصَكَ! اذْهَبِي بِسَلَامٍ».

**٨** وَعَلَى أَثَرِ ذَلِكَ كَانَ يَسِيرُ فِي مَدِينَةٍ وَفَرِيَةٍ يَكْرُرُ وَيَسِيرُ بِمَلَكُوتِ اللَّهِ وَمَعَهُ الْاِثْنَا عَشَرَ. <sup>٢</sup> وَبَعْضُ النِّسَاءِ كُنَّ قَدْ شَفِينَ مِنْ أَرْوَاحِ شَرِيْرَةٍ وَأَمْرَاضٍ: مَرْيَمُ الَّتِي تُدْعَى الْمَجْدَلِيَّةَ الَّتِي خَرَجَ مِنْهَا سَبْعَةُ شَيَاطِينٍ <sup>٣</sup> وَيُونَا أَمْرَأَةٌ حُوزِي وَكَيْلِ هِيرُودُسَ وَسُوسَنَةَ وَأُخَرَ كَثِيرَاتٍ كُنَّ يَخْدُمْنَهُ مِنْ أَمْوَالِهِنَّ.

## Parable of the Sower

<sup>4</sup>And when much people were gathered together, and were come to him out of every city, he spake by a parable: <sup>5</sup>A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. <sup>6</sup>And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. <sup>7</sup>And some fell among thorns; and the thorns sprang up with it, and choked it. <sup>8</sup>And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

## Parable of the Sower Explained

<sup>9</sup>And his disciples asked him, saying, What might this parable be? <sup>10</sup>And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. <sup>11</sup>Now the parable is this: The seed is the word of God. <sup>12</sup>Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. <sup>13</sup>They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. <sup>14</sup>And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. <sup>15</sup>But that on the good ground are they, which in an honest and good heart, having

## مثل الزارع

<sup>٤</sup>فَلَمَّا اجْتَمَعَ جَمْعٌ كَثِيرٌ أَيْضاً مِنْ الَّذِينَ جَاءُوا إِلَيْهِ مِنْ كُلِّ مَدِينَةٍ قَالَ بِمَثَلٍ: <sup>٥</sup>«خَرَجَ الزَّارِعُ لِيَزْرَعَ زَرْعَهُ. وَفِيمَا هُوَ يَزْرَعُ سَقَطَ بَعْضٌ عَلَى الطَّرِيقِ فَانْدَاسَ وَأَكَلَتْهُ طُيُورُ السَّمَاءِ. <sup>٦</sup>وَسَقَطَ آخَرٌ عَلَى الصَّخْرِ فَلَمَّا نَبَتَ جَفَّ لِأَنَّهُ لَمْ تَكُنْ لَهُ رُطُوبَةٌ. <sup>٧</sup>وَسَقَطَ آخَرٌ فِي وَسْطِ الشُّوكِ فَنَبَتَ مَعَهُ الشُّوكُ وَخَنَفَهُ. <sup>٨</sup>وَسَقَطَ آخَرٌ فِي الْأَرْضِ الصَّالِحَةِ فَلَمَّا نَبَتَ صَنَعَ ثَمَراً مِئَةً ضِعْفاً». قَالَ هَذَا وَنَادَى: «مَنْ لَهُ أُذُنَانِ لِيَسْمَعَ فَلْيَسْمَعْ!».

## تفسير مثل الزارع

<sup>٩</sup>فَسَأَلَهُ تَلَامِيذُهُ قَائِلِينَ: «مَا عَسَى أَنْ يَكُونَ هَذَا الْمَثَلُ؟». <sup>١٠</sup>فَقَالَ: «لَكُمْ قَدْ أُعْطِيَ أَنْ تَعْرِفُوا أَسْرَارَ مَلَكُوتِ اللَّهِ وَأَمَّا لِلْبَاقِينَ فَبِمَثَالٍ حَتَّى إِنَّهُمْ مُبْصِرِينَ لَا يُبْصِرُونَ وَسَامِعِينَ لَا يَفْهَمُونَ. <sup>١١</sup>وهَذَا هُوَ الْمَثَلُ: الزَّرْعُ هُوَ كَلَامُ اللَّهِ <sup>١٢</sup>وَالَّذِينَ عَلَى الطَّرِيقِ هُمُ الَّذِينَ يَسْمَعُونَ ثُمَّ يَأْتِي إِبْلِيسُ وَيَنْزِعُ الْكَلِمَةَ مِنْ قُلُوبِهِمْ لِئَلَّا يُؤْمِنُوا فَيُخْلَصُوا. <sup>١٣</sup>وَالَّذِينَ عَلَى الصَّخْرِ هُمُ الَّذِينَ مَتَى سَمِعُوا يَقْبَلُونَ الْكَلِمَةَ بِفَرَحٍ. وَهَؤُلَاءِ لَيْسَ لَهُمْ أَصْلٌ فَيُؤْمِنُونَ إِلَى حِينٍ وَفِي وَقْتِ التَّجْرِبَةِ يَرْتَدُّونَ. <sup>١٤</sup>وَالَّذِي سَقَطَ بَيْنَ الشُّوكِ هُمُ الَّذِينَ يَسْمَعُونَ ثُمَّ يَذْهَبُونَ فَيُخْتَنِقُونَ مِنْ هُمُومِ الْحَيَاةِ وَعِنَاهَا وَلذَاتِهَا وَلَا يُنْضِجُونَ ثَمَراً. <sup>١٥</sup>وَالَّذِي فِي الْأَرْضِ الْجَيِّدَةِ هُوَ الَّذِينَ

heard the word, keep it, and bring forth fruit with patience.

يَسْمَعُونَ الْكَلِمَةَ فَيَحْفَظُونَهَا فِي قَلْبٍ جَيِّدٍ  
صَالِحٍ وَيُثْمِرُونَ بِالصَّبْرِ.

### Parable of the Lamp

<sup>16</sup>No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. <sup>17</sup>For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. <sup>18</sup>Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

<sup>19</sup>Then came to him his mother and his brethren, and could not come at him for the press. <sup>20</sup>And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee.

<sup>21</sup>And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

### مثل المصباح

<sup>١٦</sup> «وَلَيْسَ أَحَدٌ يُوقِدُ سِرَاجًا وَيُعْطِيهِ  
بِإِنَاءٍ أَوْ يَضَعُهُ تَحْتَ سَرِيرٍ بَلْ يَضَعُهُ  
عَلَى مَنَارَةٍ لِيَنْظُرَ الدَّاخِلُونَ النُّورَ.  
<sup>١٧</sup> لِأَنَّهُ لَيْسَ خَفِيًّا لَّا يَظْهَرُ وَلَا مَكْتُومًا  
لَّا يُعْلَمُ وَيُعْلَنُ. <sup>١٨</sup> فَانظُرُوا كَيْفَ  
تَسْمَعُونَ! لِأَنَّ مَنْ لَهُ سَيُعْطَى وَمَنْ لَيْسَ  
لَهُ فَالَّذِي يَطْنُهُ لَهُ يُؤْخَذُ مِنْهُ».

<sup>١٩</sup> وَجَاءَ إِلَيْهِ أُمُّهُ وَإِخْوَتُهُ وَلَمْ يَقْدِرُوا  
أَنْ يَصِلُوا إِلَيْهِ لِسَبَبِ الْجَمْعِ.  
<sup>٢٠</sup> فَأَخْبَرُوهُ قَائِلِينَ: «أُمُّكَ وَإِخْوَتُكَ  
وَأَقْفُونَ خَارِجًا يُرِيدُونَ أَنْ يَرَوْكَ».  
<sup>٢١</sup> فَأَجَابَ وَقَالَ لَهُمْ: «أُمِّي وَإِخْوَتِي هُمُ  
الَّذِينَ يَسْمَعُونَ كَلِمَةَ اللَّهِ وَيَعْمَلُونَ  
بِهَا».

### Jesus Calms the Storm

<sup>22</sup>Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. <sup>23</sup>But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

<sup>24</sup>And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

### يسوع يهدئ العاصفة

<sup>٢٢</sup> وَفِي أَحَدِ الْأَيَّامِ دَخَلَ سَفِينَةً هُوَ  
وَتَلَامِيذُهُ فَقَالَ لَهُمْ: «لِنَعْبُرْ إِلَى عِبْرِ  
الْبُحَيْرَةِ». فَأَقْلَعُوا. <sup>٢٣</sup> وَفِيمَا هُمْ سَائِرُونَ  
نَامَ. فَتَزَلَّ نَوْءُ رِيحٍ فِي الْبُحَيْرَةِ وَكَانُوا  
يَمْتَلِئُونَ مَاءً وَصَارُوا فِي خَطَرٍ.  
<sup>٢٤</sup> فَتَقَدَّمُوا وَأَيَقِظُوهُ قَائِلِينَ: «يَا مُعَلِّمُ يَا  
مُعَلِّمُ إِنَّنَا نَهْلِكُ!». فَقَامَ وَأَنْتَهَرَ الرِّيحَ  
وَتَمَوَّجَ الْمَاءِ فَانْتَهَيَا وَصَارَ هُدُوءٌ. <sup>٢٥</sup> ثُمَّ  
قَالَ لَهُمْ: «أَيْنَ إِيمَانُكُمْ؟» فَخَافُوا

<sup>25</sup>And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

### Healing a Demon Possessed Man

<sup>26</sup>And they arrived at the country of the Gadarenes, which is over against Galilee. <sup>27</sup>And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. <sup>28</sup>When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not. <sup>29</sup>(For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) <sup>30</sup>And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. <sup>31</sup>And they besought him that he would not command them to go out into the deep. <sup>32</sup>And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. <sup>33</sup>Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

<sup>34</sup>When they that fed them saw what was done, they fled, and went and told it in the city and in the country. <sup>35</sup>Then they went out to see what was done;

وَتَعَجَّبُوا قَائِلِينَ فِيمَا بَيْنَهُمْ: «مَنْ هُوَ هَذَا؟ فَإِنَّهُ يَأْمُرُ الرِّيحَ أَيْضًا وَالْمَاءَ فَتُطِيعُهُ!».

### طرد الشياطين وغرق الخنازير

<sup>٢٦</sup>وَسَارُوا إِلَى كُورَةِ الْجَدْرِيِّينَ الَّتِي هِيَ مُقَابِلَ الْجَلِيلِ. <sup>٢٧</sup>وَلَمَّا خَرَجَ إِلَى الْأَرْضِ اسْتَقْبَلَهُ رَجُلٌ مِنَ الْمَدِينَةِ كَانَ فِيهِ شَيَاطِينٌ مُنْذُ زَمَانٍ طَوِيلٍ وَكَانَ لَا يَلْبَسُ ثَوْبًا وَلَا يُقِيمُ فِي بَيْتٍ بَلْ فِي الْقُبُورِ. <sup>٢٨</sup>فَلَمَّا رَأَى يَسُوعَ صَرَخَ وَخَرَّ لَهُ وَقَالَ بِصَوْتٍ عَظِيمٍ: «مَا لِي وَلَكَ يَا يَسُوعَ ابْنَ اللَّهِ الْعَلِيِّ! أَطَلَبُ مِنْكَ أَنْ لَا تُعَذِّبَنِي». <sup>٢٩</sup>لَأَنَّهُ أَمَرَ الرُّوحَ النَّجِسَ أَنْ يَخْرُجَ مِنَ الْإِنْسَانِ. لَأَنَّهُ مُنْذُ زَمَانٍ كَثِيرٍ كَانَ يَحْطِفُهُ وَقَدْ رُبُّهُ بِسَلْسِلٍ وَفِيودٍ مَحْرُوسًا وَكَانَ يَقْطَعُ الرِّبْطَ وَيَسَاقُ مِنَ الشَّيْطَانِ إِلَى الْبَرَارِيِّ. <sup>٣٠</sup>فَسَأَلَهُ يَسُوعَ قَائِلًا: «مَا اسْمُكَ؟» فَقَالَ: «لَجُونٌ». لَأَنَّ شَيَاطِينَ كَثِيرَةً دَخَلَتْ فِيهِ. <sup>٣١</sup>وَطَلَبَ إِلَيْهِ أَنْ لَا يَأْمُرَهُمُ بِالذَّهَابِ إِلَى الْهَابِوَةِ. <sup>٣٢</sup>وَكَانَ هُنَاكَ قَطِيعُ خَنَازِيرٍ كَثِيرَةٍ تَرعى فِي الْجَبَلِ فَطَلَبُوا إِلَيْهِ أَنْ يَأْذِنَ لَهُمْ بِالذَّخُولِ فِيهَا فَأْذِنَ لَهُمْ. <sup>٣٣</sup>فَخَرَجَتِ الشَّيَاطِينُ مِنَ الْإِنْسَانِ وَدَخَلَتْ فِي الْخَنَازِيرِ فَأَنْدَفَعَتِ الْقَطِيعُ مِنَ عَالَى الْجُرْفِ إِلَى الْبَحِيرَةِ وَأَخْتَنَقَتْ. <sup>٣٤</sup>فَلَمَّا رَأَى الرُّعَاةَ مَا كَانَ هَرَبُوا وَذَهَبُوا وَأَخْبَرُوا فِي الْمَدِينَةِ وَفِي الضِّيَاعِ

and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. <sup>36</sup>They also which saw it told them by what means he that was possessed of the devils was healed. <sup>37</sup>Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

<sup>38</sup>Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, <sup>39</sup>Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

<sup>٣٥</sup> فَخَرَجُوا لِيَرَوْا مَا جَرَى. وَجَاءُوا إِلَى يَسُوعَ فَوَجَدُوا الْإِنْسَانَ الَّذِي كَانَتْ الشَّيَاطِينُ قَدْ خَرَجَتْ مِنْهُ لَأَيْسَاءَ وَعَاقِلًا جَالِسًا عِنْدَ قَدَمَيْ يَسُوعَ فَخَافُوا. <sup>٣٦</sup> فَأَخْبَرَهُمْ أَيْضًا الَّذِينَ رَأَوْا كَيْفَ خَلَصَ الْمَجْنُونُ. <sup>٣٧</sup> فَطَلَبَ إِلَيْهِ كُلُّ جُمُهورِ كُورَةِ الْجَدَرِيِّينَ أَنْ يَذْهَبَ عَنْهُمْ لِأَنَّهُ اعْتَرَاهُمْ خَوْفٌ عَظِيمٌ. فَدَخَلَ السَّفِينَةَ وَرَجَعَ. <sup>٣٨</sup> أَمَّا الرَّجُلُ الَّذِي خَرَجَتْ مِنْهُ الشَّيَاطِينُ فَطَلَبَ إِلَيْهِ أَنْ يَكُونَ مَعَهُ وَلَكِنَّ يَسُوعَ صَرَفَهُ قَائِلًا: <sup>٣٩</sup> «أَرْجِعْ إِلَى بَيْتِكَ وَحَدِّثْ بِكُمْ صَنَعَ اللَّهِ بِكَ». فَمَضَى وَهُوَ يُنَادِي فِي الْمَدِينَةِ كُلِّهَا بِكُمْ صَنَعَ بِهِ يَسُوعَ.

### Raising Jairus' Daughter

<sup>40</sup>And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him. <sup>41</sup>And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: <sup>42</sup>For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

إحياء ابنة يائرس <sup>٤٠</sup> وَلَمَّا رَجَعَ يَسُوعُ قَبْلَهُ الْجَمْعُ لِأَنَّهُمْ كَانُوا جَمِيعُهُمْ يَنْتَظِرُونَهُ. <sup>٤١</sup> وَإِذَا رَجُلٌ اسْمُهُ يَائِرُسُ قَدْ جَاءَ - وَكَانَ رَئِيسَ الْمَجْمَعِ - فَوَقَعَ عِنْدَ قَدَمَيْ يَسُوعَ وَطَلَبَ إِلَيْهِ أَنْ يَدْخُلَ بَيْتَهُ <sup>٤٢</sup> لِأَنَّهُ كَانَ لَهُ بِنْتُ وَحِيدَةٌ لَهَا نَحْوُ اثْنَتَيْ عَشْرَةَ سَنَةً وَكَانَتْ فِي حَالِ الْمَوْتِ. فَمِيمَا هُوَ مُنْطَلِقٌ رَحِمَتْهُ الْجُمُوعُ.

### Healing the Sick Woman

<sup>43</sup>And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, <sup>44</sup>Came behind him, and touched the border of his garment: and immediately her

شفاء نازفة الدم <sup>٤٣</sup> وَأَمْرًا بِنَزْفِ دَمٍ مُنْذُ اثْنَتَيْ عَشْرَةَ سَنَةً وَقَدْ أَنْفَقَتْ كُلَّ مَعِيشَتِهَا لِلْأَطْبَاءِ وَلَمْ تَقْدِرْ أَنْ تُشْفَى مِنْ أَحَدٍ <sup>٤٤</sup> جَاءَتْ مِنْ وَرَائِهِ وَكَمَسَتْ هُدْبَ ثَوْبِهِ. فَفِي الْحَالِ

issue of blood stanchd.

<sup>45</sup>And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?

<sup>46</sup>And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

<sup>47</sup>And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him and how she was healed immediately.

<sup>48</sup>And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

<sup>49</sup>While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.

<sup>50</sup>But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole.

<sup>51</sup>And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

<sup>52</sup>And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

<sup>53</sup>And they laughed him to scorn, knowing that she was dead.

<sup>54</sup>And he put them all out, and took her by the hand, and called, saying, Maid, arise.

<sup>55</sup>And her spirit came again, and she arose straightway: and he commanded to give her meat. <sup>56</sup>And her parents were astonished: but he charged them that they should tell no man what was done.

وَقَفَ نَزْفُ دَمِهَا. <sup>٤٥</sup> فَقَالَ يَسُوعُ: «مَنْ الَّذِي لَمَسَنِي!» وَإِذْ كَانَ الْجَمِيعُ يُنْكِرُونَ قَالَ بُطْرُسُ وَالَّذِينَ مَعَهُ: «يَا مُعَلِّمُ الْجُمُوعِ يُضَيِّقُونَ عَلَيْكَ وَيَزْحَمُونَكَ وَتَقُولُ مَنْ الَّذِي لَمَسَنِي!» <sup>٤٦</sup> فَقَالَ يَسُوعُ: «قَدْ لَمَسَنِي وَاحِدٌ لِأَنِّي عَلِمْتُ أَنَّ قُوَّةً قَدْ خَرَجَتْ مِنِّي». <sup>٤٧</sup> فَلَمَّا رَأَتْ الْمَرْأَةُ أَنَّهَا لَمْ تَخْتَفِ جَاءَتْ مُرْتَعِدَةً وَخَرَّتْ لَهُ وَأَخْبَرَتْهُ قُدَامَ جَمِيعِ الشَّعْبِ لِأَيِّ سَبَبٍ لَمَسَتْهُ وَكَيْفَ بَرَّتْ فِي الْحَالِ. <sup>٤٨</sup> فَقَالَ لَهَا: «ثِقْبِي يَا ابْنَةُ. إِيمَانُكَ قَدْ شَفَاكَ. اذْهَبِي بِسَلَامٍ».

<sup>٤٩</sup> وَبَيْنَمَا هُوَ يَتَكَلَّمُ جَاءَ وَاحِدٌ مِنَ دَارِ رَيْسِ الْمَجْمَعِ قَائِلًا لَهُ: «قَدْ مَاتَتْ ابْنَتُكَ. لَا تُتَعَبِ الْمُعَلِّمُ». <sup>٥٠</sup> فَسَمِعَ يَسُوعُ وَأَجَابَهُ: «لَا تَخَفِ. آمِنِ فَقَطُّ فَهِيَ تُشْفَى». <sup>٥١</sup> فَلَمَّا جَاءَ إِلَى الْبَيْتِ لَمْ يَدْعُ أَحَدًا يَدْخُلُ إِلَّا بُطْرُسُ وَيَعْقُوبُ وَيُوحَنَّا وَأَبَا الصَّبِيَّةِ وَأُمِّهَا. <sup>٥٢</sup> وَكَانَ الْجَمِيعُ يَبْكُونَ عَلَيْهَا وَيَلْطُمُونَ. فَقَالَ: «لَا تَبْكُوا. لَمْ تَمُتْ لَكِنَّهَا نَائِمَةٌ». <sup>٥٣</sup> فَضَحِكُوا عَلَيْهِ عَارِفِينَ أَنَّهَا مَاتَتْ. <sup>٥٤</sup> فَأَخْرَجَ الْجَمِيعَ خَارِجًا وَأَمْسَكَ بِيَدِهَا وَنَادَى قَائِلًا: «يَا صَبِيَّةُ قُومِي». <sup>٥٥</sup> فَرَجَعَتْ رُوحُهَا وَقَامَتْ فِي الْحَالِ. فَأَمَرَ أَنْ تُعْطَى لِتَأْكُلَ. <sup>٥٦</sup> فَهَبَّتْ وَالِدَاهَا. فَأَوْصَاهُمَا أَنْ لَا يَقُولَا لِأَحَدٍ عَمَّا كَانَ.



## Jesus Sends out the Twelve

9 <sup>1</sup>Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. <sup>2</sup>And he sent them to preach the kingdom of God, and to heal the sick. <sup>3</sup>And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. <sup>4</sup>And whatsoever house ye enter into, there abide, and thence depart. <sup>5</sup>And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. <sup>6</sup>And they departed, and went through the towns, preaching the gospel, and healing every where.

## Herod's Confusion

<sup>7</sup>Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; <sup>8</sup>And of some, that Elias had appeared; and of others, that one of the old prophets was risen again. <sup>9</sup>And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

## Jesus Feeds Five Thousand

<sup>10</sup>And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. <sup>11</sup>And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need

## يسوع يرسل الاثني عشر

٩ <sup>١</sup>وَدَعَا تَلَامِيذَهُ الْاِثْنِي عَشَرَ  
وَأَعْطَاهُمْ قُوَّةً وَسُلْطَانًا عَلَى  
جَمِيعِ الشَّيَاطِينِ وَشَفَاءِ أَمْرَاضٍ <sup>٢</sup>وَأَرْسَلَهُمْ  
لِيُكْرِزُوا بِمَلَكُوتِ اللَّهِ وَيَشْفُوا الْمَرْضَى.  
<sup>٣</sup>وَقَالَ لَهُمْ: «لَا تَحْمِلُوا شَيْئًا لِلطَّرِيقِ لِأَنَّ  
عَصَاً وَلَا مِزْوَدًا وَلَا خُبْزًا وَلَا فِضَّةً وَلَا  
يَكُونُ لِلوَاحِدِ ثَوْبَانِ. <sup>٤</sup>وَأَيُّ بَيْتٍ دَخَلْتُمُوهُ  
فَهُنَاكَ أَقِيمُوا وَمِنْ هُنَاكَ أَخْرَجُوا. <sup>٥</sup>وَكُلُّ  
مَنْ لَا يَقْبَلُكُمْ فَأَخْرَجُوا مِنْ تِلْكَ الْمَدِينَةِ  
وَأَنْفُضُوا الْعُبَارَ أَيْضًا عَنْ أَرْجُلِكُمْ شَهَادَةً  
عَلَيْهِمْ». <sup>٦</sup>فَلَمَّا خَرَجُوا كَانُوا يَجْتَازُونَ فِي  
كُلِّ قَرْيَةٍ يُبَشِّرُونَ وَيَشْفُونَ فِي كُلِّ مَوْضِعٍ.

## حيرة هيرودس

<sup>٧</sup>فَسَمِعَ هِيرُودُسُ رَئِيسُ الرُّبْعِ بِجَمِيعِ  
مَا كَانَ مِنْهُ وَأَرْتَابٌ لِأَنَّ قَوْمًا كَانُوا  
يَقُولُونَ: «إِنْ يُوحَنَّا قَدْ قَامَ مِنَ الْأَمْوَاتِ». <sup>٨</sup>  
وَقَوْمًا: «إِنْ إِبِلْيَا ظَهَرَ». وَآخَرِينَ: «إِنْ نَبِيًّا  
مِنَ الْقَدَمَاءِ قَامَ». <sup>٩</sup>فَقَالَ هِيرُودُسُ: «يُوحَنَّا  
أَنَا قَطَعْتُ رَأْسَهُ. فَمَنْ هُوَ هَذَا الَّذِي أَسْمَعُ  
عَنْهُ مِثْلَ هَذَا!» وَكَانَ يَطْلُبُ أَنْ يَرَاهُ.

## يسوع يطعم الخمسة آلاف

<sup>١٠</sup>وَلَمَّا رَجَعَ الرَّسُلُ أَخْبَرُوهُ بِجَمِيعِ مَا  
فَعَلُوا فَأَحْدَثَهُمْ وَأَصْرَفَ مُتَفَرِّدًا إِلَى  
مَوْضِعٍ خَلَاءٍ لِمَدِينَةٍ تُسَمَّى بَيْتَ صَيْدَا.  
<sup>١١</sup>فَالْجُمُوعُ إِذْ عَلِمُوا تَبِعُوهُ فَقَبِلَهُمْ  
وَكَلَّمَهُمْ عَنْ مَلَكُوتِ اللَّهِ وَالْمُحْتَاجُونَ إِلَى  
الشِّفَاءِ شَفَاهُمْ. <sup>١٢</sup>فَأَبْتَدَأَ النَّهَارَ يَمِيلُ. فَتَقَدَّمَ

of healing.

<sup>12</sup>And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

<sup>13</sup>But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people. <sup>14</sup>For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. <sup>15</sup>And they did so, and made them all sit down. <sup>16</sup>Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. <sup>17</sup>And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

الْاِثْنَا عَشَرَ وَقَالُوا لَهُ: «أَصْرِفِ الْجَمْعَ لِيَذْهَبُوا إِلَى الْقُرَى وَالضِّيَاعِ حَوْلَيْنَا فَيَسْتَوُوا وَيَجِدُوا طَعَامًا لِأَنَّنَا هَهُنَا فِي مَوْضِعٍ خَلَاءٍ». <sup>١٣</sup> فَقَالَ لَهُمْ: «أَعْطُوهُمْ أَتَنْتُمْ لِيَأْكُلُوا». فَقَالُوا: «لَيْسَ عِنْدَنَا أَكْثَرُ مِنْ خَمْسَةِ أَرْغِفَةٍ وَسَمَكَيْنِ إِلَّا أَنْ نَذْهَبَ وَنَبْتَاعَ طَعَامًا لِهَذَا الشَّعْبِ كُلِّهِ». <sup>١٤</sup> لِأَنَّهُمْ كَانُوا نَحْوَ خَمْسَةِ آفِ رَجُلٍ. فَقَالَ لِتِلْكَامِيذِهِ: «أَتَكْتُوهُمْ فِرْقًا خَمْسِينَ خَمْسِينَ». <sup>١٥</sup> فَفَعَلُوا هَكَذَا وَأَتَكَأُوا الْجَمِيعَ. <sup>١٦</sup> فَأَخَذَ الْأَرْغِفَةَ الْخَمْسَةَ وَالسَّمَكَيْنِ وَرَفَعَ نَظْرَهُ نَحْوَ السَّمَاءِ وَبَارَكَهُنَّ ثُمَّ كَسَرَ وَأَعْطَى التِّلْكَامِيذَ لِيَقْدِمُوا لِلْجَمْعِ. <sup>١٧</sup> فَأَكَلُوا وَشَبِعُوا جَمِيعًا. ثُمَّ رُفِعَ مَا فَضَلَ عَنْهُمْ مِنْ الْكَسْرِ: اثْنَتَا عَشْرَةَ قُفَّةً.

### Peter's Confession of Jesus

<sup>18</sup>And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

<sup>19</sup>They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

<sup>20</sup>He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

<sup>21</sup>And he straitly charged them, and commanded them to tell no man that thing;

### بطرس يشهد بحقيقة يسوع

<sup>١٨</sup> وَفِيمَا هُوَ يُصَلِّي عَلَى انْفِرَادٍ كَانَ التِّلْكَامِيذُ مَعَهُ. فَسَأَلَهُمْ قَائِلًا: «مَنْ تَقُولُ الْجَمْعُ عَنِّي أَيُّ أَنَا؟» <sup>١٩</sup> فَأَجَابُوا وَقَالُوا: «يُوحَنَّا الْمَعْمَدَانُ. وَآخَرُونَ إِيْلَيَّا. وَآخَرُونَ إِنَّ نَبِيًّا مِنْ الْقَدَمَاءِ قَامَ». <sup>٢٠</sup> فَقَالَ لَهُمْ: «وَأَنْتُمْ مَنْ تَقُولُونَ عَنِّي أَيُّ أَنَا؟» فَأَجَابَ بَطْرُسُ وَقَالَ: «مَسِيحُ اللَّهِ». <sup>٢١</sup> فَانْتَهَرَهُمْ وَأَوْصَى أَنْ لَا يَقُولُوا ذَلِكَ لِأَحَدٍ.

### Jesus Speaks of His Death and Resurrection

<sup>22</sup>Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

<sup>23</sup>And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. <sup>24</sup>For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. <sup>25</sup>For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? <sup>26</sup>For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. <sup>27</sup>But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

### The Transfiguration

<sup>28</sup>And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. <sup>29</sup>And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. <sup>30</sup>And, behold, there talked with him two men, which were Moses and Elias: <sup>31</sup>Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. <sup>32</sup>But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. <sup>33</sup>And it came to pass, as they

يسوع يعلن عن موته وقيامته

<sup>٢٢</sup>قَائِلًا: «إِنَّهُ يَبْنَعِي أَنْ أَبْنَى الْإِنْسَانَ يَتَأَلَّمُ كَثِيرًا وَيُرْفَضُ مِنَ الشُّيُوخِ وَرُؤَسَاءِ الْكَهَنَةِ وَالْكَتَبَةِ وَيُقْتَلُ وَفِي الْيَوْمِ الثَّالِثِ يَقُومُ».

<sup>٢٣</sup>وَقَالَ لِلْجَمِيعِ: «إِنْ أَرَادَ أَحَدٌ أَنْ يَأْتِيَ وَرَائِي فَلْيُنْكِرْ نَفْسَهُ وَيَحْمِلْ صَلِيبَهُ كُلَّ يَوْمٍ وَيَتَّبِعْنِي. <sup>٢٤</sup>فَإِنْ مَنْ أَرَادَ أَنْ يَخْلُصَ نَفْسَهُ يُهْلِكُهَا وَمَنْ يُهْلِكْ نَفْسَهُ مِنْ أَجْلِي فَهَذَا يُخْلُصُهَا. <sup>٢٥</sup>لَأَنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رُبِحَ الْعَالَمُ كُلُّهُ وَأَهْلَكَ نَفْسَهُ أَوْ خَسِرَهَا؟ <sup>٢٦</sup>لَأَنَّ مَنْ اسْتَحَى بِي وَبِكَلَامِي فِيهِذَا يَسْتَحَى ابْنُ الْإِنْسَانِ مَتَى جَاءَ بِمَجْدِهِ وَمَجْدِ آبِ وَالْمَلَائِكَةِ الْقُدِّيسِينَ. <sup>٢٧</sup>حَقًّا أَقُولُ لَكُمْ: إِنَّ مِنْ الْقِيَامِ هَهُنَا قَوْمًا لَا يَذُوقُونَ الْمَوْتَ حَتَّى يَرَوْا مَلَكُوتَ اللَّهِ».

### التجلي

<sup>٢٨</sup>وَبَعْدَ هَذَا الْكَلَامِ بَنَحُو ثَمَانِيَةَ أَيَّامٍ أَخَذَ بَطْرُسَ وَيُوحَنَّا وَيَعْقُوبَ وَصَعِدَ إِلَى جَبَلٍ لِيُصَلِّيَ. <sup>٢٩</sup>وَفِيمَا هُوَ يُصَلِّي صَارَتْ هَيْئَتُهُ وَجْهَهُ مُتَغَيِّرَةً وَرِيبَاسُهُ مُبَيِّضًا لَامِعًا. <sup>٣٠</sup>وَإِذَا رَجُلَانِ يَتَكَلَّمَانِ مَعَهُ وَهُمَا مُوسَى وَإِبْرَاهِيمُ <sup>٣١</sup>اللَّذَانِ ظَهَرَا بِمَجْدٍ وَتَكَلَّمَا عَنْ خُرُوجِهِ الَّذِي كَانَ عَتِيدًا أَنْ يُكْمَلَهُ فِي أُورُشَلِيمَ. <sup>٣٢</sup>وَأَمَّا بَطْرُسُ وَاللَّذَانِ مَعَهُ فَكَانُوا قَدْ تَنَفَّلُوا بِالنَّوْمِ. فَلَمَّا اسْتَيْقَظُوا رَأَوْا مَجْدَهُ وَالرَّجُلَيْنِ الْوَاقِفَيْنِ مَعَهُ. <sup>٣٣</sup>وَفِيمَا هُمَا يُفَارِقَانِهِ قَالَ بَطْرُسُ لِيَسُوعَ:

departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. <sup>34</sup>While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. <sup>35</sup>And there came a voice out of the cloud, saying, This is my beloved Son: hear him. <sup>36</sup>And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

#### Jesus Heals a Demon Possessed Boy

<sup>37</sup>And it came to pass, that on the next day, when they were come down from the hill, much people met him. <sup>38</sup>And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child. <sup>39</sup>And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him. <sup>40</sup>And I besought thy disciples to cast him out; and they could not.

<sup>41</sup>And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

<sup>42</sup>And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. <sup>43</sup>And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, <sup>44</sup>Let these sayings sink down into your

«يَا مُعَلِّمٌ جَيِّدٌ أَنْ نَكُونَ هَهُنَا. فَلْنَصْنَعْ ثَلَاثَ مَظَالٍ: لَكَ وَوَاحِدَةً وَلِمُوسَى وَوَاحِدَةً وَوَاحِدَةً». وَهُوَ لَا يَعْلَمُ مَا يَقُولُ. <sup>٣٤</sup>وَفِيمَا هُوَ يَقُولُ ذَلِكَ كَانَتْ سَحَابَةٌ فَظَلَّتْهُمْ. فَخَافُوا عِنْدَمَا دَخَلُوا فِي السَّحَابَةِ. <sup>٣٥</sup>وَصَارَ صَوْتُ مِنَ السَّحَابَةِ قَاتِلًا: «هَذَا هُوَ ابْنِي الْحَبِيبُ. لَهُ أَسْمَعُوا». <sup>٣٦</sup>وَلَمَّا كَانَ الصَّوْتُ وَجِدَ يَسُوعَ وَحْدَهُ وَأَمَّا هُمْ فَسَكَتُوا وَلَمْ يُخْبِرُوا أَحَدًا فِي تِلْكَ الْأَيَّامِ بِشَيْءٍ مِمَّا أَبْصَرُوهُ.

يسوع يشفي صبياً فيه شيطان

<sup>٣٧</sup>وَفِي الْيَوْمِ التَّالِيِ إِذْ نَزَلُوا مِنَ الْجَبَلِ اسْتَقْبَلَهُ جَمْعٌ كَثِيرٌ. <sup>٣٨</sup>وَإِذَا رَجُلٌ مِنَ الْجَمْعِ صَرَخَ قَاتِلًا: «يَا مُعَلِّمُ أَطْلُبُ إِلَيْكَ. أَنْظِرْ إِلَيَّ ابْنِي فَإِنَّهُ وَحِيدٌ لِي. وَهِيَ رُوحٌ يَأْخُذُهُ فَيَصْرُخُ بَعْتَهُ فَيَصْرَعُهُ مُزِيدًا وَبِالْجَهْدِ يَفَارِقُهُ مُرَضًّا إِيَّاهُ. <sup>٤٠</sup>وَطَلَبْتُ مِنْ تَلَامِيذِكَ أَنْ يُخْرِجُوهُ فَلَمْ يَقْدِرُوا». <sup>٤١</sup>فَأَجَابَ يَسُوعُ وَقَالَ: «أَيُّهَا الْجِيلُ غَيْرِ الْمُؤْمِنِ وَالْمَلْتَوِي إِلَى مَتَى أَكُونُ مَعَكُمْ وَأَحْتَمِلُكُمْ؟ قَدِمْ ابْنُكَ إِلَيَّ هُنَا». <sup>٤٢</sup>وَبَيْنَمَا هُوَ آتٍ مَرَقَهُ الشَّيْطَانُ وَصْرَعَهُ فَانْتَهَرَ يَسُوعُ الرُّوحَ النَّجِسَ وَشَفَى الصَّبِيَّ وَسَلَّمَهُ إِلَى أَبِيهِ. <sup>٤٣</sup>فَبَهَتَ الْجَمِيعُ مِنْ عَظَمَةِ اللَّهِ.

وَإِذْ كَانَ الْجَمِيعُ يَتَعَجَّبُونَ مِنْ كُلِّ مَا فَعَلَ يَسُوعُ قَالَ لِتَلَامِيذِهِ: <sup>٤٤</sup>«ضَعُوا أَنْتُمْ هَذَا الْكَلَامَ فِي آذَانِكُمْ: إِنَّ ابْنَ الْإِنْسَانِ

ears: for the Son of man shall be delivered into the hands of men.<sup>45</sup> But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

### Who is the Greatest

<sup>46</sup>Then there arose a reasoning among them, which of them should be greatest. <sup>47</sup>And Jesus, perceiving the thought of their heart, took a child, and set him by him, <sup>48</sup>And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

### Whoever is not Against Us is For Us

<sup>49</sup>And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

<sup>50</sup>And Jesus said unto him, Forbid him not: for he that is not against us is for us.

<sup>51</sup>And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, <sup>52</sup>And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. <sup>53</sup>And they did not receive him, because his face was as though he would go to Jerusalem. <sup>54</sup>And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? <sup>55</sup>But he turned, and rebuked them, and said, Ye know not

سَوْفَ يُسَلَّمُ إِلَىٰ أَيْدِي النَّاسِ. <sup>٤٥</sup> وَأَمَّا هُمْ فَلَمْ يَفْهَمُوا هَذَا الْقَوْلَ وَكَانَ مُخْفَىٰ عَنْهُمْ لِكَيْ لَا يَفْهَمُوهُ وَخَافُوا أَنْ يَسْأَلُوهُ عَنْ هَذَا الْقَوْلِ.

### من هو الأعظم؟

<sup>٤٦</sup> وَدَاخَلَهُمْ فِكْرٌ: مَنْ عَسَىٰ أَنْ يَكُونَ أَعْظَمَ فِيهِمْ؟ <sup>٤٧</sup> فَعَلِمَ يَسُوعُ فِكْرَ قَلْبِهِمْ وَأَخَذَ وَلَدًا وَقَامَهُ عِنْدَهُ <sup>٤٨</sup> وَقَالَ لَهُمْ: «مَنْ قَبْلَ هَذَا الْوَلَدِ بِاسْمِي يَقْبَلْنِي وَمَنْ قَبْلِي يَقْبَلُ الَّذِي أَرْسَلْتَنِي لِأَنَّ الْأَصْغَرَ فِيكُمْ جَمِيعًا هُوَ يَكُونُ عَظِيمًا».

### من ليس ضدنا فهو معنا

<sup>٤٩</sup> فَأَجَابَ يُوحَنَّا وَقَالَ: «يَا مُعَلِّمَ رَأَيْنَا وَاحِدًا يُخْرِجُ الشَّيَاطِينَ بِاسْمِكَ فَمَنْعَاهُ لِأَنَّهُ لَيْسَ يَتَّبِعُ مَعَنَا». <sup>٥٠</sup> فَقَالَ لَهُ يَسُوعُ: «لَا تَمْنَعُوهُ لِأَنَّ مَنْ لَيْسَ عَلَيْنَا فَهُوَ مَعَنَا».

<sup>٥١</sup> وَحِينَ تَمَّتِ الْأَيَّامُ لِارْتِفَاعِهِ ثَبَّتَ وَجْهَهُ لِيَنْطَلِقَ إِلَىٰ أُورُشَلِيمَ <sup>٥٢</sup> وَأَرْسَلَ أَمَامَ وَجْهِهِ رُسُلًا فَذَهَبُوا وَدَخَلُوا قَرْيَةً لِلسَّامِرِيِّينَ حَتَّىٰ يُعِدُّوا لَهُ. <sup>٥٣</sup> فَلَمْ يَقْبَلُوهُ لِأَنَّ وَجْهَهُ كَانَ مُتَّجِهَاً نَحْوَ أُورُشَلِيمَ. <sup>٥٤</sup> فَلَمَّا رَأَىٰ ذَلِكَ تَلْمِيذَاهُ يَعْقُوبُ وَيُوحَنَّا قَالَا: «يَا رَبُّ أَتُرِيدُ أَنْ نَقُولَ أَنْ تَنْزِلَ نَارٌ مِنَ السَّمَاءِ فَتُفْنِيهِمْ كَمَا فَعَلَ إِيلِيَّا أَيْضًا؟» <sup>٥٥</sup> فَالْتَفَتَ وَانْتَهَرَهُمَا وَقَالَ: «لَسْتُمَا تَعْلَمَانِ مِنْ أَيِّ رُوحٍ أَنْتُمَا! <sup>٥٦</sup> لِأَنَّ ابْنَ

what manner of spirit ye are of. <sup>56</sup>For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

### The Cost of Following Jesus

<sup>57</sup>And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

<sup>58</sup>And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

<sup>59</sup>And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. <sup>60</sup>Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. <sup>61</sup>And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

<sup>62</sup>And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

الْإِنْسَانَ لَمْ يَأْتْ لِيُهْلِكَ أَنْفُسَ النَّاسِ بَلْ لِيُخَلِّصَ». فَمَضَوْا إِلَى قَرْيَةٍ أُخْرَى.

### ثمن اتباع يسوع

<sup>٥٧</sup> وَفِيمَا هُمْ سَائِرُونَ فِي الطَّرِيقِ قَالَ لَهُ وَاحِدٌ: «يَا سَيِّدُ أَتَّبِعُكَ أَيُّنَمَا تَمْضِي». <sup>٥٨</sup> فَقَالَ لَهُ يَسُوعُ: «لِلثَّعَالِبِ أَوْجِرَةٌ وَلِلطُّيُورِ السَّمَاءِ أَوْكَارٌ وَأَمَّا ابْنُ الْإِنْسَانِ فَلَيْسَ لَهُ أَيْنَ يُسِنِدُ رَأْسَهُ». <sup>٥٩</sup> وَقَالَ لِأَخْرَى: «أَتَّبِعْنِي». فَقَالَ: «يَا سَيِّدُ أَتَذُنُّ لِي أَنْ أَمْضِيَ أَوَّلًا وَأُذْفِنَ أَبِي». <sup>٦٠</sup> فَقَالَ لَهُ يَسُوعُ: «دَعْ الْمَوْتَى يَدْفِنُونَ مَوْتَاهُمْ وَأَمَّا أَنْتَ فَادْهَبْ وَنَادِ بِمَلَكُوتِ اللَّهِ». <sup>٦١</sup> وَقَالَ آخَرُ أَيُّضًا: «أَتَّبِعُكَ يَا سَيِّدُ وَلَكِنْ أَتَذُنُّ لِي أَوَّلًا أَنْ أُوَدِّعَ الَّذِينَ فِي بَيْتِي». <sup>٦٢</sup> فَقَالَ لَهُ يَسُوعُ: «لَيْسَ أَحَدٌ يَضَعُ يَدَهُ عَلَى الْمَحْرَاثِ وَيَنْظُرُ إِلَى الْوَرَاءِ يَصْلُحُ لِمَلَكُوتِ اللَّهِ».

### Jesus Sends the Seventy-two

**10** <sup>1</sup>After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. <sup>2</sup>Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. <sup>3</sup>Go your ways: behold, I send you forth as lambs among wolves. <sup>4</sup>Carry neither purse, nor scrip, nor shoes: and

### المسيح يرسل الاثنى عشر والسبعين

١٠ <sup>١</sup> وَبَعَدَ ذَلِكَ عَيْنَ الرَّبِّ سَبْعِينَ آخَرِينَ أَيُّضًا وَأَرْسَلَهُمْ اثْنَيْنِ اثْنَيْنِ أَمَامَ وَجْهِهِ إِلَى كُلِّ مَدِينَةٍ وَمَوْضِعٍ حَيْثُ كَانَ هُوَ مُزْمَعًا أَنْ يَأْتِيَ. <sup>٢</sup> فَقَالَ لَهُمْ: «إِنَّ الْحَصَادَ كَثِيرٌ وَلَكِنَّ الْفَعْلَةَ قَلِيلُونَ. فَاطْلُبُوا مِنْ رَبِّ الْحَصَادِ أَنْ يُرْسِلَ فَعْلَةً إِلَى حَصَادِهِ. اذْهَبُوا. هَا أَنَا أُرْسِلُكُمْ مِثْلَ حُمَلَانَ بَيْنَ ذئابٍ. <sup>٤</sup> لَا تَحْمِلُوا كِسَاءً وَلَا مِزْوَدًا وَلَا أَحْذِيَّةً وَلَا تُسَلِّمُوا عَلَى أَحَدٍ

salute no man by the way.

<sup>5</sup>And into whatsoever house ye enter, first say, Peace be to this house. <sup>6</sup>And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. <sup>7</sup>And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

<sup>8</sup>And into whatsoever city ye enter, and they receive you, eat such things as are set before you: <sup>9</sup>And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. <sup>10</sup>But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, <sup>11</sup>Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. <sup>12</sup>But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

<sup>13</sup>Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. <sup>14</sup>But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. <sup>15</sup>And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

<sup>16</sup>He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

### Return of the Disciples

<sup>17</sup>And the seventy returned again with joy, saying, Lord, even the

فِي الطَّرِيقِ. <sup>٥</sup> وَأَيُّ بَيْتٍ دَخَلْتُمُوهُ فَقُولُوا  
أَوَّلًا: سَلَامٌ لِهَذَا الْبَيْتِ. <sup>٦</sup> فَإِنْ كَانَ هُنَاكَ  
ابْنُ السَّلَامِ يَحِلُّ سَلَامَكُمْ عَلَيْهِ وَإِلَّا  
فَيَرْجِعُ إِلَيْكُمْ. <sup>٧</sup> وَأَقِيمُوا فِي ذَلِكَ الْبَيْتِ  
أَكْلِينَ وَشَارِبِينَ مِمَّا عِنْدَهُمْ لِأَنَّ الْفَاعِلَ  
مُسْتَحِقٌّ أَجْرَتَهُ. لَا تَنْتَقِلُوا مِنْ بَيْتٍ إِلَى  
بَيْتٍ. <sup>٨</sup> وَأَيَّةُ مَدِينَةٍ دَخَلْتُمُوهَا وَقَبِلْكُمْ  
فَكُلُوا مِمَّا يُقَدَّمُ لَكُمْ <sup>٩</sup> وَأَشْفُوا الْمَرْضَى  
الَّذِينَ فِيهَا وَقُولُوا لَهُمْ: قَدْ أَقْتَرَبَ مِنْكُمْ  
مَلَكُوتُ اللَّهِ. <sup>١٠</sup> وَأَيَّةُ مَدِينَةٍ دَخَلْتُمُوهَا وَلَمْ  
يَقْبَلْكُمْ فَأَخْرُجُوا إِلَى شَوَارِعِهَا وَقُولُوا:  
<sup>١١</sup> حَتَّى الْعُبَارُ الَّذِي لَصِقَ بِنَا مِنْ مَدِينَتِكُمْ  
نَنْفُضُهُ لَكُمْ. وَلَكِنْ أَعْلَمُوا هَذَا أَنَّهُ قَدْ  
أَقْتَرَبَ مِنْكُمْ مَلَكُوتُ اللَّهِ. <sup>١٢</sup> وَأَقُولُ لَكُمْ  
إِنَّهُ يَكُونُ لِسُدُومَ فِي ذَلِكَ الْيَوْمِ حَالَةٌ أَكْثَرُ  
أَحْتِمَالًا مِمَّا لَتِلْكَ الْمَدِينَةِ.

<sup>١٣</sup> «وَيْلٌ لَكَ يَا كُورِزِينَ! وَيْلٌ لَكَ يَا  
بَيْتَ صَيْدَا! لِأَنَّهُ لَوْ صُنِعَتْ فِي صُورَ  
وَصَيْدَاءَ الْقَوَاتُ الْمَصْنُوعَةُ فَيَكُمَا لَتَابَتَا  
قَدِيمًا جَالِسَتَيْنِ فِي الْمُسُوحِ وَالرَّمَادِ.  
<sup>١٤</sup> وَلَكِنْ صُورَ وَصَيْدَاءَ يَكُونُ لَهُمَا فِي  
الَّذِينَ حَالَةٌ أَكْثَرُ أَحْتِمَالًا مِمَّا لَكُمْ. <sup>١٥</sup>  
وَأَنْتِ يَا كَفَرْنَا حُومُ الْمُرْتَفِعَةُ إِلَى السَّمَاءِ  
سَتَهْبَطِينَ إِلَى الْهَوَايَةِ. <sup>١٦</sup> الَّذِي يَسْمَعُ مِنْكُمْ  
يَسْمَعُ مِنِّي وَالَّذِي يُرْذِلْكُمْ يُرْذِلْنِي وَالَّذِي  
يُرْذِلْنِي يُرْذِلُ الَّذِي أَرْسَلَنِي.»

### رجوع الرسل

<sup>١٧</sup> فَرَجَعَ السَّبْعُونَ بِفَرَحٍ قَائِلِينَ: «يَا

devils are subject unto us through thy name.

<sup>18</sup>And he said unto them, I beheld Satan as lightning fall from heaven.

<sup>19</sup>Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

<sup>20</sup>Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

رَبُّ حَتَّى الشَّيَاطِينُ تَخَضَعُ لَنَا بِاسْمِكَ». <sup>١٨</sup> فَقَالَ لَهُمْ: «رَأَيْتُ الشَّيْطَانَ سَاقِطًا مِثْلَ الْبَرِّقِ مِنَ السَّمَاءِ. <sup>١٩</sup> هَا أَنَا أُعْطِيكُمْ سُلْطَانًا لَتَدُوسُوا الْحَيَّاتِ وَالْعَقَارِبَ وَكُلَّ قُوَّةِ الْعَدُوِّ وَلَا يَضُرُّكُمْ شَيْءٌ. <sup>٢٠</sup> وَلَكِنْ لَا تَفْرَحُوا بِهَذَا أَنَّ الْأَرْوَاحَ تَخَضَعُ لَكُمْ بَلْ أَفْرَحُوا بِالْحَرِيِّ أَنَّ أَسْمَاءَكُمْ كُتِبَتْ فِي السَّمَاوَاتِ».

### God Reveals His Secrets to the Simple

<sup>21</sup>In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. <sup>22</sup>All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

<sup>23</sup>And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: <sup>24</sup>For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

الله يعلن أسراره للبسطاء

<sup>٢١</sup> وَفِي تِلْكَ السَّاعَةِ تَهَلَّلَ يَسُوعُ بِالرُّوحِ وَقَالَ: «أَحْمَدُكَ أَيُّهَا الْآبُ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لِأَنَّكَ أَخْفَيْتَ هَذِهِ عَنِ الْحُكَمَاءِ وَالْفُهَمَاءِ وَأَعْلَنْتَهَا لِلْأَطْفَالِ. نَعَمْ أَيُّهَا الْآبُ لِأَنَّ هَكَذَا صَارَتِ الْمَسْرَةُ أَمَامَكَ». <sup>٢٢</sup> وَالتَفَتَ إِلَى تَلَامِيذِهِ وَقَالَ: «كُلُّ شَيْءٍ قَدْ دُفِعَ إِلَيَّ مِنْ أَبِي. وَلَيْسَ أَحَدٌ يَعْرِفُ مَنْ هُوَ الْإِبْنُ إِلَّا الْآبُ وَلَا مَنْ هُوَ الْآبُ إِلَّا الْإِبْنُ وَمَنْ أَرَادَ الْإِبْنَ أَنْ يُعْلِنَ لَهُ». <sup>٢٣</sup> وَالتَفَتَ إِلَى تَلَامِيذِهِ عَلَى انْفِرَادٍ وَقَالَ: «طُوبَى لِلْعُيُونِ الَّتِي تَنْظُرُ مَا تَنْظُرُونَهُ <sup>٢٤</sup> لِأَنِّي أَقُولُ لَكُمْ: إِنَّ أَنْبِيَاءَ كَثِيرِينَ وَمُلُوكًا أَرَادُوا أَنْ يَنْظُرُوا مَا أَنْتُمْ تَنْظُرُونَ وَلَمْ يَنْظُرُوا وَأَنْ يَسْمَعُوا مَا أَنْتُمْ تَسْمَعُونَ وَلَمْ يَسْمَعُوا».

### The Good Samaritan

<sup>25</sup>And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

<sup>26</sup>He said unto him, What is written in the law? how readest thou?

<sup>27</sup>And he answering said, Thou shalt

السامري الصالح

<sup>٢٥</sup> وَإِذَا نَامُوسِي قَامَ يَجْرِبُهُ قَائِلًا: «يَا مُعَلِّمُ مَاذَا أَعْمَلُ لِأَرِثَ الْحَيَاةَ الْأَبَدِيَّةَ؟» <sup>٢٦</sup> فَقَالَ لَهُ: «مَا هُوَ مَكْتُوبٌ فِي النَّامُوسِ. كَيْفَ تَقْرَأُ؟» <sup>٢٧</sup> فَاجَابَ وَقَالَ: «ثُحِبُّ



love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

<sup>28</sup>And he said unto him, Thou hast answered right: this do, and thou shalt live. <sup>29</sup>But he, willing to justify himself, said unto Jesus, And who is my neighbour? <sup>30</sup>And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. <sup>31</sup>And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. <sup>32</sup>And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. <sup>33</sup>But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, <sup>34</sup>And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. <sup>35</sup>And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. <sup>36</sup>Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? <sup>37</sup>And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

### Jesus at Mary's and Martha's House

<sup>38</sup>Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

الرَّبِّ إِلَهَكَ مِنْ كُلِّ قَلْبِكَ وَمِنْ كُلِّ نَفْسِكَ وَمِنْ كُلِّ قُدْرَتِكَ وَمِنْ كُلِّ فِكْرِكَ وَقَرِيبِكَ مِثْلَ نَفْسِكَ». <sup>٢٨</sup> فَقَالَ لَهُ: «بِالصَّوَابِ أَجَبْتَ. أَفْعَلْ هَذَا فَتَحْيَا». <sup>٢٩</sup> وَأَمَّا هُوَ فَإِذْ أَرَادَ أَنْ يُبَرِّرَ نَفْسَهُ قَالَ لِيَسُوعَ: «وَمَنْ هُوَ قَرِيبِي؟» <sup>٣٠</sup> فَأَجَابَ يَسُوعُ وَقَالَ: «إِنْسَانٌ كَانَ نَازِلًا مِنْ أُورُشَلِيمَ إِلَى أَرِيحَا فَوَقَعَ بَيْنَ لُصُوصٍ فَعَرَوْهُ وَجَرَّحُوهُ وَمَضَوْا وَتَرَكُوهُ بَيْنَ حَيٍّ وَمَيِّتٍ. <sup>٣١</sup> فَعَرَضَ أَنْ كَاهِنًا نَزَلَ فِي تِلْكَ الطَّرِيقِ فَرَأَهُ وَجَازَ مُقَابِلَهُ. <sup>٣٢</sup> وَكَذَلِكَ لَأَوِيٌّ أَيْضًا إِذْ صَارَ عِنْدَ الْمَكَانِ جَاءَ وَنَظَرَ وَجَازَ مُقَابِلَهُ. <sup>٣٣</sup> وَلَكِنَّ سَامَرِيًّا مُسَافِرًا جَاءَ إِلَيْهِ وَلَمَّا رَأَهُ تَحَنَّنَ <sup>٣٤</sup> فَتَقَدَّمَ وَضَمَدَ جِرَاحَاتِهِ وَصَبَّ عَلَيْهَا زَيْتًا وَخَمْرًا وَأَرَكَبَهُ عَلَى دَابَّتِهِ وَاتَى بِهِ إِلَى فُنْدُقٍ وَأَعْتَنَى بِهِ. <sup>٣٥</sup> وَفِي الْعَدَلِ لَمَّا مَضَى أَخْرَجَ دِينَارَيْنِ وَأَعْطَاهُمَا لِصَاحِبِ الْفُنْدُقِ وَقَالَ لَهُ: «اعْتَنِ بِهِ وَمَهْمَا أَنْفَقْتَ أَكْثَرَ فَعِنْدَ رُجُوعِي أُوفِيكَ». <sup>٣٦</sup> فَأَيُّ هَؤُلَاءِ الثَّلَاثَةِ تَرَى صَارَ قَرِيبًا لِلَّذِي وَقَعَ بَيْنَ اللَّصُوصِ؟» <sup>٣٧</sup> فَقَالَ: «الَّذِي صَنَعَ مَعَهُ الرَّحْمَةَ». فَقَالَ لَهُ يَسُوعُ: «أَذْهَبْ أَنْتَ أَيْضًا وَأَصْنَعْ هَكَذَا».

### يسوع في بيت مرثا ومريم

<sup>٣٨</sup> وَفِيمَا هُمْ سَائِرُونَ دَخَلَ قَرْيَةً فَقَبِلَتْهُ أَمْرًا أَسْمَهَا مَرْثَا فِي بَيْتِهَا. <sup>٣٩</sup> وَكَانَتْ لِهَذِهِ أُخْتٌ تُدْعَى مَرْيَمَ الَّتِي جَلَسَتْ عِنْدَ قَدَمِي

<sup>39</sup>And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. <sup>40</sup>But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

<sup>41</sup>And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: <sup>42</sup>But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

يَسُوعَ وَكَانَتْ تَسْمَعُ كَلَامَهُ. <sup>٤٠</sup> وَأَمَّا مَرثَا فَكَانَتْ مُرْتَبِكَةً فِي خِدْمَةِ كَثِيرَةٍ فَوَقَفَتْ وَقَالَتْ: «يَا رَبُّ أَمَا تُبَالِي بِأَنْ أُخْتَبِي قَدْ تَرَكْتَنِي أَخْدِمُ وَحَدِي؟ فَقُلْ لَهَا أَنْ تُعِينَنِي!» <sup>٤١</sup> فَأَجَابَ يَسُوعُ وَقَالَ لَهَا: «مَرثَا مَرثَا أَنْتِ تَهْتَمِينَ وَتَضْطَرِّبِينَ لِأَجْلِ أُمُورٍ كَثِيرَةٍ <sup>٤٢</sup> وَلَكِنَّ الْحَاجَةَ إِلَى وَاحِدٍ. فَاخْتَارَتْ مَرِيَمُ النَّصِيبَ الصَّالِحَ الَّذِي لَنْ يُنزعَ مِنْهَا».

### The Lord's Prayer

**11** <sup>1</sup>And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. <sup>2</sup>And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. <sup>3</sup>Give us day by day our daily bread. <sup>4</sup>And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

<sup>5</sup>And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; <sup>6</sup>For a friend of mine in his journey is come to me, and I have nothing to set before him?

<sup>7</sup>And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

<sup>8</sup>I say unto you, Though he will not

### الصلاة الربانية

١١ <sup>١</sup> وَإِذْ كَانَ يُصَلِّي فِي مَوْضِعٍ لَمَّا فَرَغَ قَالَ وَاحِدٌ مِنْ تَلَامِيذِهِ: «يَا رَبُّ عَلَّمْنَا أَنْ نُصَلِّيَ كَمَا عَلَّمَ يُوْحَنَّا أَيْضًا تَلَامِيذَهُ». <sup>٢</sup> فَقَالَ لَهُمْ: «مَتَى صَلَّيْتُمْ فَقُولُوا: أَبَانَا الَّذِي فِي السَّمَاوَاتِ لِيَتَقَدَّسَ اسْمُكَ لِيَأْتِ مَلَكُوتُكَ لِيَتَكُنْ مَشِيئَتُكَ كَمَا فِي السَّمَاءِ كَذَلِكَ عَلَى الْأَرْضِ. <sup>٣</sup> خُزِّنَا كَفَانَا أَعْطِنَا كُلَّ يَوْمٍ <sup>٤</sup> وَأَغْفِرْ لَنَا خَطَايَانَا لِأَنَّ نَحْنُ أَيْضًا نَغْفِرُ لِكُلِّ مَنْ يُذْنِبُ إِلَيْنَا وَلَا تُدْخِلْنَا فِي تَجْرِبَةٍ لَكِنْ نَجِّنَا مِنَ الشَّرِّيرِ».

<sup>٥</sup> ثُمَّ قَالَ لَهُمْ: «مَنْ مِنْكُمْ يَكُونُ لَهُ صَدِيقٌ وَيَمْضِي إِلَيْهِ نِصْفَ اللَّيْلِ وَيَقُولُ لَهُ: يَا صَدِيقُ أَفْرُضِنِي ثَلَاثَةَ أَرْغِفَةٍ <sup>٦</sup> لِأَنَّ صَدِيقًا لِي جَاءَنِي مِنْ سَفَرٍ وَلَيْسَ لِي مَا أقدِّمُ لَهُ. <sup>٧</sup> فَيَجِيبُ ذَلِكَ مِنْ دَاخِلٍ وَيَقُولُ: لَا تُزْعِجْنِي! الْبَابُ مُعْلَقٌ الْآنَ وَأَوْلَادِي مَعِي فِي الْفِرَاشِ. لَا أَقدِرُ أَنْ أَقُومَ وَأُعْطِيكَ».

rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

<sup>9</sup>And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. <sup>10</sup>For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

<sup>11</sup>If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? <sup>12</sup>Or if he shall ask an egg, will he offer him a scorpion? <sup>13</sup>If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

### Jesus and Beelzebub

<sup>14</sup>And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. <sup>15</sup>But some of them said, He casteth out devils through Beelzebub the chief of the devils. <sup>16</sup>And others, tempting him, sought of him a sign from heaven.

<sup>17</sup>But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. <sup>18</sup>If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. <sup>19</sup>And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. <sup>20</sup>But if I with the finger of God cast out devils, no doubt the

<sup>٩</sup>أَقُولُ لَكُمْ: وَإِنْ كَانَ لَا يَقُومُ وَيُعْطِيهِ لِكُونِهِ صَدِيقَهُ فَإِنَّهُ مِنْ أَجْلِ لَجَاجَتِهِ يَقُومُ وَيُعْطِيهِ قَدْرَ مَا يَحْتَاجُ. <sup>٩</sup>وَإِنَّا أَقُولُ لَكُمْ: أَسْأَلُوا تُعْطُوا. اطْلُبُوا تَجِدُوا. اِقْرَعُوا يُفْتَحْ لَكُمْ. <sup>١٠</sup>لِأَنَّ كُلَّ مَنْ يَسْأَلُ يَأْخُذُ وَمَنْ يَطْلُبُ يَجِدُ وَمَنْ يَقْرَعُ يُفْتَحُ لَهُ. <sup>١١</sup>فَمَنْ مِنْكُمْ وَهُوَ أَبٌ يَسْأَلُهُ ابْنُهُ خَبْزًا أَفِيُعْطِيهِ حَجْرًا؟ أَوْ سَمَكَةً أَفِيُعْطِيهِ حِيَّةً بَدَلَ السَّمَكَةِ؟ <sup>١٢</sup>أَوْ إِذَا سَأَلَهُ بَيْضَةً أَفِيُعْطِيهِ عَقْرَبًا؟ <sup>١٣</sup>فَإِنْ كُنْتُمْ وَأَنْتُمْ أَشْرَارٌ تَعْرِفُونَ أَنَّ تَعْطُوا أَوْلَادَكُمْ عَطَايَا جَيِّدَةً فَكَمْ بِالْحَرِيِّ الْآبُ الَّذِي مِنَ السَّمَاءِ يُعْطِي الرُّوحَ الْقُدُسَ لِلَّذِينَ يَسْأَلُونَهُ.

### يسوع وبعلزبول

<sup>١٤</sup>وَكَانَ يُخْرِجُ شَيْطَانًا وَكَانَ ذَلِكَ أَخْرَسًا. فَلَمَّا أُخْرِجَ الشَّيْطَانُ تَكَلَّمَ الْأَخْرَسُ فَتَعَجَّبَ الْجَمُوعُ. <sup>١٥</sup>وَإِنَّمَا قَوْمٌ مِنْهُمْ فَقَالُوا: «بِعَلْزَبُولَ رَئِيسِ الشَّيَاطِينِ يُخْرِجُ الشَّيَاطِينِ». <sup>١٦</sup>وَآخَرُونَ طَلَبُوا مِنْهُ آيَةً مِنَ السَّمَاءِ يُجَرِّبُونَهُ. <sup>١٧</sup>فَعَلِمَ أَفْكَارَهُمْ وَقَالَ لَهُمْ: «كُلُّ مَمْلَكَةٍ مُنْقَسِمَةٍ عَلَى ذَاتِهَا تَحْرَبُ وَبَيْتٌ مُنْقَسِمٌ عَلَى بَيْتٍ يَسْقُطُ. <sup>١٨</sup>فَإِنْ كَانَ الشَّيْطَانُ أَيْضًا يَنْقَسِمُ عَلَى ذَاتِهِ فَكَيْفَ تَثْبُتُ مَمْلَكَتُهُ؟ لِأَنَّكُمْ تَقُولُونَ: إِنِّي بِعَلْزَبُولَ أُخْرِجُ الشَّيَاطِينِ. <sup>١٩</sup>فَإِنْ كُنْتُ أَنَا بِعَلْزَبُولَ أُخْرِجُ الشَّيَاطِينِ فَأَبْنَاؤُكُمْ بِمَنْ يُخْرِجُونَ؟ لِذَلِكَ هُمْ يَكُونُونَ قُضَاتِكُمْ. <sup>٢٠</sup>وَلَكِنْ إِنْ كُنْتُ بِإِصْبَعِ اللَّهِ أُخْرِجُ

kingdom of God is come upon you.

<sup>21</sup>When a strong man armed keepeth his palace, his goods are in peace:

<sup>22</sup>But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

<sup>23</sup>He that is not with me is against me: and he that gathereth not with me scattereth.

### Return of the Evil Spirit

<sup>24</sup>When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. <sup>25</sup>And when he cometh, he findeth it swept and garnished. <sup>26</sup>Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

<sup>27</sup>And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. <sup>28</sup>But he said, Yea rather, blessed are they that hear the word of God, and keep it.

### The Crowd Asks for a Sign

<sup>29</sup>And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. <sup>30</sup>For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

<sup>31</sup>The queen of the south shall rise

الشَّيَاطِينَ فَقَدْ أَقْبَلَ عَلَيْكُمْ مَلَكُوتُ اللَّهِ.  
<sup>٢١</sup>حِينَمَا يَحْفَظُ الْقَوِيُّ دَارَهُ مُتَسَلِّحًا تَكُونُ  
 أَمْوَالُهُ فِي أَمَانٍ. <sup>٢٢</sup>وَلَكِنْ مَتَى جَاءَ مَنْ هُوَ  
 أَقْوَى مِنْهُ فَإِنَّهُ يَغْلِبُهُ وَيَنْزِعُ سِلَاحَهُ الْكَامِلَ  
 الَّذِي اتَّكَلَّ عَلَيْهِ وَيُوزِعُ غَنَائِمَهُ. <sup>٢٣</sup>مَنْ  
 لَيْسَ مَعِيَ فَهُوَ عَلَيَّ وَمَنْ لَا يَجْمَعُ مَعِيَ  
 فَهُوَ يُفَرِّقُ.

### عودة الروح النجس

<sup>٢٤</sup>مَتَى خَرَجَ الرُّوحُ النَّجِسُ مِنْ  
 الْإِنْسَانِ يَجْتَازُ فِي أَمَاكِنَ لَيْسَ فِيهَا مَاءٌ  
 يَطْلُبُ رَاحَةً وَإِذْ لَا يَجِدُ يَقُولُ: أَرْجِعْ إِلَى  
 بَيْتِي الَّذِي خَرَجْتُ مِنْهُ <sup>٢٥</sup>فِيأْتِي وَيَجِدُهُ  
 مَكْنُوسًا مُرْتَبًا. <sup>٢٦</sup>ثُمَّ يَذْهَبُ وَيَأْخُذُ سَبْعَةَ  
 أَرْوَاحٍ أَوْلَى مِنْهُ فَتَدْخُلُ وَتَسْكُنُ هُنَاكَ  
 فَتَصِيرُ أَوْلَى مِنْ ذَلِكَ الْإِنْسَانِ أَشْرَّ مِنْ  
 أَوْلَائِهِ!

<sup>٢٧</sup>وَفِيمَا هُوَ يَتَكَلَّمُ بِهِذَا رَفَعَتِ امْرَأَةٌ  
 صَوْتَهَا مِنَ الْجَمْعِ وَقَالَتْ لَهُ: «طُوبَى  
 لِلْبَطْنِ الَّذِي حَمَلَكَ وَالثَدَّيْنِ اللَّذَيْنِ  
 رَضَعْتَهُمَا». <sup>٢٨</sup>أَمَّا هُوَ فَقَالَ: «بَلْ طُوبَى  
 لِلَّذِينَ يَسْمَعُونَ كَلَامَ اللَّهِ وَيَحْفَظُونَهُ».

### الجموع يطلبون آية

<sup>٢٩</sup>وَفِيمَا كَانَ الْجَمُوعُ مُزْدَحِمِينَ ابْتَدَأَ  
 يَقُولُ: «هَذَا الْجِيلُ شَرِيرٌ. يَطْلُبُ آيَةً وَلَا  
 تُعْطَى لَهُ آيَةٌ إِلَّا آيَةُ يُونَانَ النَّبِيِّ. <sup>٣٠</sup>لَأَنَّهُ  
 كَمَا كَانَ يُونَانُ آيَةً لِأَهْلِ نِينُوى كَذَلِكَ  
 يَكُونُ ابْنُ الْإِنْسَانِ أَيْضًا لِهَذَا الْجِيلِ.  
<sup>٣١</sup>مَلَكَةُ التَّيْمَنِ سَتَقُومُ فِي الْيَوْمِ مَعَ رِجَالِ

up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.<sup>32</sup> The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

هَذَا الْجِيلِ وَتَدِينُهُمْ لِأَنَّهَا أَتَتْ مِنْ أَقْصَايِ  
الْأَرْضِ لَتَسْمَعَ حِكْمَةَ سُلَيْمَانَ وَهُوَ ذَا  
أَعْظَمَ مِنْ سُلَيْمَانَ هَهُنَا.<sup>٣٢</sup> رَجُلٌ نِينَوِي  
سَيَقُومُونَ فِي الدِّينِ مَعَ هَذَا الْجِيلِ  
وَيَدِينُونَهُ لِأَنَّهُمْ تَابُوا بِمُنَادَاةِ يُونَانَ وَهُوَ ذَا  
أَعْظَمَ مِنْ يُونَانَ هَهُنَا!

### The Light of the Body

<sup>33</sup>No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.<sup>34</sup> The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.<sup>35</sup> Take heed therefore that the light which is in thee be not darkness.<sup>36</sup> If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

### العين مصباح الجسد

<sup>٣٣</sup> «لَيْسَ أَحَدٌ يُوقِدُ سِرَاجًا وَيَضَعُهُ فِي  
خُفِيَّةٍ وَلَا تَحْتَ الْمِكْيَالِ بَلْ عَلَى الْمَنَارَةِ  
لِكَيْ يَنْظُرَ الدَّاخِلُونَ النُّورَ.»<sup>٣٤</sup> سِرَاجُ  
الْجَسَدِ هُوَ الْعَيْنُ فَمَتَى كَانَتْ عَيْنُكَ بَسِيطَةً  
فَجَسَدُكَ كُلُّهُ يَكُونُ نِيرًا وَمَتَى كَانَتْ شَرِيرَةً  
فَجَسَدُكَ يَكُونُ مُظْلِمًا.<sup>٣٥</sup> أَنْظُرْ إِذَا لَيْتَ  
يَكُونُ النُّورَ الَّذِي فِيكَ ظُلْمَةً.<sup>٣٦</sup> فَإِنْ كَانَ  
جَسَدُكَ كُلُّهُ نِيرًا لَيْسَ فِيهِ جُزْءٌ مُظْلِمٌ يَكُونُ  
نِيرًا كُلُّهُ كَمَا حِينَمَا يُضِيءُ لَكَ السِّرَاجُ  
بِلَمَعَانِهِ.»

### Jesus Condemns the Actions of the Pharisees and Teachers

<sup>37</sup>And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.<sup>38</sup> And when the Pharisee saw it, he marvelled that he had not first washed before dinner.<sup>39</sup> And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.<sup>40</sup> Ye fools, did not he that made that which is without make that which is within also?

### يسوع يوبخ الفريسيين ومعلمي الشريعة

<sup>٣٧</sup> وَفِيمَا هُوَ يَتَكَلَّمُ سَأَلَهُ فَرِيسِيٌّ أَنْ  
يَتَعَدَّى عِنْدَهُ فَدَخَلَ وَأَتَكَأ.<sup>٣٨</sup> وَأَمَّا الْفَرِيسِيُّ  
فَلَمَّا رَأَى ذَلِكَ تَعَجَّبَ أَنَّهُ لَمْ يَغْتَسِلْ أَوْلًا  
قَبْلَ الْعَدَاةِ.<sup>٣٩</sup> فَقَالَ لَهُ الرَّبُّ: «أَنْتُمْ أَلَا يَهَيَأُ  
الْفَرِيسِيُّونَ تُنْقُونَ خَارِجَ الْكَأْسِ وَالْقَصْعَةِ  
وَأَمَّا بَاطِنُكُمْ فَمَمْلُوءٌ اخْتِطَافًا وَخُبْنًا.»<sup>٤٠</sup>  
أَغْيَاءُ أَلَيْسَ الَّذِي صَنَعَ الْخَارِجَ صَنَعَ  
الِدَّاخِلَ أَيْضًا؟<sup>٤١</sup> بَلْ أَعْطُوا مَا عِنْدَكُمْ

<sup>41</sup>But rather give alms of such things as ye have; and, behold, all things are clean unto you. <sup>42</sup>But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. <sup>43</sup>Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. <sup>44</sup>Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

<sup>45</sup>Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. <sup>46</sup>And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. <sup>47</sup>Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. <sup>48</sup>Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. <sup>49</sup>Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: <sup>50</sup>That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; <sup>51</sup>From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. <sup>52</sup>Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

صَدَقَةٌ فَهَؤُذَا كُلُّ شَيْءٍ يَكُونُ نَقِيًّا لَكُمْ.  
<sup>٤٢</sup>وَلَكِنْ وَيْلٌ لَكُمْ أَيُّهَا الْفَرِيسِيُّونَ لِأَنَّكُمْ  
تُعَشِّرُونَ التَّنَعُّعَ وَالسَّدَابَ وَكُلَّ بَقْلِ  
وَتَتَجَاوَرُونَ عَنِ الْحَقِّ وَمَحَبَّةِ اللَّهِ. كَانَ  
يَنْبَغِي أَنْ تَعْمَلُوا هَذِهِ وَلَا تَتْرَكُوا تِلْكَ!  
<sup>٤٣</sup>وَيْلٌ لَكُمْ أَيُّهَا الْفَرِيسِيُّونَ لِأَنَّكُمْ تُحِبُّونَ  
الْمَجْلِسَ الْأَوَّلَ فِي الْمَجَامِعِ وَالتَّحِيَّاتِ فِي  
الْأَسْوَاقِ. <sup>٤٤</sup>وَيْلٌ لَكُمْ أَيُّهَا الْكُتَّابَةُ وَالْفَرِيسِيُّونَ  
الْمَرَاوُونَ لِأَنَّكُمْ مِثْلَ الْقُبُورِ الْمُخْتَفِيَةِ  
وَالَّذِينَ يَمْشُونَ عَلَيْهَا لَا يَعْلَمُونَ!.

<sup>٤٥</sup>فَأَجَابَ وَاحِدٌ مِنَ التَّامُوسِيِّينَ وَقَالَ  
لَهُ: «يَا مَعْلَمُ حِينَ تَقُولُ هَذَا تَسْتَمْتَنَا نَحْنُ  
أَيْضًا». <sup>٤٦</sup>فَقَالَ: «وَيْلٌ لَكُمْ أَنْتُمْ أَيُّهَا  
التَّامُوسِيُّونَ لِأَنَّكُمْ تُحْمَلُونَ النَّاسَ أَحْمَالًا  
عَسِرَةَ الْحَمْلِ وَأَنْتُمْ لَا تَمْسُونَ الْأَحْمَالَ  
بِإِحْدَى أَصَابِعِكُمْ». <sup>٤٧</sup>وَيْلٌ لَكُمْ لِأَنَّكُمْ  
تَبْنُونَ قُبُورَ الْأَنْبِيَاءِ وَأَبَاؤَكُمْ قَتَلُوهُمْ. <sup>٤٨</sup>إِذَا  
تَشْهَدُونَ وَتَرْضَوْنَ بِأَعْمَالِ آبَائِكُمْ لِأَنَّكُمْ  
هُمْ قَتَلُوهُمْ وَأَنْتُمْ تَبْنُونَ قُبُورَهُمْ. <sup>٤٩</sup>لِلذَلِكَ  
أَيْضًا قَالَتْ حِكْمَةُ اللَّهِ: إِنِّي أُرْسِلُ إِلَيْهِمْ  
أَنْبِيَاءَ وَرُسُلًا فَيَقْتُلُونَ مِنْهُمْ وَيَطْرُدُونَ -  
<sup>٥٠</sup>لِكَيْ يُطَلَّبَ مِنْ هَذَا الْجِيلِ دَمٌ جَمِيعُ  
الْأَنْبِيَاءِ الْمَهْرَقِ مِنْذُ إِثْنَاءِ الْعَالَمِ <sup>٥١</sup>مِنْ دَمِ  
هَابِيلَ إِلَى دَمِ زَكَرِيَّا الَّذِي أَهْلَكَ بَيْنَ  
الْمَذْبَحِ وَالْتَّيْبِتِ. نَعَمْ أَقُولُ لَكُمْ: إِنَّهُ يُطَلَّبُ  
مِنْ هَذَا الْجِيلِ! <sup>٥٢</sup>وَيْلٌ لَكُمْ أَيُّهَا  
التَّامُوسِيُّونَ لِأَنَّكُمْ أَخَذْتُمْ مِفْتَاحَ الْمَعْرِفَةِ.  
مَا دَخَلْتُمْ أَنْتُمْ وَالذَّاخِلُونَ مَعْتَمُوهُمْ».

<sup>53</sup>And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: <sup>54</sup>Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

<sup>٥٣</sup> وَفِيمَا هُوَ يَكَلِّمُهُمْ بِهَذَا ابْتَدَأَ الْكَتَبَةُ وَالْفَرِيسِيُّونَ يَحْتَقُونَ جِدًّا وَيُصَادِرُونَهُ عَلَى أُمُورٍ كَثِيرَةٍ <sup>٥٤</sup> وَهُمْ يُرَاقِبُونَهُ طَالِبِينَ أَنْ يَصْطَادُوا شَيْئًا مِنْ فَمِهِ لِكَيْ يَشْتَكُوا عَلَيْهِ.

### Truthfulness

**12** <sup>1</sup>In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. <sup>2</sup>For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. <sup>3</sup>Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

<sup>4</sup>And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. <sup>5</sup>But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. <sup>6</sup>Are not five sparrows sold for two farthings, and not one of them is forgotten before God? <sup>7</sup>But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

<sup>8</sup>Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: <sup>9</sup>But he that denieth me before men shall be denied before the angels of God. <sup>10</sup>And whosoever shall

### الصدق وعدم الرياء

**١٢** <sup>١</sup> وَفِي أَثْنَاءِ ذَلِكَ إِذِ اجْتَمَعَ رِبَوَاتُ الشَّعْبِ حَتَّى كَانَ بَعْضُهُمْ يَدُوسُ بَعْضًا ابْتَدَأَ يَقُولُ لِتَلَامِيذِهِ: «أَوَّلًا تَحَرَّزُوا لِأَنْفُسِكُمْ مِنْ خَمِيرِ الْفَرِيسِيِّينَ الَّذِي هُوَ الرِّيَاءُ فَلَيْسَ مَكْتُومٌ لَنْ يَسْتَعْلَنَ وَلَا خَفِيٌّ لَنْ يُعْرَفَ. لِذَلِكَ كُلُّ مَا قُلْتُمُوهُ فِي الظُّلْمَةِ يُسْمَعُ فِي النُّورِ وَمَا كَلَّمْتُمْ بِهِ الْأُذُنَ فِي الْمَخَادِعِ يُبَادَى بِهِ عَلَى السُّطُوحِ. وَلَكِنْ أَقُولُ لَكُمْ يَا أَحِبَّائِي: لَا تَخَافُوا مِنَ الَّذِينَ يَقْتُلُونَ الْجَسَدَ وَبَعْدَ ذَلِكَ لَيْسَ لَهُمْ مَا يَفْعَلُونَ أَكْثَرَ. بَلْ أُرِيكُمْ مِمَّنْ تَخَافُونَ: خَافُوا مِنَ الَّذِي بَعْدَمَا يَقْتُلُ لَهُ سُلْطَانٌ أَنْ يُلْقِيَ فِي جَهَنَّمَ. نَعَمْ أَقُولُ لَكُمْ: مِنْ هَذَا خَافُوا! أَلَيْسَتْ خَمْسَةُ عَصَافِيرَ تُبَاعُ بِفِلْسَيْنِ وَوَاحِدٌ مِنْهَا لَيْسَ مَنَسِيًّا أَمَامَ اللَّهِ؟ بَلْ شُعُورُ رُؤُوسِكُمْ أَيْضًا جَمِيعُهَا مُحْصَاةٌ! فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ مِنْ عَصَافِيرَ كَثِيرَةٍ! <sup>٨</sup> وَأَقُولُ لَكُمْ: كُلُّ مَنْ اعْتَرَفَ بِي قُدَّامَ النَّاسِ يَعْتَرَفُ بِهِ ابْنُ الْإِنْسَانِ قُدَّامَ مَلَائِكَةِ اللَّهِ. <sup>٩</sup> وَمَنْ أَنْكَرَنِي قُدَّامَ النَّاسِ يُنْكَرُ قُدَّامَ مَلَائِكَةِ اللَّهِ. <sup>١٠</sup> وَكُلُّ مَنْ قَالَ كَلِمَةً عَلَيَّ ابْنِ

speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

<sup>11</sup>And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: <sup>12</sup>For the Holy Ghost shall teach you in the same hour what ye ought to say.

### The Foolish Rich Man

<sup>13</sup>And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

<sup>14</sup>And he said unto him, Man, who made me a judge or a divider over you? <sup>15</sup>And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

<sup>16</sup>And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: <sup>17</sup>And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

<sup>18</sup>And he said, This will I do: I will pull down my barns, and build all my fruits and my goods. <sup>19</sup>And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

<sup>20</sup>But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? <sup>21</sup>So is he that layeth up treasure for himself, and is not rich toward God.

### God Cares

<sup>22</sup>And he said unto his disciples,

الْإِنْسَانَ يُغْفَرُ لَهُ وَأَمَّا مَنْ جَدَفَ عَلَى  
الرُّوحِ الْقُدُسِ فَلَا يُغْفَرُ لَهُ. <sup>١١</sup> وَتَمَّتْ  
قَدَمُكُمْ إِلَى الْمَجَامِعِ وَالرُّؤَسَاءِ  
وَالسَّلَاطِينِ فَلَا تَهْتَمُوا كَيْفَ أَوْ بِمَا  
تَحْتَجُّونَ أَوْ بِمَا تَقُولُونَ <sup>١٢</sup> لِأَنَّ الرُّوحَ  
الْقُدُسَ يَعْلمُكُمْ فِي تِلْكَ السَّاعَةِ مَا يَجِبُ  
أَنْ تَقُولُوهُ.

### مثل الغني الغبي

<sup>١٣</sup> وَقَالَ لَهُ وَاحِدٌ مِنَ الْجَمْعِ: «يَا مُعَلِّمُ  
قُلْ لِأَخِي أَنْ يُقَاسِمَنِي الْمِيرَاثَ». <sup>١٤</sup> فَقَالَ  
لَهُ: «يَا إِنْسَانُ مَنْ أَقَامَنِي عَلَيْكُمَا قَاضِيًا  
أَوْ مُقْسِمًا؟» <sup>١٥</sup> وَقَالَ لَهُمْ: «انظُرُوا  
وَتَحَفَّظُوا مِنَ الطَّمَعِ فَإِنَّهُ مَتَى كَانَ لِأَحَدٍ  
كَثِيرٌ فَلَيْسَتْ حَيَاتُهُ مِنْ أَمْوَالِهِ». <sup>١٦</sup>  
وَضَرَبَ لَهُمْ مَثَلًا قَائِلًا: «إِنْسَانٌ غَنِيٌّ  
أَخْصَبَتْ كُورَتُهُ <sup>١٧</sup> فَفَكَرَ فِي نَفْسِهِ قَائِلًا:  
مَاذَا أَعْمَلُ لَأَنْ لَيْسَ لِي مَوْضِعٌ أَجْمَعُ  
فِيهِ أَثْمَارِي؟» <sup>١٨</sup> وَقَالَ: «أَعْمَلُ هَذَا: أَهْدِمُ  
مَخَازِنِي وَأَبْنِي أَعْظَمَ وَأَجْمَعُ هُنَاكَ جَمِيعَ  
غَلَاتِي وَخَيْرَاتِي <sup>١٩</sup> وَأَقُولُ لِنَفْسِي: يَا  
نَفْسُ لَكَ خَيْرَاتٌ كَثِيرَةٌ مَوْضُوعَةٌ لِسِنِينٍ  
كَثِيرَةٍ. اسْتَرِيحِي وَكُلِّي وَأَشْرَبِي وَأَفْرَحِي.  
<sup>٢٠</sup> فَقَالَ لَهُ اللَّهُ: يَا غَبِيُّ هَذِهِ اللَّيْلَةُ تُطَلَّبُ  
نَفْسُكَ مِنْكَ فَهَذِهِ اللَّيْلَةُ أَعَدَدْتَهَا لِمَنْ  
تَكُونُ؟» <sup>٢١</sup> هَكَذَا الَّذِي يَكْنِزُ لِنَفْسِهِ وَلَيْسَ  
هُوَ غَنِيًّا لِلَّهِ.

### الله يعتنى بنا

<sup>٢٢</sup> وَقَالَ لِتَلَامِيذِهِ: «مَنْ أَجَلٌ هَذَا أَقُولُ



Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. <sup>23</sup>The life is more than meat, and the body is more than raiment. <sup>24</sup>Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? <sup>25</sup>And which of you with taking thought can add to his stature one cubit? <sup>26</sup>If ye then be not able to do that thing which is least, why take ye thought for the rest?

<sup>27</sup>Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. <sup>28</sup>If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith? <sup>29</sup>And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

<sup>30</sup>For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. <sup>31</sup>But rather seek ye the kingdom of God; and all these things shall be added unto you.

<sup>32</sup>Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. <sup>33</sup>Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. <sup>34</sup>For where your treasure is, there will your heart be also.

لَكُمْ: لَا تَهْتَمُوا لِحَيَاتِكُمْ بِمَا تَأْكُلُونَ وَلَا لِلْجَسَدِ بِمَا تَلْبَسُونَ. <sup>٢٣</sup> الْحَيَاةُ أَفْضَلُ مِنَ الطَّعَامِ وَالْجَسَدِ أَفْضَلُ مِنَ اللِّبَاسِ. <sup>٢٤</sup> تَأْمَلُوا الرِّبَابَ: أَتَهَا لَا تَزْرَعُ وَلَا تَحْصُدُ وَلَيْسَ لَهَا مَخْدَعٌ وَلَا مَخْرَنٌ وَاللَّهُ يُقِيئُهَا. كَمْ أَنْتُمْ بِالْحَرِيِّ أَفْضَلُ مِنَ الطَّيُورِ! وَمَنْ مِنْكُمْ إِذَا أَهْتَمَّ يَقْدِرُ أَنْ يَزِيدَ عَلَى قَامَتِهِ ذِرَاعًا وَاحِدَةً؟ <sup>٢٥</sup> فَإِنْ كُنْتُمْ لَا تَقْدِرُونَ وَلَا عَلَى الْأَصْغَرِ فَلِمَإِذَا تَهْتَمُونَ بِالْبَوَاقِي؟ <sup>٢٦</sup> تَأْمَلُوا الزَّنَابِقَ كَيْفَ تَنْمُو! لَا تَتَعَبُ وَلَا تَعْرَلُ وَلَكِنْ أَقُولُ لَكُمْ إِنَّهُ وَلَا سُلَيْمَانَ فِي كُلِّ مَجْدِهِ كَانَ يَلْبَسُ كَوَاحِدَةٍ مِنْهَا. <sup>٢٨</sup> فَإِنْ كَانَ الْعُشْبُ الَّذِي يُوجَدُ الْيَوْمَ فِي الْحَقْلِ وَيَطْرَحُ عَدَاً فِي التَّنَوْرِ يَلْبَسُهُ اللَّهُ هَكَذَا فَكَمْ بِالْحَرِيِّ يَلْبَسُكُمْ أَنْتُمْ يَا قَلِيلِي الْإِيمَانِ؟ <sup>٢٩</sup> فَلَا تَطْلُبُوا أَنْتُمْ مَا تَأْكُلُونَ وَمَا تَشْرَبُونَ وَلَا تَقْلِقُوا <sup>٣٠</sup> فَإِنْ هَذِهِ كُلُّهَا تَطْلُبُهَا أُمَّمُ الْعَالَمِ. وَأَمَّا أَنْتُمْ فَأَبُوكُمْ يَعْلَمُ أَنَّكُمْ تَحْتَاجُونَ إِلَى هَذِهِ. <sup>٣١</sup> بَلِ اطْلُبُوا مَلَكُوتَ اللَّهِ وَهَذِهِ كُلُّهَا تَزَادُ لَكُمْ.

<sup>٣٢</sup> «لَا تَخَفْ أَيُّهَا الْقَطِيعُ الصَّغِيرُ لِأَنَّ أَبَاكُمْ قَدْ سَرَّ أَنْ يُعْطِيَكُمْ الْمَلَكُوتَ. <sup>٣٣</sup> يَبِيعُوا مَا لَكُمْ وَأَعْطُوا صَدَقَةً. اِعْمَلُوا لَكُمْ أَكْبَاسًا لَا تَفْنَى وَكَثْرًا لَا يَنْفَدُ فِي السَّمَاوَاتِ حَيْثُ لَا يَقْرَبُ سَارِقٌ وَلَا يَنْتَلِي سُوسٌ» <sup>٣٤</sup> لِأَنَّهُ حَيْثُ يَكُونُ كَنْزُكُمْ هُنَاكَ يَكُونُ قَلْبُكُمْ أَيْضًا.

**Be Ready For Service**

<sup>35</sup>Let your loins be girded about, and your lights burning; <sup>36</sup>And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. <sup>37</sup>Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. <sup>38</sup>And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. <sup>39</sup>And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. <sup>40</sup>Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

**The Faithful Servant**

<sup>41</sup>Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

<sup>42</sup>And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

<sup>43</sup>Blessed is that servant, whom his lord when he cometh shall find so doing. <sup>44</sup>Of a truth I say unto you, that he will make him ruler over all that he hath. <sup>45</sup>But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to

**مثل العبيد الأمانة**

<sup>٣٥</sup>لَتَكُنْ أَحْقَاؤُكُمْ مُنْطَقَةً وَسُرْجُكُمْ مَوْجِدَةً <sup>٣٦</sup>وَأَنْتُمْ مِثْلُ أَنْاسٍ يَنْتَظِرُونَ سَيِّدَهُمْ مَتَى يَرْجِعُ مِنَ الْعُرْسِ حَتَّى إِذَا جَاءَ وَفَرَعَ يَفْتَحُونَ لَهُ لِلْوَقْتِ. <sup>٣٧</sup>طُوبَى لِأَوْلِيكَ الْعَبِيدِ الَّذِينَ إِذَا جَاءَ سَيِّدُهُمْ يَجِدُهُمْ سَاهِرِينَ. الْحَقُّ أَقُولُ لَكُمْ إِنَّهُ يَتَمَنَّقُ وَيَتَكَبَّرُ وَيَقْدُمُ وَيَخْدِمُهُمْ. <sup>٣٨</sup>وَإِنْ أَتَى فِي الْهَزِيعِ الثَّانِي أَوْ أَتَى فِي الْهَزِيعِ الثَّلَاثِ وَوَجَدَهُمْ هَكَذَا فَطُوبَى لِأَوْلِيكَ الْعَبِيدِ. <sup>٣٩</sup>وَإِنَّمَا اَعْلَمُوا هَذَا: أَنَّهُ لَوْ عَرَفَ رَبُّ الْبَيْتِ فِي آيَةِ سَاعَةٍ يَأْتِي السَّارِقُ لَسَهَرَ وَلَمْ يَدْعُ بَيْنَهُ يَنْقَبُ. <sup>٤٠</sup>فَكُونُوا أَنْتُمْ إِذَا مُسْتَعِدِّينَ لِأَنَّهُ فِي سَاعَةٍ لَا تَتَّظَنُونَ يَأْتِي ابْنُ الْإِنْسَانِ».

**مثل الوكيل الأمين**

<sup>٤١</sup>فَقَالَ لَهُ بُطْرُسُ: «يَا رَبُّ أَلَنَا تَقُولُ هَذَا الْمَثَلِ أَمْ لِلْجَمِيعِ أَيْضًا؟» <sup>٤٢</sup>فَقَالَ الرَّبُّ: «فَمَنْ هُوَ الْوَكِيلُ الْأَمِينُ الْحَكِيمُ الَّذِي يُقِيمُهُ سَيِّدُهُ عَلَى خَدَمِهِ لِيُعْطِيَهُمُ الْعُلُوقَةَ فِي حِينِهَا؟» <sup>٤٣</sup>طُوبَى لِدَلِكِ الْعَبْدِ الَّذِي إِذَا جَاءَ سَيِّدُهُ يَجِدُهُ يَفْعَلُ هَكَذَا! <sup>٤٤</sup>بِالْحَقِّ أَقُولُ لَكُمْ إِنَّهُ يُقِيمُهُ عَلَى جَمِيعِ أَمْوَالِهِ. <sup>٤٥</sup>وَلَكِنْ إِنْ قَالَ ذَلِكَ الْعَبْدُ فِي قَلْبِهِ: سَيِّدِي يَبْطِئُ قَدُومَهُ فَيَبْتَدِئُ يَضْرِبُ الْغُلَّامَانَ وَالْجَوَارِي وَيَأْكُلُ وَيَشْرَبُ وَيَسْكُرُ.

be drunken; <sup>46</sup>The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. <sup>47</sup>And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. <sup>48</sup>But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

### Jesus and the World

<sup>49</sup>I am come to send fire on the earth; and what will I, if it be already kindled? <sup>50</sup>But I have a baptism to be baptized with; and how am I straitened till it be accomplished! <sup>51</sup>Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: <sup>52</sup>For from henceforth there shall be five in one house divided, three against two, and two against three. <sup>53</sup>The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

<sup>54</sup>And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. <sup>55</sup>And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. <sup>56</sup>Ye hypocrites, ye can discern the face of the sky and

يَأْتِي سَيِّدُ ذَلِكَ الْعَبْدِ فِي يَوْمٍ لَا يَنْتَظِرُهُ وَفِي سَاعَةٍ لَا يَعْرِفُهَا فَيَقْطَعُهُ وَيَجْعَلُ نَصِيبَهُ مَعَ الْخَائِنِينَ. <sup>٤٧</sup> وَأَمَّا ذَلِكَ الْعَبْدُ الَّذِي يَعْلَمُ إِرَادَةَ سَيِّدِهِ وَلَا يَسْتَعِدُّ وَلَا يَفْعَلُ بِحَسَبِ إِرَادَتِهِ فَيُضْرَبُ كَثِيرًا. <sup>٤٨</sup> وَلَكِنَّ الَّذِي لَا يَعْلَمُ وَيَفْعَلُ مَا يَسْتَحِقُّ ضَرْبَاتٍ يُضْرَبُ قَلِيلًا. فَكُلُّ مَنْ أُعْطِيَ كَثِيرًا يُطَلَّبُ مِنْهُ كَثِيرٌ وَمَنْ يُودِعُونَهُ كَثِيرًا يُطَالِبُونَهُ بِأَكْثَرِ.

### يسوع والعالم

<sup>٤٩</sup> «جِئْتُ لِأُلْقِيَ نَارًا عَلَى الْأَرْضِ فَمَاذَا أُرِيدُ لَوْ اضْطَرَمَّتْ؟» <sup>٥٠</sup> «وَلِي صِنْعَةٌ أَصْطَبِعُهَا وَكَيْفَ أُلْحَصِرُ حَتَّى تُكْمَلَ؟» <sup>٥١</sup> «أَتَظُنُّونَ أَنِّي جِئْتُ لِأُعْطِيَ سَلَامًا عَلَى الْأَرْضِ؟ كَلَّا أَقُولُ لَكُمْ! بَلْ أَنْقَسَامًا. <sup>٥٢</sup> لِأَنَّهُ يَكُونُ مِنَ الْآنَ خَمْسَةٌ فِي بَيْتٍ وَاحِدٍ مُنْتَقِمِينَ: ثَلَاثَةٌ عَلَى اثْنَيْنِ وَاثْنَانِ عَلَى ثَلَاثَةٍ. <sup>٥٣</sup> يَنْقَسِمُ الْأَبُ عَلَى الْإِبْنِ وَالْإِبْنُ عَلَى الْأَبِ وَالْأُمُّ عَلَى الْبِنْتِ وَالْبِنْتُ عَلَى الْأُمِّ وَالْحَمَامَةُ عَلَى كَثِّهَا وَالْكَنَّةُ عَلَى حَمَاتِهَا.»

<sup>٥٤</sup> «ثُمَّ قَالَ أَيْضًا لِلْجُمُوعِ: «إِذَا رَأَيْتُمْ السَّحَابَ تَطْلُعُ مِنَ الْمَغَارِبِ فَلَوْلَقْتُمْ تَقُولُونَ: إِنَّهُ يَأْتِي مَطَرٌ. فَيَكُونُ هَكَذَا. <sup>٥٥</sup> وَإِذَا رَأَيْتُمْ رِيحَ الْجَنُوبِ تَهْبُّ تَقُولُونَ: إِنَّهُ سَيَكُونُ حَرٌّ. فَيَكُونُ. <sup>٥٦</sup> يَا مُرَاوُونَ»

of the earth; but how is it that ye do not discern this time?

<sup>57</sup>Yea, and why even of yourselves judge ye not what is right? <sup>58</sup>When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. <sup>59</sup>I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

تَعْرِفُونَ أَنْ تُمَيِّزُوا وَجْهَ الْأَرْضِ وَالسَّمَاءِ  
وَأَمَّا هَذَا الزَّمَانُ فَكَيْفَ لَا تُمَيِّزُونَهُ؟  
<sup>٥٧</sup>وَلِمَاذَا لَا تَحْكُمُونَ بِالْحَقِّ مِنْ قَبْلِ  
نُفُوسِكُمْ؟ <sup>٥٨</sup>حِينَمَا تَذْهَبُ مَعَ خَصْمِكَ  
إِلَى الْحَاكِمِ أَبْدِلِ الْجَهْدَ وَأَنْتَ فِي الطَّرِيقِ  
لِتَتَخَلَّصَ مِنْهُ لِيَلَّا يَجْرِكَ إِلَى الْقَاضِيِ  
وَيُسَلِّمَكَ الْقَاضِيِ إِلَى الْحَاكِمِ فَيُلْقِيَكَ  
إِلَى الْحَاكِمِ فِي السِّجْنِ. <sup>٥٩</sup>أَقُولُ لَكَ: لَا تَخْرُجُ  
مِنْ هُنَاكَ حَتَّى تُوفِيَ الْفَلْسَ الْأَخِيرَ.

### The Importance of Repentance

**13** <sup>1</sup>There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. <sup>2</sup>And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? <sup>3</sup>I tell you, Nay: but, except ye repent, ye shall all likewise perish. <sup>4</sup>Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? <sup>5</sup>I tell you, Nay: but, except ye repent, ye shall all likewise perish.

ضرورة التوبة  
**١٣** <sup>١</sup>وَكَانَ حَاضِرًا فِي ذَلِكَ الْوَقْتِ  
قَوْمٌ يُخْبِرُونَهُ عَنِ الْجَلِيلِيِّينَ الَّذِينَ  
خَلَطَ بِيَلَاطُسُ دَمَهُمْ بِذَبَائِحِهِمْ. <sup>٢</sup>فَأَجَابَ  
يَسُوعُ وَقَالَ لَهُمْ: «أَتُظَنُّونَ أَنْ هَؤُلَاءِ  
الْجَلِيلِيِّينَ كَانُوا خُطَاةً أَكْثَرَ مِنْ كُلِّ  
الْجَلِيلِيِّينَ لِأَنَّهُمْ كَابَدُوا مِثْلَ هَذَا؟» <sup>٣</sup>كَلَّا  
أَقُولُ لَكُمْ. بَلْ إِنْ لَمْ تَتُوبُوا فَجَمِيعُكُمْ  
كَذَلِكَ تَهْلِكُونَ. <sup>٤</sup>أَوْ أَوْلَيْكَ الثَّمَانِيَةَ عَشَرَ  
الَّذِينَ سَقَطَ عَلَيْهِمُ الْبَرْجُ فِي سِلْوَامَ  
وَقَتَلَهُمْ أَتُظَنُّونَ أَنْ هَؤُلَاءِ كَانُوا مُذْنِبِينَ أَكْثَرَ  
مِنْ جَمِيعِ النَّاسِ السَّاكِنِينَ فِي أُورُشَلِيمَ؟  
<sup>٥</sup>كَلَّا أَقُولُ لَكُمْ! بَلْ إِنْ لَمْ تَتُوبُوا  
فَجَمِيعُكُمْ كَذَلِكَ تَهْلِكُونَ.

### The Unfruitful Fig Tree

<sup>6</sup>He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. <sup>7</sup>Then said he unto the dresser

مثل التينة غير المثمرة  
<sup>٦</sup>وَقَالَ هَذَا الْمَثَلُ: «كَانَتْ لِوَأَحَدٍ  
شَجَرَةٌ تِينٌ مَعْرُوسَةٌ فِي كَرْمِهِ فَآتَى يَطْلُبُ  
فِيهَا ثَمْرًا وَلَمْ يَجِدْ. <sup>٧</sup>فَقَالَ لِلْكَرَّامِ: هُوَذَا

of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; and why cumberest thou the ground? <sup>8</sup>And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: <sup>9</sup>And if it bear fruit, well: and if not, then after that thou shalt cut it down.

### Healing a Crippled Woman on the Sabbath

<sup>10</sup>And he was teaching in one of the synagogues on the sabbath. <sup>11</sup>And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. <sup>12</sup>And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. <sup>13</sup>And he laid his hands on her: and immediately she was made straight, and glorified God.

<sup>14</sup>And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. <sup>15</sup>The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? <sup>16</sup>And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

<sup>17</sup>And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

ثَلَاثُ سِنِينَ آتَيْتُ أُطْلُبُ ثَمَرًا فِي هَذِهِ التَّيْنَةِ وَلَمْ أَجِدْ. اِقْطَعُهَا. لِمَاذَا تُبْطِلُ الْأَرْضَ أَيْضًا؟ <sup>٨</sup> فَأَجَابَ وَقَالَ لَهُ: يَا سَيِّدُ أَتْرُكُهَا هَذِهِ السَّنَةَ أَيْضًا حَتَّى أَثْقُبَ حَوْلَهَا وَأَضَعُ زَبْلًا. <sup>٩</sup> فَإِنْ صَنَعَتْ ثَمَرًا وَإِلَّا فَفِيْمَا بَعْدُ تَقْطَعُهَا».

### شفاء امرأة حدياء في السبت

<sup>١٠</sup> وَكَانَ يُعَلِّمُ فِي أَحَدِ الْمَجَامِعِ فِي السَّبْتِ <sup>١١</sup> وَإِذَا امْرَأَةٌ كَانَتْ بِهَا رُوحٌ ضَعْفٌ ثَمَانِي عَشْرَةَ سَنَةً وَكَانَتْ مُنْحَنِيَّةً وَلَمْ تَقْدِرْ أَنْ تَتَّصِبَ الْبَتَّةَ. <sup>١٢</sup> فَلَمَّا رَأَاهَا يَسُوعُ دَعَاهَا وَقَالَ لَهَا: «يَا امْرَأَةُ إِنَّكَ مَحْلُولَةٌ مِنْ ضَعْفِكَ». <sup>١٣</sup> وَوَضَعَ عَلَيْهَا يَدَيْهِ فَفِي الْحَالِ اسْتَقَامَتْ وَمَجَّدَتْ اللَّهَ. <sup>١٤</sup> فَأَجَابَ رَئِيسُ الْمَجْمَعِ وَهُوَ مُعْتَاطٌ لِأَنَّ يَسُوعَ أَبْرَأَ فِي السَّبْتِ وَقَالَ لِلْجَمْعِ: «هِيَ سِتَّةُ أَيَّامٍ يَنْبَغِي فِيهَا الْعَمَلُ فَفِي هَذِهِ آتُوا وَأَسْتَشْفُوا وَلَيْسَ فِي يَوْمِ السَّبْتِ» <sup>١٥</sup> فَأَجَابَهُ الرَّبُّ وَقَالَ: «يَا مُرَاتِي أَلَا يَحُلُّ كُلُّ وَاحِدٍ مِنْكُمْ فِي السَّبْتِ نَوْرَهُ أَوْ حِمَارَهُ مِنَ الْمَذُودِ وَيَمْضِي بِهِ وَيَسْقِيهِ؟ <sup>١٦</sup> وَهَذِهِ وَهِيَ ابْنَةُ إِبْرَاهِيمَ قَدْ رَبَطَهَا الشَّيْطَانُ ثَمَانِي عَشْرَةَ سَنَةً أَمَا كَانَ يَنْبَغِي أَنْ تُحَلَّ مِنْ هَذَا الرَّبَاطِ فِي يَوْمِ السَّبْتِ؟» <sup>١٧</sup> وَإِذْ قَالَ هَذَا أُخْجِلَ جَمِيعُ الَّذِينَ كَانُوا يُعَانِدُونَهُ وَفَرِحَ كُلُّ الْجَمْعِ بِجَمِيعِ الْأَعْمَالِ الْمَجِيدَةِ الَّتِي كَانَتْ مِنْهُ.

**Parable of the Mustard Seed**

<sup>18</sup>Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? <sup>19</sup>It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

**مثل بزرّة الخردل**

<sup>١٨</sup>فَقَالَ: «مَاذَا يُشْبِهُ مَلَكُوتُ اللَّهِ وَبِمَاذَا أُشْبِهُهُ؟» <sup>١٩</sup>يُشْبِهُ حَبَّةَ خَرْدَلٍ أَخَذَهَا إِنْسَانٌ وَالْقَاهَا فِي بُسْتَانِهِ فَنَمَتْ وَصَارَتْ شَجَرَةً كَبِيرَةً وَتَأَوَّتْ طَيْرُ السَّمَاءِ فِي أَغْصَانِهَا.

**Parable of the Yeast**

<sup>20</sup>And again he said, Whereunto shall I liken the kingdom of God? <sup>21</sup>It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

**مثل الخميرة**

<sup>٢٠</sup>وَقَالَ أَيْضًا: «بِمَاذَا أُشْبِهُ مَلَكُوتُ اللَّهِ؟» <sup>٢١</sup>يُشْبِهُ خَمِيرَةً أَخَذَتْهَا امْرَأَةٌ وَخَبَّأَتْهَا فِي ثَلَاثَةِ أَكْيَالٍ دَقِيقٍ حَتَّى اخْتَمَرَ الْجَمِيعُ.

**The Narrow Door**

<sup>22</sup>And he went through the cities and villages, teaching, and journeying toward Jerusalem.

<sup>23</sup>Then said one unto him, Lord, are there few that be saved? And he said unto them, <sup>24</sup>Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. <sup>25</sup>When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

<sup>26</sup>Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

<sup>27</sup>But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

<sup>28</sup>There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and

**الباب الضيق**

<sup>٢٢</sup>وَأَجْتَازَ فِي مُدُنٍ وَقُرَى يُعَلِّمُ وَيَسَافِرُ نَحْوَ أُورُشَلِيمَ <sup>٢٣</sup>فَقَالَ لَهُ وَاحِدٌ: «يَا سَيِّدُ أَقَلِيلٌ هُمُ الَّذِينَ يَخْلُصُونَ؟» فَقَالَ لَهُمْ: <sup>٢٤</sup>«اجْتَهِدُوا أَنْ تَدْخُلُوا مِنَ الْبَابِ الضَّيِّقِ فَإِنِّي أَقُولُ لَكُمْ: إِنَّ كَثِيرِينَ سَيَطْلُبُونَ أَنْ يَدْخُلُوا وَلَا يَقْدِرُونَ» <sup>٢٥</sup>مِنْ بَعْدِ مَا يَكُونُ رَبُّ الْبَيْتِ قَدْ قَامَ وَأَغْلَقَ الْبَابَ وَأَبْتَدَأَتْمْ تَقْفُونَ خَارِجًا وَتَقْرَعُونَ الْبَابَ قَائِلِينَ: يَا رَبُّ يَا رَبُّ أَفْتَحْ لَنَا يَجِيبُ وَيَقُولُ لَكُمْ: لَا أَعْرِفُكُمْ مِنْ أَيْنَ أَنْتُمْ! <sup>٢٦</sup>حِينَئِذٍ تَبْتَدِئُونَ تَقُولُونَ: أَكَلْنَا قُدَّامَكَ وَشَرَبْنَا وَعَلَّمْتَ فِي شُورَاعِنَا. <sup>٢٧</sup>فَيَقُولُ: أَقُولُ لَكُمْ لَا أَعْرِفُكُمْ مِنْ أَيْنَ أَنْتُمْ! تَبَاعَدُوا عَنِّي يَا جَمِيعَ فَاعِلِي الظُّلْمِ. <sup>٢٨</sup>هَنَّاكَ يَكُونُ الْبُكَاءُ وَصْرِيرُ الْأَسْنَانِ مَتَى رَأَيْتُمْ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ وَجَمِيعَ الْأَنْبِيَاءِ فِي مَلَكُوتِ اللَّهِ

all the prophets, in the kingdom of God, and you yourselves thrust out.  
<sup>29</sup>And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.  
<sup>30</sup>And, behold, there are last which shall be first, and there are first which shall be last.

### Jesus and Herod

<sup>31</sup>The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

<sup>32</sup>And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. <sup>33</sup>Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

### Jesus Warns Jerusalem

<sup>34</sup>O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! <sup>35</sup>Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

وَأَنْتُمْ مَطْرُوحُونَ خَارِجًا. <sup>٢٩</sup>وَيَأْتُونَ مِنَ الْمَشَارِقِ وَمِنَ الْمَغَارِبِ وَمِنَ الشَّمَالِ وَالْجَنُوبِ وَيَتَكُونُونَ فِي مَلَكُوتِ اللَّهِ. <sup>٣٠</sup>وَهُوَذَا آخِرُونَ يَكُونُونَ أَوْلَىٰ وَأَوْلُونَ يَكُونُونَ آخِرِينَ».

### يسوع وهيرودس

<sup>٣١</sup>فِي ذَلِكَ الْيَوْمِ تَقَدَّمَ بَعْضُ الْفَرِيسِيِّينَ قَائِلِينَ لَهُ: «أَخْرُجْ وَأَذْهَبْ مِنْ هَهُنَا لِأَنَّ هِيرُودُسَ يُرِيدُ أَنْ يَقْتُلَكَ». <sup>٣٢</sup>فَقَالَ لَهُمْ: «أَمْضُوا وَقُولُوا لِهَذَا الثَّعْلَبِ: هَا أَنَا أَخْرُجُ شَيَاطِينَ وَأَشْفِي الْيَوْمَ وَغَدًا وَفِي الْيَوْمِ الثَّلَاثِ أَكْمَلُ. <sup>٣٣</sup>بَلْ يَنْبَغِي أَنْ أَسِيرَ الْيَوْمَ وَغَدًا وَمَا يَلِيهِ لِأَنَّهُ لَا يُمْكِنُ أَنْ يَهْلِكَ نَبِيٌّ خَارِجًا عَنْ أُورُشَلِيمَ».

### إنذار المسيح لأورشليم

<sup>٣٤</sup>يَا أُورُشَلِيمُ يَا أُورُشَلِيمُ يَا قَاتِلَةَ الْأَنْبِيَاءِ وَرَاجِمَةَ الْمُرْسَلِينَ إِلَيْهَا كَمْ مَرَّةً أَرَدْتُ أَنْ أَجْمَعَ أَوْلَادِكَ كَمَا تَجْمَعُ الدَّجَاجَةُ فِرَاحَهَا تَحْتَ جَنَاحِهَا وَلَمْ تُرِيدُوا. <sup>٣٥</sup>هُوَذَا يَبْنِيكُمْ يَتْرُكُ لَكُمْ خَرَابًا! وَالْحَقُّ أَقُولُ لَكُمْ: إِنَّكُمْ لَا تَرَوْنِي حَتَّىٰ يَأْتِيَ وَقْتُ تَقُولُونَ فِيهِ: مُبَارَكٌ الْآتِي بِاسْمِ الرَّبِّ».

## Jesus Heals a Man From Dropsy

**14** <sup>1</sup>And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. <sup>2</sup>And, behold, there was a certain man before him which had the dropsy. <sup>3</sup>And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? <sup>4</sup>And they held their peace. And he took him, and healed him, and let him go; <sup>5</sup>And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? <sup>6</sup>And they could not answer him again to these things.

## Hospitality and Meekness

<sup>7</sup>And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, <sup>8</sup>When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; <sup>9</sup>And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. <sup>10</sup>But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. <sup>11</sup>For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

<sup>12</sup>Then said he also to him that bade him, When thou makest a dinner or a

## شفاء رجل مصاب بالاستسقاء

**١٤** <sup>١</sup>وَإِذْ جَاءَ إِلَى بَيْتِ أَحَدِ رُؤَسَاءِ الْفَرِيسِيِّينَ فِي السَّبْتِ لِيَأْكُلَ خُبْزًا كَانُوا يَرِاقِبُونَهُ. <sup>٢</sup>وَإِذَا إِنْسَانٌ مُسْتَسْقِي كَانَ قُدَامَهُ. <sup>٣</sup>فَأَجَابَ يَسُوعُ وَكَلَّمَ الْتَامُوسِيِّينَ وَالْفَرِيسِيِّينَ قَائِلًا: «هَلْ يَحِلُّ الْإِبْرَاءُ فِي السَّبْتِ؟» <sup>٤</sup>فَسَكَتُوا. <sup>٥</sup>فَأَمْسَكَهُ وَأَبْرَأَهُ وَأَطْلَقَهُ. <sup>٦</sup>ثُمَّ أَجَابَهُمْ وَقَالَ: «مَنْ مِنْكُمْ يَسْقُطُ حِمَارُهُ أَوْ ثَوْرُهُ فِي بِئْرٍ وَلَا يَنْشِلُهُ حَالًا فِي يَوْمِ السَّبْتِ؟» <sup>٦</sup>فَلَمْ يَقْدِرُوا أَنْ يُجِيبُوهُ عَنْ ذَلِكَ.

## الضيافة والتواضع

<sup>٧</sup>وَقَالَ لِلْمَدْعُوعِينَ مَثَلًا وَهُوَ يَلَاحِظُ كَيْفَ اخْتَارُوا الْمَتَكَاتِ الْأُولَى قَائِلًا لَهُمْ: <sup>٨</sup>«مَتَى دُعِيتَ مِنْ أَحَدٍ إِلَى عُرْسٍ فَلَا تَتَّكِي فِي الْمَتَكِ الْأَوَّلِ لَعَلَّ أَكْرَمَ مِنْكَ يَكُونُ قَدْ دُعِيَ مِنْهُ. <sup>٩</sup>فَيَأْتِي الَّذِي دَعَاكَ وَإِيَّاهُ وَيَقُولُ لَكَ: أَعْطِ مَكَانًا لِهَذَا. فَحِينَئِذٍ تَبْتَدِي بِخَجَلٍ تَأْخُذُ الْمَوْضِعَ الْأَخِيرَ. <sup>١٠</sup>بَلْ مَتَى دُعِيتَ فَادْهَبْ وَاتَّكِي فِي الْمَوْضِعِ الْأَخِيرِ حَتَّى إِذَا جَاءَ الَّذِي دَعَاكَ يَقُولُ لَكَ: يَا صَدِيقُ ارْتَفِعْ إِلَى فَوْقٍ. حِينَئِذٍ يَكُونُ لَكَ مَجْدٌ أَمَامَ الْمُتَّكِيينَ مَعَكَ. <sup>١١</sup>لِأَنَّ كُلَّ مَنْ يَرْفَعُ نَفْسَهُ يَتَّعِضُ وَمَنْ يَضَعُ نَفْسَهُ يَرْتَفِعُ.»

<sup>١٢</sup>وَقَالَ أَيْضًا لِلَّذِي دَعَاهُ: «إِذَا صَنَعْتَ



supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. <sup>13</sup>But when thou makest a feast, call the poor, the maimed, the lame, the blind: <sup>14</sup>And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

### Parable of the Banquet

<sup>15</sup>And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. <sup>16</sup>Then said he unto him, A certain man made a great supper, and bade many: <sup>17</sup>And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

<sup>18</sup>And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

<sup>19</sup>And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. <sup>20</sup>And another said, I have married a wife, and therefore I cannot come.

<sup>21</sup>So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

<sup>22</sup>And the servant said, Lord, it is done as thou hast commanded, and yet there is room. <sup>23</sup>And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may

غَدَاءً أَوْ عَشَاءً فَلَا تَدْعُ أَصْدِقَاءَكَ وَلَا إِخْوَتَكَ وَلَا أَقْرَبَاءَكَ وَلَا الْجِيرَانَ الْأَغْنِيَاءَ لئَلَّا يَدْعُوكَ هُمْ أَيضاً فَتَكُونَ لَكَ مُكَافَأَةً. <sup>١٣</sup>بَلْ إِذَا صَنَعْتَ ضَيْفَةً فَادْعُ الْمَسَاكِينَ: الْجُدْعَ الْعُرْجَ الْعُمَى <sup>١٤</sup>فَيَكُونَ لَكَ الطُّوبَى إِذْ لَيْسَ لَهُمْ حَتَّى يُكَافُوكَ لِأَنَّكَ تُكَافَى فِي قِيَامَةِ الْأَبْرَارِ.

### مَثَلُ الْوَلِيمَةِ

<sup>١٥</sup>فَلَمَّا سَمِعَ ذَلِكَ وَاحِدٌ مِنَ الْمُتَكَلِّمِينَ قَالَ لَهُ: «طُوبَى لِمَنْ يَأْكُلُ خُبْزاً فِي مَلَكُوتِ اللَّهِ». <sup>١٦</sup>فَقَالَ لَهُ: «إِنْسَانٌ صَنَعَ عَشَاءً عَظِيماً وَدَعَا كَثِيرِينَ <sup>١٧</sup>وَأَرْسَلَ عَبْدَهُ فِي سَاعَةِ الْعَشَاءِ لِيَقُولَ لِلْمَدْعُوعِينَ: تَعَالَوْا لِأَنَّ كُلَّ شَيْءٍ قَدْ أُعِدَّ. <sup>١٨</sup>فَابْتَدَأَ الْجَمِيعُ بِرَأْيِ وَاحِدٍ يَسْتَعْمُونَ. قَالَ لَهُ الْأَوَّلُ: إِنِّي اشْتَرَيْتُ حَقْلاً وَأَنَا مُضْطَرٌّ أَنْ أَخْرُجَ وَأَنْظُرَهُ. أَسْأَلُكَ أَنْ تُعْفِينِي. <sup>١٩</sup>وَقَالَ آخَرُ: إِنِّي اشْتَرَيْتُ خَمْسَةَ أَزْوَاجٍ بَقَرٍ وَأَنَا مَاضٍ لِأَمْتَحِنِهَا. أَسْأَلُكَ أَنْ تُعْفِينِي. <sup>٢٠</sup>وَقَالَ آخَرُ: إِنِّي تَزَوَّجْتُ بِامْرَأَةٍ فَلِذَلِكَ لَا أَقْدِرُ أَنْ أَجِيءَ. <sup>٢١</sup>فَأَتَى ذَلِكَ الْعَبْدُ وَأَخْبَرَ سَيِّدَهُ بِذَلِكَ. حِينَئِذٍ غَضِبَ رَبُّ الْبَيْتِ وَقَالَ لِعَبْدِهِ: أَخْرُجْ عَاجِلاً إِلَى شُورَاعِ الْمَدِينَةِ وَأَدْخِلْهَا وَأَدْخِلْ إِلَى هُنَا الْمَسَاكِينَ وَالْجُدْعَ وَالْعُرْجَ وَالْعُمَى. <sup>٢٢</sup>فَقَالَ الْعَبْدُ: يَا سَيِّدُ قَدْ صَارَ كَمَا أَمَرْتُ وَيُوجَدُ أَيضاً مَكَانٌ. <sup>٢٣</sup>فَقَالَ السَيِّدُ لِلْعَبْدِ: أَخْرُجْ إِلَى الطَّرِيقِ وَالسِّيَاجَاتِ وَالزَّمُهُمْ بِالْدُخُولِ حَتَّى يَمْتَلِئَ

be filled. <sup>24</sup>For I say unto you, That none of those men which were bidden shall taste of my supper.

### The Cost of Being a Disciple

<sup>25</sup>And there went great multitudes with him: and he turned, and said unto them, <sup>26</sup>If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. <sup>27</sup>And whosoever doth not bear his cross, and come after me, cannot be my disciple. <sup>28</sup>For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? <sup>29</sup>Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, <sup>30</sup>Saying, This man began to build, and was not able to finish. <sup>31</sup>Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? <sup>32</sup>Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. <sup>33</sup>So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

### Parable of the Salt

<sup>34</sup>Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? <sup>35</sup>It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

بَيْتِي <sup>٢٤</sup>لَأَنِّي أَقُولُ لَكُمْ إِنَّهُ لَيْسَ وَاحِدٌ مِنْ أَوْلِيكَ الرَّجَالِ الْمَدْعُوعِينَ يَذُوقُ عَشَائِي.

### ما يُطلب من أتباع يسوع

<sup>٢٥</sup>وَكَانَ جُمُوعٌ كَثِيرَةٌ سَائِرِينَ مَعَهُ فَالْتَمَتَتْ وَقَالَ لَهُمْ: <sup>٢٦</sup>«إِنْ كَانَ أَحَدٌ يَأْتِي إِلَيَّ وَلَا يُبْغِضُ أَبَاهُ وَأُمَّهُ وَأُمَّرَأَتَهُ وَأَوْلَادَهُ وَإِخْوَتَهُ وَأَخْوَاتِهِ حَتَّى نَفْسَهُ أَيْضًا فَلَا يَقْدِرُ أَنْ يَكُونَ لِي تَلْمِيذًا. <sup>٢٧</sup>وَمَنْ لَا يَحْمِلُ صَلْبِيهِ وَيَأْتِي وَرَائِي فَلَا يَقْدِرُ أَنْ يَكُونَ لِي تَلْمِيذًا. <sup>٢٨</sup>وَمَنْ مِنْكُمْ وَهُوَ يُرِيدُ أَنْ يَبْنِيَ بُرْجًا لَا يَجْلِسُ أَوْلًا وَيَحْسِبُ التَّفَقَّةَ هَلْ عِنْدَهُ مَا يَلْزَمُ لِكَمَالِهِ؟ <sup>٢٩</sup>لِئَلَّا يَضَعُ الْأَسَاسَ وَلَا يَقْدِرُ أَنْ يَكْمَلَ فَيَبْتَدِئَ جَمِيعُ النَّاطِرِينَ يَهْزَأُونَ بِهِ قَائِلِينَ: هَذَا الْإِنْسَانُ ابْتَدَأَ يَبْنِي وَلَمْ يَقْدِرْ أَنْ يَكْمَلَ. <sup>٣١</sup>وَأَيُّ مَلِكٍ إِنْ ذَهَبَ لِمُقَاتَلَةِ مَلِكٍ آخَرَ فِي حَرْبٍ لَا يَجْلِسُ أَوْلًا وَيَتَشَاوَرُ: هَلْ يَسْتَطِيعُ أَنْ يُلَاقِيَ بَعْشَرَ أَلْفِ الَّذِي يَأْتِي عَلَيْهِ بَعْشَرِينَ أَلْفًا؟ <sup>٣٢</sup>وَالْأَمَّا دَامَ ذَلِكَ بَعِيدًا يُرْسِلُ سَفَارَةَ وَيَسْأَلُ مَا هُوَ لِلصَّلْحِ. <sup>٣٣</sup>فَكَذَلِكَ كُلُّ وَاحِدٍ مِنْكُمْ لَا يَتْرُكُ جَمِيعَ أُمُورِهِ لَا يَقْدِرُ أَنْ يَكُونَ لِي تَلْمِيذًا.

### مثل الملح

<sup>٣٤</sup>الْمَلْحُ حَيِّدٌ. وَلَكِنْ إِذَا فَسَدَ الْمَلْحُ فَمَاذَا يُصْلِحُ؟ <sup>٣٥</sup>لَا يَصْلِحُ لِأَرْضٍ وَلَا لِمَزْبَلَةٍ فَيَطْرَحُونَهُ خَارِجًا. مَنْ لَهُ أُذُنَانِ لِيَسْمَعَ فَلْيَسْمَعْ!

## Parable of the Lost Sheep

**15** <sup>1</sup>Then drew near unto him all the publicans and sinners for to hear him. <sup>2</sup>And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

<sup>3</sup>And he spake this parable unto them, saying, <sup>4</sup>What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? <sup>5</sup>And when he hath found it, he layeth it on his shoulders, rejoicing. <sup>6</sup>And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. <sup>7</sup>I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

## Parable of the Lost Coin

<sup>8</sup>Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? <sup>9</sup>And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. <sup>10</sup>Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

## Parable of the Lost Son

<sup>11</sup>And he said, A certain man had two sons: <sup>12</sup>And the younger of them said to his father, Father, give me the

## مثل الخروف الضائع

**١٥** <sup>١</sup>وَكَانَ جَمِيعُ الْعَشَّارِينَ وَالْحُطَّاءِ يَدْتُونُ مِنْهُ لِيَسْمَعُوهُ. <sup>٢</sup>فَتَدَمَّرَ الْفَرِيسِيُّونَ وَالْكَتِبَةُ قَائِلِينَ: «هَذَا يَقْبَلُ خُطَاةً وَيَأْكُلُ مَعَهُمْ». <sup>٣</sup>فَكَلَّمَهُمْ بِهَذَا الْمَثَلِ قَائِلًا: «أَيُّ إِنْسَانٍ مِنْكُمْ لَهُ مِئَةٌ خُرُوفٍ وَأَضَاعَ وَاحِدًا مِنْهَا أَلَّا يَتْرُكَ التَّسْعَةَ وَالتَّسْعِينَ فِي الْبَرِّيَّةِ وَيَذْهَبُ لِأَجْلِ الضَّالِّ حَتَّى يَجِدَهُ؟ <sup>٤</sup>وَإِذَا وَجَدَهُ يَضَعُهُ عَلَى مَنْكِبِيهِ فَرِحًا <sup>٥</sup>وَيَأْتِي إِلَى بَيْتِهِ وَيَدْعُو الْأَصْدِقَاءَ وَالْجِيرَانَ قَائِلًا لَهُمْ: أَفْرَحُوا مَعِيَ لِأَنِّي وَجَدْتُ خُرُوفِي الضَّالَّ. <sup>٦</sup>أَقُولُ لَكُمْ إِنَّهُ هَكَذَا يَكُونُ فَرَحٌ فِي السَّمَاءِ بِخَاطِئٍ وَاحِدٍ يَتُوبُ أَكْثَرَ مِنْ تِسْعَةِ وَتِسْعِينَ بَارًا لَا يَحْتَاجُونَ إِلَى تَوْبَةٍ».

## مثل الدرهم الضائع

<sup>٨</sup>«أَوْ أَيَّةُ امْرَأَةٍ لَهَا عَشْرَةُ دَرَاهِمٍ إِنْ أَضَاعَتْ دَرَاهِمًا وَاحِدًا أَلَّا تُوقِدُ سِرَاجًا وَتَكْنِسُ الْبَيْتَ وَتُفْتَشُّ بِاجْتِهَادٍ حَتَّى تَجِدَهُ؟ <sup>٩</sup>وَإِذَا وَجَدَتْهُ تَدْعُو الصَّدِيقَاتِ وَالْجَارَاتِ قَائِلَةً: أَفْرَحْنَ مَعِيَ لِأَنِّي وَجَدْتُ الدَّرْهَمَ الَّذِي أَضَعْتُهُ. <sup>١٠</sup>هَكَذَا أَقُولُ لَكُمْ يَكُونُ فَرَحٌ قُدَّامَ مَلَائِكَةِ اللَّهِ بِخَاطِئٍ وَاحِدٍ يَتُوبُ».

## مثل الابن الضال

<sup>١١</sup>وَقَالَ: «إِنْسَانٌ كَانَ لَهُ ابْنَانِ. <sup>١٢</sup>فَقَالَ أَصْغَرُهُمَا لِأَبِيهِ: يَا أَبِي اعْطِنِي الْقِسْمَ الَّذِي

portion of goods that falleth to me. And he divided unto them his living.<sup>13</sup> And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.<sup>14</sup> And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

<sup>15</sup>And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.<sup>16</sup> And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

<sup>17</sup>And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!<sup>18</sup> I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,<sup>19</sup> And am no more worthy to be called thy son: make me as one of thy hired servants.<sup>20</sup> And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

<sup>21</sup>And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.<sup>22</sup> But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

<sup>23</sup>And bring hither the fatted calf, and kill it; and let us eat, and be merry:<sup>24</sup> For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

<sup>25</sup>Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

<sup>26</sup>And he called one of the servants,

يُصِيبُنِي مِنَ الْمَالِ. فَقَسَمَ لَهُمَا مَعِيشَتَهُ.  
<sup>١٣</sup> وَبَعْدَ أَيَّامٍ لَيْسَتْ بِكَثِيرَةٍ جَمَعَ الْإِبْنُ الْأَصْغَرَ كُلَّ شَيْءٍ وَسَافَرَ إِلَى كُورَةَ بَعِيدَةٍ وَهَنَّاكَ بَدَّرَ مَالَهُ بِعَيْشٍ مُسْرِفٍ. <sup>١٤</sup> فَلَمَّا أَنْفَقَ كُلَّ شَيْءٍ حَدَثَ جُوعٌ شَدِيدٌ فِي تِلْكَ الْكُورَةِ فَأَبْتَدَأَ يَحْتَاجُ. <sup>١٥</sup> فَمَضَى وَالتَّصَقَّ بِوَاحِدٍ مِنْ أَهْلِ تِلْكَ الْكُورَةِ فَأَرَسَلَهُ إِلَى حُقُولِهِ لِيُرْعَى خَنَازِيرَ. <sup>١٦</sup> وَكَانَ يَشْتَهِي أَنْ يَمْلَأَ بَطْنَهُ مِنَ الْخُرْتُوبِ الَّذِي كَانَتْ الْخَنَازِيرُ تَأْكُلُهُ فَلَمْ يُعْطِهِ أَحَدٌ. <sup>١٧</sup> فَرَجَعَ إِلَى نَفْسِهِ وَقَالَ: كَمْ مِنْ أَجِيرٍ لِأَبِي يُفْضِلُ عَنْهُ الْخُبْزَ وَأَنَا أَهْلِكُ جُوعًا! <sup>١٨</sup> أَقُومُ وَأَذْهَبُ إِلَى أَبِي وَأَقُولُ لَهُ: يَا أَبِي أَخْطَأْتُ إِلَى السَّمَاءِ وَقُدَّامَكَ <sup>١٩</sup> وَكَلَسْتُ مُسْتَحِقًّا بَعْدَ أَنْ أَدْعَى لَكَ ابْنًا. اجْعَلْنِي كَأَحَدِ أَجْرَاكَ. <sup>٢٠</sup> فَقَامَ وَجَاءَ إِلَى أَبِيهِ. وَإِذْ كَانَ لَمْ يَزَلْ بَعِيدًا رَأَاهُ أَبُوهُ فَتَحَنَّنَ وَرَكَضَ وَوَقَعَ عَلَى عُنُقِهِ وَقَبَّلَهُ. <sup>٢١</sup> فَقَالَ لَهُ الْإِبْنُ: يَا أَبِي أَخْطَأْتُ إِلَى السَّمَاءِ وَقُدَّامَكَ وَكَلَسْتُ مُسْتَحِقًّا بَعْدَ أَنْ أَدْعَى لَكَ ابْنًا. <sup>٢٢</sup> فَقَالَ الْأَبُ لِعَبِيدِهِ: أَخْرِجُوا الْحُلَّةَ الْأُولَى وَالنِّسْوَةَ وَاجْعَلُوا خَاتَمًا فِي يَدِهِ وَحِذَاءَ فِي رِجْلَيْهِ <sup>٢٣</sup> وَقَدِّمُوا الْعِجْلَ الْمُسَمَّنَ وَأَذْبَحُوهُ فَنَأْكُلْ وَنَفْرَحَ <sup>٢٤</sup> لِأَنَّ ابْنِي هَذَا كَانَ مَيِّتًا فَعَاشَ وَكَانَ ضَالًّا فَوُجِدَ. فَأَبْتَدَأُوا يَفْرَحُونَ. <sup>٢٥</sup> وَكَانَ ابْنُهُ الْأَكْبَرُ فِي الْحَقْلِ. فَلَمَّا جَاءَ وَقَرَّبَ مِنْ الْبَيْتِ سَمِعَ صَوْتَ آلَاتِ طَرْبٍ وَرَقْصًا <sup>٢٦</sup> فَدَعَا وَاحِدًا مِنَ الْعِلْمَانِ

and asked what these things meant.  
<sup>27</sup>And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. <sup>28</sup>And he was angry, and would not go in: therefore came his father out, and intreated him.  
<sup>29</sup>And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: <sup>30</sup>But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.  
<sup>31</sup>And he said unto him, Son, thou art ever with me, and all that I have is thine. <sup>32</sup>It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

وَسَأَلَهُ: مَا عَسَى أَنْ يَكُونَ هَذَا؟ <sup>٢٧</sup>فَقَالَ لَهُ: أَخُوكَ جَاءَ فَذَبَحَ أَبُوكَ الْعَجَلَ الْمُسَمَّنَ لِأَنَّهُ قَبِلَهُ سَالِمًا. <sup>٢٨</sup>فَغَضِبَ وَلَمْ يُرِدْ أَنْ يَدْخُلَ. فَخَرَجَ أَبُوهُ يَطْلُبُ إِلَيْهِ. <sup>٢٩</sup>فَأَجَابَ وَقَالَ لِأَبِيهِ: هَا أَنَا أَخْدُمُكَ سِنِينَ هَذَا عَدَدُهَا وَقَطُّ لَمْ أَتَجَاوَزْ وَصِيَّتَكَ وَجَدِيًّا لَمْ تُعْطِنِي قَطُّ لِأَفْرَحَ مَعَ أَصْدِقَائِي. <sup>٣٠</sup>وَلَكِنْ لَمَّا جَاءَ ابْنُكَ هَذَا الَّذِي أَكَلَ مَعِيشَتَكَ مَعَ الزَّوَانِي ذَبَحْتَ لَهُ الْعَجَلَ الْمُسَمَّنَ. <sup>٣١</sup>فَقَالَ لَهُ: يَا بُنَيَّ أَنْتَ مَعِيَ فِي كُلِّ حِينٍ وَكُلُّ مَا لِي فَهُوَ لَكَ. <sup>٣٢</sup>وَلَكِنْ كَانَ يَنْبَغِي أَنْ نَفْرَحَ وَنُسَرَّ لِأَنَّ أَخَاكَ هَذَا كَانَ مَيِّتًا فَعَاشَ وَكَانَ ضَالًّا فُوجِدَ».

### Parable of the Shrewd Manager

### مثل الوكيل الخائن

**16** <sup>1</sup>And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. <sup>2</sup>And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.  
<sup>3</sup>Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. <sup>4</sup>I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. <sup>5</sup>So he called every one of his lord's debtors unto him, and said unto the first, How

**١٦** <sup>١</sup>وَقَالَ أَيضًا لِتَلَامِيذِهِ: «كَانَ إِنْسَانٌ غَنِيٌّ لَهُ وَكِيلٌ فَوْشِيٌّ بِهِ إِلَيْهِ بِأَنَّهُ يَبْذُرُ أَمْوَالَهُ. <sup>٢</sup>فَدَعَاهُ وَقَالَ لَهُ: مَا هَذَا الَّذِي أَسْمَعُ عَنْكَ؟ أَعْطِ حِسَابَ وَكَالَتِكَ لِأَنَّكَ لَا تَقْدِرُ أَنْ تَكُونَ وَكِيلاً بَعْدُ. <sup>٣</sup>فَقَالَ الْوَكِيلُ فِي نَفْسِهِ: مَاذَا أَفْعَلُ؟ لِأَنَّ سَيِّدِي يَأْخُذُ مِنِّي الْوَكَالَةَ. لَسْتُ أَسْتَطِيعُ أَنْ أَتَّقَبَّ وَأَسْتَحِي أَنْ أَسْتَعْطِيَ. <sup>٤</sup>قَدْ عَلِمْتُ مَاذَا أَفْعَلُ حَتَّى إِذَا عَزَلْتُ عَنِ الْوَكَالَةِ يَقْبَلُونِي فِي بُيُوتِهِمْ. <sup>٥</sup>فَدَعَا كُلَّ وَاحِدٍ مِنْ مَدْيُونِي سَيِّدِهِ وَقَالَ لِلْأَوَّلِ: كَمْ

much owest thou unto my lord?

<sup>6</sup>And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. <sup>7</sup>Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. <sup>8</sup>And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. <sup>9</sup>And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. <sup>10</sup>He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. <sup>11</sup>If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? <sup>12</sup>And if ye have not been faithful in that which is another man's, who shall give you that which is your own? <sup>13</sup>No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

### Divorce

<sup>14</sup>And the Pharisees also, who were covetous, heard all these things: and they derided him. <sup>15</sup>And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

<sup>16</sup>The law and the prophets were until John: since that time the

عَلَيْكَ لِسَيِّدِي؟ <sup>٦</sup>فَقَالَ: مِئَةٌ بَتُّ زَيْتٍ. فَقَالَ لَهُ: خُذْ صَكَكَ وَأَجْلِسْ عَاجِلًا وَأَكْتُبْ خَمْسِينَ. <sup>٧</sup>ثُمَّ قَالَ لِآخَرَ: وَأَنْتَ كَمْ عَلَيْكَ؟ فَقَالَ: مِئَةٌ كُرٌّ قَمْحٍ. فَقَالَ لَهُ: خُذْ صَكَكَ وَأَكْتُبْ ثَمَانِينَ. <sup>٨</sup>فَمَدَحَ السَّيِّدُ وَكَيْلَ الظُّلْمِ إِذْ بِحِكْمَةٍ فَعَلَ لِأَنَّ أَبْنَاءَ هَذَا الدَّهْرِ أَحْكَمَ مِنْ أَبْنَاءِ النُّورِ فِي جِيلِهِمْ. <sup>٩</sup>وَأَنَا أَقُولُ لَكُمْ: اصْنَعُوا لَكُمْ أَصْدِقَاءَ بِمَالِ الظُّلْمِ حَتَّى إِذَا فَنَيْتُمْ يَقْبَلُونَكُمْ فِي الْمَطَالِ الأَبَدِيَّةِ. <sup>١٠</sup>الْأَمِينُ فِي القَلِيلِ أَمِينٌ أَيْضًا فِي الكَثِيرِ وَالظَّالِمُ فِي القَلِيلِ ظَالِمٌ أَيْضًا فِي الكَثِيرِ. <sup>١١</sup>فَإِنْ لَمْ تَكُونُوا أَمْنَاءَ فِي مَالِ الظُّلْمِ فَمَنْ يَأْتَمِنُكُمْ عَلَى الْحَقِّ؟ <sup>١٢</sup>وَإِنْ لَمْ تَكُونُوا أَمْنَاءَ فِي مَا هُوَ لِلغَيْرِ فَمَنْ يُعْطِيكُمْ مَا هُوَ لَكُمْ؟ <sup>١٣</sup>الْأَيُّ يَقْدِرُ خَادِمٌ أَنْ يَخْدُمَ سَيِّدَيْنِ لِأَنَّهُ إِمَّا أَنْ يُبْغِضَ الْوَاحِدَ وَيُحِبَّ الْآخَرَ أَوْ يَلْزِمَ الْوَاحِدَ وَيُحْتَقِرَ الْآخَرَ. لَا تَقْدِرُونَ أَنْ تَخْدُمُوا اللَّهَ وَالْمَالَ».

### الطلاق

<sup>١٤</sup>وَكَانَ الْفَرِيسِيُّونَ أَيْضًا يَسْمَعُونَ هَذَا كُلَّهُ وَهُمْ مُحِبُّونَ لِلْمَالِ فَاسْتَهْزَؤُوا بِهِ. <sup>١٥</sup>فَقَالَ لَهُمْ: «أَنْتُمْ الَّذِينَ تَبْرُرُونَ أَنْفُسَكُمْ قُدَّامَ النَّاسِ! وَلَكِنَّ اللَّهَ يَعْرِفُ قُلُوبَكُمْ. إِنَّ الْمُسْتَعْلِيَّ عِنْدَ النَّاسِ هُوَ رَجِسٌ قُدَّامَ اللَّهِ.

<sup>١٦</sup>«كَانَ النَّامُوسُ وَالْأَنْبِيَاءُ إِلَى يُوحَنَّا. وَمِنْ ذَلِكَ الْوَقْتِ بَسَّسَ بِمَلَكُوتِ اللَّهِ وَكُلُّ

kingdom of God is preached, and every man presseth into it. <sup>17</sup>And it is easier for heaven and earth to pass, than one tittle of the law to fail.

<sup>18</sup>Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

### The Rich Man and Lazarus

<sup>19</sup>There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: <sup>20</sup>And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, <sup>21</sup>And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

<sup>22</sup>And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; <sup>23</sup>And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. <sup>24</sup>And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

<sup>25</sup>But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. <sup>26</sup>And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that

وَاحِدٍ يَعْصِبُ نَفْسَهُ إِلَيْهِ. <sup>١٧</sup> وَلَكِنَّ زَوَالَ السَّمَاءِ وَالْأَرْضِ أَيْسَرُ مِنْ أَنْ تَسْقُطَ نَقْطَةٌ وَاحِدَةً مِنَ السَّمَوَاتِ. <sup>١٨</sup> كُلُّ مَنْ يُطَلِّقُ أَمْرَاتَهُ وَيَتَزَوَّجُ بِأُخْرَى يَزْنِي وَكُلُّ مَنْ يَتَزَوَّجُ بِمُطَلَّقَةٍ مِنْ رَجُلٍ يَزْنِي.

### مثل الغني ولعازر

<sup>١٩</sup> «كَانَ إِنْسَانٌ غَنِيٌّ وَكَانَ يَلْبَسُ الْأَرْجَوَانَ وَالْبُرِّ وَهُوَ يَتَّعِمُ كُلَّ يَوْمٍ مِثْرَفَهَا. <sup>٢٠</sup> وَكَانَ مَسْكِينٌ اسْمُهُ لِعَازَرُ الَّذِي طَرَحَ عِنْدَ بَابِهِ مَضْرُوبًا بِالْقُرُوحِ <sup>٢١</sup> وَيَشْتَهِي أَنْ يَشْبَعَ مِنَ الْفَتَاتِ السَّاقِطِ مِنْ مَائِدَةِ الْغَنِيِّ بَلْ كَانَتْ الْكِلَابُ تَأْتِي وَتَلْحَسُ قُرُوحَهُ. <sup>٢٢</sup> فَمَاتَ الْمَسْكِينُ وَحَمَلَتْهُ الْمَلَائِكَةُ إِلَى حِضْنِ إِبْرَاهِيمَ. وَمَاتَ الْغَنِيُّ أَيْضًا وَدُفِنَ <sup>٢٣</sup> فَرَفَعَ عَيْنَيْهِ فِي الْهَوَاوِيَةِ وَهُوَ فِي الْعَذَابِ وَرَأَى إِبْرَاهِيمَ مِنْ بَعِيدٍ وَلِعَازَرَ فِي حِضْنِهِ <sup>٢٤</sup> فَنَادَى وَقَالَ: يَا أَبِي إِبْرَاهِيمُ ارْحَمْنِي وَأَرْسِلْ لِعَازَرَ لِيَبْلُ طَرْفَ إِصْبَعِهِ بِمَاءٍ وَيَبْرِدَ لِسَانِي لِأَنِّي مُعَذَّبٌ فِي هَذَا اللَّهْيَبِ. <sup>٢٥</sup> فَقَالَ إِبْرَاهِيمُ: يَا ابْنِي أَذْكَرُ أَنَّكَ اسْتَوْفَيْتَ خَيْرَاتِكَ فِي حَيَاتِكَ وَكَذَلِكَ لِعَازَرُ الْبَلَايَا. وَالآنَ هُوَ يَتَعَزَّى وَأَنْتَ تَتَعَذَّبُ. <sup>٢٦</sup> وَفَوْقَ هَذَا كُلِّهِ بَيْنَنَا وَبَيْنَكُمْ هُوَّةٌ عَظِيمَةٌ قَدْ أُثْبِتَتْ حَتَّى إِنْ الَّذِينَ يُرِيدُونَ الْعُبُورَ مِنْ هَهُنَا إِلَيْكُمْ لَا يَقْدِرُونَ وَلَا الَّذِينَ مِنْ هُنَاكَ يَجْتَازُونَ

would come from thence.

<sup>27</sup>Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: <sup>28</sup>For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

<sup>29</sup>Abraham saith unto him, They have Moses and the prophets; let them hear them.

<sup>30</sup>And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

<sup>31</sup>And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

إِلَيْنَا. <sup>٢٧</sup>فَقَالَ: أَسْأَلُكَ إِذَا يَا أَبَتِ أَنْ تُرْسِلَهُ إِلَى بَيْتِ أَبِي <sup>٢٨</sup>لَأَنَّ لِي خَمْسَةَ إِخْوَةَ حَتَّى يَشْهَدَ لَهُمْ لِكَيْلَا يَأْتُوا هُمْ أَيْضًا إِلَى مَوْضِعِ الْعَذَابِ هَذَا. <sup>٢٩</sup>قَالَ لَهُ إِبْرَاهِيمُ: عِنْدَهُمْ مُوسَى وَالْأَنْبِيَاءُ. لِيَسْمَعُوا مِنْهُمْ. <sup>٣٠</sup>فَقَالَ: لَا يَا أَبِي إِبْرَاهِيمَ. بَلْ إِذَا مَضَى إِلَيْهِمْ وَاحِدٌ مِنَ الْأَمْوَاتِ يَتُوبُونَ. <sup>٣١</sup>فَقَالَ لَهُ: إِنْ كَانُوا لَا يَسْمَعُونَ مِنْ مُوسَى وَالْأَنْبِيَاءِ وَلَا إِنْ قَامَ وَاحِدٌ مِنَ الْأَمْوَاتِ يُصَدِّقُونَ».

#### If Your Brother Wrongs You

**17** <sup>1</sup>Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! <sup>2</sup>It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. <sup>3</sup>Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. <sup>4</sup>And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

<sup>5</sup>And the apostles said unto the Lord, Increase our faith.

<sup>6</sup>And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

#### إن أخطأ إليك أخوك

**١٧** <sup>١</sup>وَقَالَ لِتَلَامِيذِهِ: «لَا يُمْكِنُ إِلَّا أَنْ تَأْتِيَ الْعَثْرَاتُ وَلَكِنْ وَيْلٌ لِلَّذِي تَأْتِي بِوَأْسِطَتِهِ! <sup>٢</sup>أَخَيْرٌ لَهُ لَوْ طُوقَ عُنُقُهُ بِحَجَرٍ رَحِيٍّ وَطُرِحَ فِي الْبَحْرِ مِنْ أَنْ يُعْثِرَ أَحَدٌ هَوْلَاءِ الصَّغَارِ. <sup>٣</sup>احْتَرِزُوا لِأَنْفُسِكُمْ. وَإِنْ أَخْطَأَ إِلَيْكَ أَخُوكَ فَوَبِّخْهُ وَإِنْ تَابَ فَاعْفِرْ لَهُ. <sup>٤</sup>وَإِنْ أَخْطَأَ إِلَيْكَ سَبْعَ مَرَّاتٍ فِي الْيَوْمِ وَرَجَعَ إِلَيْكَ سَبْعَ مَرَّاتٍ فِي الْيَوْمِ قَائِلًا: أَنَا تَائِبٌ فَاعْفِرْ لَهُ». <sup>٥</sup>فَقَالَ الرَّسُولُ لِلرَّبِّ: «زِدْ إِيمَانَنَا». <sup>٦</sup>فَقَالَ الرَّبُّ: «لَوْ كَانَ لَكُمْ إِيمَانٌ مِثْلُ حَبَّةِ خَرْدَلٍ لَكُنْتُمْ تَقُولُونَ لِهَذِهِ الْجُمْبُزَةِ انْقَلِعِي وَأَنْعَرْسِي فِي الْبَحْرِ فَتَطِيعُكُمْ».



## Humility in Service

<sup>7</sup>But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? <sup>8</sup>And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? <sup>9</sup>Doth he thank that servant because he did the things that were commanded him? I trow not. <sup>10</sup>So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

## Healing Ten Lepers

<sup>11</sup>And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. <sup>12</sup>And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: <sup>13</sup>And they lifted up their voices, and said, Jesus, Master, have mercy on us.

<sup>14</sup>And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

<sup>15</sup>And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, <sup>16</sup>And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

<sup>17</sup>And Jesus answering said, Were there not ten cleansed? but where are the nine? <sup>18</sup>There are not found that returned to give glory to God, save this stranger. <sup>19</sup>And he said unto him, Arise, go thy way: thy faith hath made thee whole.

## التواضع في الخدمة

<sup>٧</sup>«وَمَنْ مِنْكُمْ لَهُ عَبْدٌ يَحْرُثُ أَوْ يَرْعَى يَقُولُ لَهُ إِذَا دَخَلَ مِنَ الْحَقْلِ: تَقَدَّمْ سَرِيعًا وَأَتَكِّئْ. <sup>٨</sup>بَلْ أَلَا يَقُولُ لَهُ: أَعِدْ مَا أَتَعَشَى بِهِ وَتَمْنُطُقْ وَأَخْدِمْنِي حَتَّى أَكُلَ وَأَشْرَبَ وَبَعْدَ ذَلِكَ تَأْكُلُ وَتَشْرَبُ أَتَى. <sup>٩</sup>فَهَلْ لِذَلِكَ الْعَبْدِ فَضْلٌ لِأَنَّهُ فَعَلَ مَا أُمِرَ بِهِ؟ لَا أَظُنُّ. <sup>١٠</sup>كَذَلِكَ أَنْتُمْ أَيْضًا مَتَى فَعَلْتُمْ كُلَّ مَا أُمِرْتُمْ بِهِ فَقُولُوا: إِنَّا عِبِيدٌ بَطَالُونَ. لِأَنَّا إِنَّمَا عَمَلْنَا مَا كَانَ يَجِبُ عَلَيْنَا».

## شفاء عشرة برص

<sup>١١</sup>وَفِي ذَهَابِهِ إِلَى أُورُشَلِيمَ اجْتَاَزَ فِي وَسْطِ السَّامِرَةِ وَالْجَلِيلِ. <sup>١٢</sup>وَفِيمَا هُوَ دَاخِلٌ إِلَى قَرْيَةٍ اسْتَقْبَلَهُ عَشْرَةُ رِجَالٍ بُرْصَ فَوْقَفُوا مِنْ بَعِيدٍ <sup>١٣</sup>وَرَفَعُوا صَوْتًا قَائِلِينَ: «يَا يَسُوعُ يَا مُعَلِّمُ ارْحَمْنَا». <sup>١٤</sup>فَنظَرَ وَقَالَ لَهُمْ: «أَذْهَبُوا وَأَرَوْا أَنْفُسَكُمْ لِلْكَهَنَةِ». وَفِيمَا هُمْ مُنْطَلِقُونَ طَهَّرُوا. <sup>١٥</sup>فَوَاحِدٌ مِنْهُمْ لَمَّا رَأَى أَنَّهُ شَفِيَ رَجَعَ يُمَجِّدُ اللَّهَ بِصَوْتٍ عَظِيمٍ <sup>١٦</sup>وَخَرَّ عَلَى وَجْهِهِ عِنْدَ رِجْلَيْهِ شَاكِرًا لَهُ. وَكَانَ سَامِرِيًّا. <sup>١٧</sup>فَأَجَابَ يَسُوعُ وَقَالَ: «أَلَيْسَ الْعَشْرَةُ قَدْ طَهَّرُوا؟ فَايْنَ الْتَّسْعَةُ؟» <sup>١٨</sup>أَلَمْ يُوجَدْ مَنْ يَرْجِعُ لِيُعْطِيَ مَجْدًا لِلَّهِ غَيْرَ هَذَا الْغَرِيبِ الْجِنْسِ؟» <sup>١٩</sup>ثُمَّ قَالَ لَهُ: «قُمْ وَأَمْضُ. إِيْمَانُكَ خَلَّصَكَ».

## The Coming of the Kingdom of God

<sup>20</sup>And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: <sup>21</sup>Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

<sup>22</sup>And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. <sup>23</sup>And they shall say to you, See here; or, see there: go not after them, nor follow them. <sup>24</sup>For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. <sup>25</sup>But first must he suffer many things, and be rejected of this generation.

<sup>26</sup>And as it was in the days of Noe, so shall it be also in the days of the Son of man. <sup>27</sup>They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

<sup>28</sup>Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; <sup>29</sup>But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

<sup>30</sup>Even thus shall it be in the day when the Son of man is revealed. <sup>31</sup>In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the

متى يأتي ملكوت الله ؟

<sup>٢٠</sup>وَلَمَّا سَأَلَهُ الْفَرِّسِيُّونَ: «مَتَى يَأْتِي مَلَكُوتُ اللَّهِ؟» أَجَابَهُمْ وَقَالَ: «لَا يَأْتِي مَلَكُوتُ اللَّهِ بِمِرَاقِبَةٍ <sup>٢١</sup>وَلَا يَقُولُونَ: هُوَذَا هَهُنَا أَوْ: هُوَذَا هُنَاكَ لِأَنَّ هَا مَلَكُوتُ اللَّهِ دَاخِلِكُمْ».

<sup>٢٢</sup>وَقَالَ لِلتَّلَامِيذِ: «سَتَأْتِي أَيَّامٌ فِيهَا تَشْتَهُونَ أَنْ تَرَوْا يَوْمًا وَاحِدًا مِنْ أَيَّامِ ابْنِ الْإِنْسَانِ وَلَا تَرَوْنَ. <sup>٢٣</sup>وَيَقُولُونَ لَكُمْ: هُوَذَا هَهُنَا أَوْ: هُوَذَا هُنَاكَ. لَا تَذْهَبُوا وَلَا تَتَّبِعُوا <sup>٢٤</sup>لِأَنَّهُ كَمَا أَنَّ الْبَرْقَ الَّذِي يَبْرِقُ مِنْ نَاحِيَةٍ تَحْتَ السَّمَاءِ يُضِيءُ إِلَى نَاحِيَةٍ تَحْتَ السَّمَاءِ كَذَلِكَ يَكُونُ أَيْضًا ابْنُ الْإِنْسَانِ فِي يَوْمِهِ. <sup>٢٥</sup>وَلَكِنْ يَنْبَغِي أَوْلًا أَنْ يَتَأَلَّمَ كَثِيرًا وَيَرْفُضَ مِنْ هَذَا الْجِيلِ. <sup>٢٦</sup>وَكَمَا كَانَ فِي أَيَّامِ نُوحٍ كَذَلِكَ يَكُونُ أَيْضًا فِي أَيَّامِ ابْنِ الْإِنْسَانِ. <sup>٢٧</sup>كَانُوا يَأْكُلُونَ وَيَشْرَبُونَ وَيُزَوِّجُونَ وَيَتَزَوَّجُونَ إِلَى الْيَوْمِ الَّذِي فِيهِ دَخَلَ نُوحٌ الْفُلْكَ وَجَاءَ الطُّوفَانُ وَأَهْلَكَ الْجَمِيعَ. <sup>٢٨</sup>كَذَلِكَ أَيْضًا كَمَا كَانَ فِي أَيَّامِ لُوطٍ كَانُوا يَأْكُلُونَ وَيَشْرَبُونَ وَيَسْتَرُونَ وَيَبِيعُونَ وَيَعْرِسُونَ وَيَبْنُونَ. <sup>٢٩</sup>وَلَكِنْ الْيَوْمَ الَّذِي فِيهِ خَرَجَ لُوطٌ مِنْ سَدُومٍ أَمْطَرَ نَارًا وَكَبْرِيئًا مِنْ السَّمَاءِ فَأَهْلَكَ الْجَمِيعَ. <sup>٣٠</sup>هَكَذَا يَكُونُ فِي الْيَوْمِ الَّذِي فِيهِ يُظْهَرُ ابْنُ الْإِنْسَانِ. <sup>٣١</sup>فِي ذَلِكَ الْيَوْمِ مَنْ كَانَ عَلَى السَّطْحِ وَأَمْتَعَتُهُ فِي الْبَيْتِ فَلَا يَنْزِلُ لِيَأْخُذَهَا

field, let him likewise not return back.<sup>32</sup> Remember Lot's wife.

<sup>33</sup>Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

<sup>34</sup>I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

<sup>35</sup>Two women shall be grinding together; the one shall be taken, and the other left. <sup>36</sup>Two men shall be in the field; the one shall be taken, and the other left.

<sup>37</sup>And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

وَالَّذِي فِي الْحَقْلِ كَذَلِكَ لَا يَرْجِعْ إِلَى الْوَرَاءِ. <sup>٣٢</sup>اذْكُرُوا امْرَأَةَ لُوطَ! <sup>٣٣</sup>مَنْ طَلَبَ أَنْ يُخَلِّصَ نَفْسَهُ يَهْلِكُهَا وَمَنْ أَهْلَكَهَا يُحْيِيهَا. <sup>٣٤</sup>أَقُولُ لَكُمْ: إِنَّهُ فِي تِلْكَ اللَّيْلَةِ يَكُونُ اثْنَانِ عَلَى فِرَاشٍ وَاحِدٍ فَيُؤْخَذُ الْوَاحِدُ وَيَتْرَكَ الْآخَرُ. <sup>٣٥</sup>تَكُونُ اثْنَتَانِ تَطْحَنَانِ مَعًا فَيُؤْخَذُ الْوَاحِدَةُ وَتُتْرَكَ الْآخَرَى. <sup>٣٦</sup>يَكُونُ اثْنَانِ فِي الْحَقْلِ فَيُؤْخَذُ الْوَاحِدُ وَيَتْرَكَ الْآخَرُ. <sup>٣٧</sup>فَاجَابُوا وَقَالُوا لَهُ: «أَيْنَ يَا رَبُّ؟» فَقَالَ لَهُمْ: «حَيْثُ تَكُونُ الْجِنَّةُ هُنَاكَ تَجْتَمِعُ النُّسُورُ».

### The Widow and Judge

**18** <sup>1</sup>And he spake a parable unto them to this end, that men ought always to pray, and not to faint; <sup>2</sup>Saying, There was in a city a judge, which feared not God, neither regarded man: <sup>3</sup>And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. <sup>4</sup>And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; <sup>5</sup>Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

<sup>6</sup>And the Lord said, Hear what the unjust judge saith. <sup>7</sup>And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? <sup>8</sup>I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

مَثَلِ الْارْمَلَةِ وَالْقَاضِي  
**١٨** <sup>١</sup>وَقَالَ لَهُمْ أَيْضًا مَثَلًا فِي أَنَّهُ يَنْبَغِي أَنْ يُصَلِّيَ كُلُّ حِينٍ وَلَا يُمَلِّ قَائِلًا: <sup>٢</sup>«كَانَ فِي مَدِينَةٍ قَاضٍ لَا يَخَافُ اللَّهَ وَلَا يَهَابُ إِنْسَانًا. <sup>٣</sup>وَكَانَ فِي تِلْكَ الْمَدِينَةِ ارْمَلَةٌ. وَكَانَتْ تَأْتِي إِلَيْهِ قَائِلَةً: أَنْصِفْنِي مِنْ حَضْمِي. <sup>٤</sup>وَكَانَ لَا يَشَاءُ إِلَى زَمَانٍ. وَلَكِنْ بَعْدَ ذَلِكَ قَالَ فِي نَفْسِهِ: وَإِنْ كُنْتُ لَا أَخَافُ اللَّهَ وَلَا أَهَابُ إِنْسَانًا فَإِنِّي لِأَجَلِ أَنْ هَذِهِ الْارْمَلَةُ تُزْعِجْنِي أَنْصِفُهَا لئَلَّا تَأْتِي دَائِمًا فَتَقْمَعْنِي». <sup>٦</sup>وَقَالَ الرَّبُّ: «اسْمَعُوا مَا يَقُولُ قَاضِي الظُّلْمِ. <sup>٧</sup>أَفَلَا يُنصِفُ اللَّهُ مُخْتَارِيهِ الصَّارِحِينَ إِلَيْهِ نَهَارًا وَلَيْلًا وَهُوَ مُتَمَهِّلٌ عَلَيْهِمْ؟ <sup>٨</sup>أَقُولُ لَكُمْ إِنَّهُ يُنصِفُهُمْ سَرِيعًا! وَلَكِنْ مَتَى جَاءَ ابْنُ الْإِنْسَانِ الْعَلَّةُ يَجِدُ الْإِيمَانَ عَلَى الْأَرْضِ؟».

### The Pharisee and Tax Collector

<sup>9</sup>And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: <sup>10</sup>Two men went up into the temple to pray; the one a Pharisee, and the other a publican. <sup>11</sup>The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. <sup>12</sup>I fast twice in the week, I give tithes of all that I possess.

<sup>13</sup>And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

<sup>14</sup>I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

### Jesus Blesses the Little Children

<sup>15</sup>And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. <sup>16</sup>But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. <sup>17</sup>Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

### Inheriting Eternal Life

<sup>18</sup>And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

<sup>19</sup>And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God. <sup>20</sup>Thou

### مثل الفريسي والعشار

<sup>9</sup>وَقَالَ لِقَوْمٍ وَأَتَقِينَ بِأَنْفُسِهِمْ أَنَّهُمْ أَبْرَارٌ وَيَحْتَقِرُونَ الْآخَرِينَ هَذَا الْمَثَلُ: <sup>10</sup>«إِنْسَانَانِ صَعِدَا إِلَى الْهَيْكَلِ لِيُصَلِّيَا وَاحِدٌ فَرِيسِيٌّ وَالْآخَرُ عَشَارٌ. <sup>11</sup>أَمَّا الْفَرِيسِيُّ فَوَقَفَ فَيُصَلِّي فِي نَفْسِهِ هَكَذَا: اللَّهُمَّ أَنَا أَشْكُرُكَ أَيُّ لَسْتُ مِثْلَ بَاقِي النَّاسِ الْخَاطِئِينَ الظَّالِمِينَ الزُّنَّاءِ وَلَا مِثْلَ هَذَا الْعَشَارِ. <sup>12</sup>أَصُومُ مَرَّتَيْنِ فِي الْأُسْبُوعِ وَأَعَشِّرُ كُلَّ مَا أَكْتَنِيهِ. <sup>13</sup>وَأَمَّا الْعَشَارُ فَوَقَفَ مِنْ بَعِيدٍ لَا يَشَاءُ أَنْ يَرْفَعَ عَيْنَيْهِ نَحْوَ السَّمَاءِ بَلْ قَرَعَ عَلَى صَدْرِهِ قَائِلًا: اللَّهُمَّ ارْحَمْنِي أَنَا الْخَاطِئُ. <sup>14</sup>أَقُولُ لَكُمْ إِنَّ هَذَا نَزَلَ إِلَى بَيْتِهِ مُبْرَرًا ذُو ذَاكَ لِأَنَّ كُلَّ مَنْ يَرْفَعُ نَفْسَهُ يَتَضَعُ وَمَنْ يَضَعُ نَفْسَهُ يَرْتَفِعُ.»

### يسوع يبارك الأطفال

<sup>15</sup>فَقَدَّمُوا إِلَيْهِ الْأَطْفَالَ أَيْضًا لِيَلْمَسَهُمْ فَلَمَّا رَأَاهُم التَّلَامِيذُ أَتَهَرَوْهُمْ. <sup>16</sup>أَمَّا يَسُوعُ فَدَعَاهُمْ وَقَالَ: «دَعُوا الْأَوْلَادَ يَأْتُونِ إِلَيَّ وَلَا تَمْنَعُوهُمْ لِأَنَّ لِمِثْلِ هَؤُلَاءِ مَلَكُوتَ اللَّهِ. <sup>17</sup>الْحَقُّ أَقُولُ لَكُمْ: مَنْ لَا يَقْبَلُ مَلَكُوتَ اللَّهِ مِثْلَ وَلَدٍ فَلَنْ يَدْخُلَهُ.»

### ماذا أعمل لأرث الحياة الأبدية؟

<sup>18</sup>وَسَأَلَهُ رَئِيسٌ قَائِلًا: «أَيُّهَا الْمَعْلَمُ الصَّالِحُ مَاذَا أَعْمَلُ لِأرث الْحَيَاةِ الْأَبَدِيَّةِ؟» <sup>19</sup>فَقَالَ لَهُ يَسُوعُ: «لِمَاذَا تَدْعُونِي صَالِحًا؟ لَيْسَ أَحَدٌ صَالِحًا إِلَّا وَاحِدٌ وَهُوَ اللَّهُ.»

knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

<sup>21</sup>And he said, All these have I kept from my youth up.

<sup>22</sup>Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

<sup>23</sup>And when he heard this, he was very sorrowful: for he was very rich.

<sup>24</sup>And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! <sup>25</sup>For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

<sup>26</sup>And they that heard it said, Who then can be saved?

<sup>27</sup>And he said, The things which are impossible with men are possible with God.

<sup>28</sup>Then Peter said, Lo, we have left all, and followed thee.

<sup>29</sup>And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, <sup>30</sup>Who shall not receive manifold more in this present time, and in the world to come life everlasting.

### Jesus Predicts His Death

<sup>31</sup>Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

<sup>32</sup>For he shall be delivered unto the

<sup>٢٠</sup>أَنْتَ تَعْرِفُ الْوَصَايَا: لَا تَزْنِ. لَا تَقْتُلْ. لَا تَسْرِقْ. لَا تَشْهَدُ بِالزُّورِ. أَكْرَمَ أَبَاكَ وَأُمَّكَ». <sup>٢١</sup>فَقَالَ: «هَذِهِ كُلُّهَا حَفِظْتَهَا مِنْذُ حَدَاتِي». <sup>٢٢</sup>فَلَمَّا سَمِعَ يَسُوعُ ذَلِكَ قَالَ لَهُ: «يُعِوزُكَ أَيْضًا شَيْءٌ. بَعْ كُلَّ مَا لَكَ وَوَزِّعْ عَلَى الْفُقَرَاءِ فَيَكُونُ لَكَ كَنْزٌ فِي السَّمَاءِ وَتَعَالَ أَنْبَعِي». <sup>٢٣</sup>فَلَمَّا سَمِعَ ذَلِكَ حَزِنَ لِأَنَّهُ كَانَ غَنِيًّا جِدًّا. <sup>٢٤</sup>فَلَمَّا رَأَى يَسُوعُ قَدْ حَزِنَ قَالَ: «مَا أَعْسَرَ دُخُولَ ذَوِي الْأَمْوَالِ إِلَى مَلَكُوتِ اللَّهِ! <sup>٢٥</sup>لَأَنَّ دُخُولَ جَمَلٍ مِنْ ثَقَبِ إِبْرَةِ أَيْسَرُ مِنْ أَنْ يَدْخُلَ غَنِيٌّ إِلَى مَلَكُوتِ اللَّهِ!». <sup>٢٦</sup>فَقَالَ الَّذِينَ سَمِعُوا: «فَمَنْ يَسْتَطِيعُ أَنْ يَخْلُصَ؟» <sup>٢٧</sup>فَقَالَ: «غَيْرَ الْمُسْتَطَاعِ عِنْدَ النَّاسِ مُسْتَطَاعٌ عِنْدَ اللَّهِ».

<sup>٢٨</sup>فَقَالَ بَطْرُسُ: «هَا نَحْنُ قَدْ تَرَكْنَا كُلَّ شَيْءٍ وَتَبِعْنَاكَ». <sup>٢٩</sup>فَقَالَ لَهُمْ: «الْحَقُّ أَقُولُ لَكُمْ: إِنْ لَيْسَ أَحَدٌ تَرَكَ بَيْتًا أَوْ وَالِدَيْنِ أَوْ إِخْوَةً أَوْ امْرَأَةً أَوْ أَوْلَادًا مِنْ أَجْلِ مَلَكُوتِ اللَّهِ <sup>٣٠</sup>إِلَّا وَيَأْخُذُ فِي هَذَا الزَّمَانِ أضعافًا كَثِيرَةً وَفِي الدَّهْرِ الْآتِي الْحَيَاةَ الْآبَدِيَّةَ».

يسوع ينبئ ثانية بموته

<sup>٣١</sup>وَأَخَذَ الْإِثْنَيْ عَشَرَ وَقَالَ لَهُمْ: «هَا نَحْنُ صَاعِدُونَ إِلَى أُورُشَلِيمَ وَسَيَتِمُّ كُلُّ مَا هُوَ مَكْتُوبٌ بِالْأَنْبِيَاءِ عَنِ ابْنِ الْإِنْسَانِ <sup>٣٢</sup>لِأَنَّهُ يُسَلَّمُ إِلَى الْأُمَّمِ وَيُسْتَهْزَأُ بِهِ وَيُسْتَمُّ

Gentiles, and shall be mocked, and spitefully entreated, and spitted on: <sup>33</sup>And they shall scourge him, and put him to death: and the third day he shall rise again. <sup>34</sup>And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

### Jesus Heals a Blind Man

<sup>35</sup>And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: <sup>36</sup>And hearing the multitude pass by, he asked what it meant. <sup>37</sup>And they told him, that Jesus of Nazareth passeth by. <sup>38</sup>And he cried, saying, Jesus, thou Son of David, have mercy on me. <sup>39</sup>And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. <sup>40</sup>And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, <sup>41</sup>Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. <sup>42</sup>And Jesus said unto him, Receive thy sight: thy faith hath saved thee. <sup>43</sup>And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

### Jesus and Zacchaeus

**19** <sup>1</sup>And Jesus entered and passed through Jericho. <sup>2</sup>And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. <sup>3</sup>And he sought to see Jesus who he was; and could not for the press,

وَيَتَمَلَّ عَلَيْهِ <sup>٣٣</sup> وَيَجْلِدُونَهُ وَيَقْتُلُونَهُ وَفِي  
الْيَوْمِ الثَّلَاثِ يَقُومُ. <sup>٣٤</sup> وَأَمَّا هُمْ فَلَمْ يَفْهَمُوا  
مِنْ ذَلِكَ شَيْئًا وَكَانَ هَذَا الْأَمْرُ مُحْفَى  
عَنْهُمْ وَلَمْ يَعْلَمُوا مَا قِيلَ.

يسوع يشفي أعمى  
<sup>٣٥</sup> وَلَمَّا اقْتَرَبَ مِنْ أَرِيحَا كَانَ أَعْمَى  
جَالِسًا عَلَى الطَّرِيقِ يَسْتَعْطِي. <sup>٣٦</sup> فَلَمَّا  
سَمِعَ الْجَمْعَ مُجْتَازًا سَأَلَ: «مَا عَسَى أَنْ  
يَكُونَ هَذَا؟» <sup>٣٧</sup> فَأَخْبَرُوهُ أَنَّ يَسُوعَ  
النَّاصِرِيِّ مُجْتَازًا. <sup>٣٨</sup> فَصَرَخَ قَائِلًا: «يَا  
يَسُوعَ ابْنَ دَاوُدَ ارْحَمْنِي!». <sup>٣٩</sup> فَاتَّهَرَهُ  
الْمُتَقَدِّمُونَ لَيْسَكْتَ أَمَّا هُوَ فَصَرَخَ أَكْثَرَ  
كثِيرًا: «يَا ابْنَ دَاوُدَ ارْحَمْنِي». <sup>٤٠</sup> فَوَقَفَ  
يَسُوعَ وَأَمَرَ أَنْ يُقَدَّمَ إِلَيْهِ. وَلَمَّا اقْتَرَبَ سَأَلَهُ  
قَائِلًا: <sup>٤١</sup> «مَاذَا تُرِيدُ أَنْ أَفْعَلَ بِكَ؟» فَقَالَ:  
«يَا سَيِّدَ أَنْ أُبْصِرَ». <sup>٤٢</sup> فَقَالَ لَهُ يَسُوعُ:  
«أُبْصِرْ. إِيمَانُكَ قَدْ شَفَاكَ». <sup>٤٣</sup> وَفِي الْحَالِ  
أُبْصَرَ وَتَبِعَهُ وَهُوَ يُمَجِّدُ اللَّهَ. وَجَمِيعُ  
الشَّعْبِ إِذْ رَأَوْا سَبَّحُوا اللَّهَ.

### يسوع وزكا

**١٩** <sup>١</sup> ثُمَّ دَخَلَ وَأَجْتَازَ فِي أَرِيحَا.  
<sup>٢</sup> وَإِذَا رَجُلٌ اسْمُهُ زَكَا وَهُوَ  
رَبِيسٌ لِلْعَشَّارِينَ وَكَانَ غَنِيًّا <sup>٣</sup> وَطَلَبَ أَنْ  
يَرَى يَسُوعَ مَنْ هُوَ وَلَمْ يَقْدِرْ مِنَ الْجَمْعِ

because he was little of stature. <sup>4</sup>And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

<sup>5</sup>And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house. <sup>6</sup>And he made haste, and came down, and received him joyfully.

<sup>7</sup>And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

<sup>8</sup>And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

<sup>9</sup>And Jesus said unto him, This day is salvation come to this house, forso much as he also is a son of Abraham. <sup>10</sup>For the Son of man is come to seek and to save that which was lost.

### Parable of the Pounds

<sup>11</sup>And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. <sup>12</sup>He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. <sup>13</sup>And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

<sup>14</sup>But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

<sup>15</sup>And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to

لأنه كان قصير القامة. <sup>٤</sup>فركض متقدماً وصعد إلى جُمَيْزَةٍ لِكِي يراه لأنه كان مُزْمِعاً أَنْ يَمُرَّ مِنْ هُنَاكَ. <sup>٥</sup>فَلَمَّا جَاءَ يَسُوعُ إِلَى الْمَكَانِ نَظَرَ إِلَى فَوْقِ فَرَاهُ وَقَالَ لَهُ: «يَا زَكَ أَسْرِعْ وَأَنْزِلْ لِأَنَّهُ يَنْبَغِي أَنْ أَمُكْتَ الْيَوْمَ فِي بَيْتِكَ». <sup>٦</sup>فَأَسْرَعَ وَنَزَلَ وَقَبِلَهُ فَرِحاً. <sup>٧</sup>فَلَمَّا رَأَى الْجَمِيعُ ذَلِكَ تَدَمَّرُوا قَاتِلِينَ: «إِنَّهُ دَخَلَ لِبَيْتِ عِنْدَ رَجُلٍ خَاطِيٍّ». <sup>٨</sup>فَوَقَفَ زَكَ وَقَالَ لِلرَّبِّ: «هَا أَنَا يَا رَبُّ أُعْطِي نِصْفَ أَمْوَالِي لِلْمَسَاكِينِ وَإِنْ كُنْتُ قَدْ وَشَيْتُ بِأَحَدٍ أَرُدُّ أَرْبَعَةَ أضعافاً». <sup>٩</sup>فَقَالَ لَهُ يَسُوعُ: «الْيَوْمَ حَصَلَ خَلَاصٌ لِهَذَا الْبَيْتِ إِذْ هُوَ أَيْضاً ابْنُ إِبْرَاهِيمَ» لِأَنَّ ابْنَ الْإِنْسَانِ قَدْ جَاءَ لِكِي يَطْلُبَ وَيَخْلُصَ مَا قَدْ هَلَكَ.

### مثل الوزنات

<sup>١١</sup>وَإِذْ كَانُوا يَسْمَعُونَ هَذَا عَادَ فَقَالَ مَثَلًا لِأَنَّهُ كَانَ قَرِيبًا مِنْ أُورُشَلِيمَ وَكَانُوا يَظُنُّونَ أَنَّ مَلَكُوتَ اللَّهِ عَتِيدٌ أَنْ يَظْهَرَ فِي الْحَالِ. <sup>١٢</sup>فَقَالَ: «إِنْسَانٌ شَرِيفٌ الْجَنَسِ ذَهَبَ إِلَى كُورَةٍ بَعِيدَةٍ لِيَأْخُذَ لِنَفْسِهِ مَلِكًا وَيَرْجِعَ. <sup>١٣</sup>فَدَعَا عَشْرَةَ عَبِيدٍ لَهُ وَأَعْطَاهُمْ عَشْرَةَ أَمْنَاءَ وَقَالَ لَهُمْ: تَاجِرُوا حَتَّى آتِي. <sup>١٤</sup>وَأَمَّا أَهْلُ مَدِينَتِهِ فَكَانُوا يُبْغِضُونَهُ فَأَرْسَلُوا وَرَاءَهُ سَفَارَةً قَاتِلِينَ: لَا تُرِيدُ أَنْ هَذَا يَمْلِكَ عَلَيْنَا. <sup>١٥</sup>وَلَمَّا رَجَعَ بَعْدَمَا أَخَذَ الْمَلِكُ

whom he had given the money, that he might know how much every man had gained by trading.

<sup>16</sup>Then came the first, saying, Lord, thy pound hath gained ten pounds.  
<sup>17</sup>And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

<sup>18</sup>And the second came, saying, Lord, thy pound hath gained five pounds.

<sup>19</sup>And he said likewise to him, Be thou also over five cities.

<sup>20</sup>And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: <sup>21</sup>For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

<sup>22</sup>And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: <sup>23</sup>Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

<sup>24</sup>And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

<sup>25</sup>(And they said unto him, Lord, he hath ten pounds.)

<sup>26</sup>For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. <sup>27</sup>But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

أَمْرَ أَنْ يُدْعَى إِلَيْهِ أُولَئِكَ الْعَبِيدُ الَّذِينَ  
أَعْطَاهُمُ الْفِضَّةَ لِيَعْرِفَ بِمَا تَاجَرَ كُلُّ  
وَاحِدٍ. <sup>١٦</sup> فَجَاءَ الْأَوَّلُ قَائِلًا: يَا سَيِّدُ  
مِنَّا رِبْحَ عَشْرَةِ أَمْنَاءَ. <sup>١٧</sup> فَقَالَ لَهُ: نَعِمًا  
أَيُّهَا الْعَبْدُ الصَّالِحُ لِأَنَّكَ كُنْتَ أَمِينًا فِي  
الْقَلِيلِ فَلْيَكُنْ لَكَ سُلْطَانًا عَلَى عَشْرِ  
مُدُنٍ. <sup>١٨</sup> ثُمَّ جَاءَ الثَّانِي قَائِلًا: يَا سَيِّدُ  
مِنَّا عَمِلَ خَمْسَةَ أَمْنَاءَ. <sup>١٩</sup> فَقَالَ لِهَذَا  
أَيْضًا: وَكُنْ أَنْتَ عَلَى خَمْسِ مُدُنٍ.  
<sup>٢٠</sup> ثُمَّ جَاءَ آخَرَ قَائِلًا: يَا سَيِّدُ هُوَذَا مَنَّا  
الَّذِي كَانَ عِنْدِي مَوْضُوعًا فِي مَنْدِيلٍ  
<sup>٢١</sup> لِأَنِّي كُنْتُ أَخَافُ مِنْكَ إِذْ أَنْتَ إِنْسَانٌ  
صَارِمٌ تَأْخُذُ مَا لَمْ تَضَعْ وَتَحْصُدُ مَا لَمْ  
تَزْرَعْ. <sup>٢٢</sup> فَقَالَ لَهُ: مِنْ فَمِكَ أَدِينُكَ أَيُّهَا  
الْعَبْدُ الشَّرِيرُ. عَرَفْتَ أَنِّي إِنْسَانٌ صَارِمٌ  
أَخُذُ مَا لَمْ أَضَعْ وَأَحْصُدُ مَا لَمْ أَرْزَعْ  
<sup>٢٣</sup> فَلِمَاذَا لَمْ تَضَعْ فِضَّتِي عَلَى مَائِدَةٍ  
الصَّيَارِفَةِ فَكُنْتُ مَتَى جِئْتُ أَسْتَوْفِيهَا  
مَعَ رَبًّا؟ <sup>٢٤</sup> ثُمَّ قَالَ لِلْحَاضِرِينَ: خُذُوا  
مِنْهُ الْمَنَّا وَأَعْطُوهُ لِلَّذِي عِنْدَهُ الْعَشْرَةُ  
الْأَمْنَاءَ. <sup>٢٥</sup> فَقَالُوا لَهُ: يَا سَيِّدُ عِنْدَهُ عَشْرَةُ  
أَمْنَاءَ. <sup>٢٦</sup> لِأَنِّي أَقُولُ لَكُمْ: إِنَّ كُلَّ مَنْ لَهُ  
يُعْطَى وَمَنْ لَيْسَ لَهُ فَالَّذِي عِنْدَهُ يُؤْخَذُ  
مِنْهُ. <sup>٢٧</sup> أَمَّا أَعْدَائِي أُولَئِكَ الَّذِينَ لَمْ  
يُرِيدُوا أَنْ أَمْلِكَ عَلَيْهِمْ فَأَثُوا بِهِمْ إِلَى  
هُنَا وَادَّبَحُوهُمْ قُدَّامِي.



## Jesus Enters Jerusalem

<sup>28</sup>And when he had thus spoken, he went before, ascending up to Jerusalem. <sup>29</sup>And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, <sup>30</sup>Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. <sup>31</sup>And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

<sup>32</sup>And they that were sent went their way, and found even as he had said unto them. <sup>33</sup>And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

<sup>34</sup>And they said, The Lord hath need of him.

<sup>35</sup>And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. <sup>36</sup>And as he went, they spread their clothes in the way.

<sup>37</sup>And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; <sup>38</sup>Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

<sup>39</sup>And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

<sup>40</sup>And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

## يسوع يدخل اورشليم

<sup>٢٨</sup>وَلَمَّا قَالَ هَذَا تَقَدَّمَ صَاعِدًا إِلَى اورشليم. <sup>٢٩</sup>وَإِذْ قَرُبَ مِنْ بَيْتِ فَاجِي وَبَيْتِ عَنِيَا عِنْدَ الْجَبَلِ الَّذِي يُدْعَى جَبَلِ الزَيْتُونِ أَرْسَلَ اثْنَيْنِ مِنَ تَلَامِيذِهِ <sup>٣٠</sup>قَائِلًا: «إِذْهَبَا إِلَى الْقَرْيَةِ الَّتِي أَمَامَكُمَا وَحِينَ تَدْخُلَانِهَا تَجِدَانِ جَحْشًا مَرْبُوطًا لَمْ يَجْلِسْ عَلَيْهِ أَحَدٌ مِنَ النَّاسِ قَطُّ. فَخَلِّاهُ وَأْتِيَا بِهِ. <sup>٣١</sup>وَإِنْ سَأَلَكُمَا أَحَدٌ: لِمَاذَا تَخَلَّاهُ؟ فَقُولَا لَهُ هَكَذَا: إِنَّ الرَّبَّ مُحْتَاجٌ إِلَيْهِ». <sup>٣٢</sup>فَمَضَى الْمُرْسَلَانِ وَوَجَدَا كَمَا قَالَ لَهُمَا. <sup>٣٣</sup>وَفِيمَا هُمَا يَخْلَانِ الْجَحْشَ قَالَ لَهُمَا أَصْحَابُهُ: «لِمَاذَا تَخَلَّانِ الْجَحْشَ؟» <sup>٣٤</sup>فَقَالَا: «الرَّبُّ مُحْتَاجٌ إِلَيْهِ». <sup>٣٥</sup>وَأْتِيَا بِهِ إِلَى يَسُوعَ وَطَرَحَا ثِيَابَهُمَا عَلَى الْجَحْشِ وَأَرْكَبَا يَسُوعَ. <sup>٣٦</sup>وَفِيمَا هُوَ سَائِرٌ فَرَشُوا ثِيَابَهُمْ فِي الطَّرِيقِ. <sup>٣٧</sup>وَلَمَّا قَرُبَ عِنْدَ مُنْحَدِرِ جَبَلِ الزَيْتُونِ أَيْتَدَأُ كُلُّ جُمْهُورِ التَّلَامِيذِ يَفْرَحُونَ وَيُسَبِّحُونَ اللَّهَ بِصَوْتٍ عَظِيمٍ لِأَجْلِ جَمِيعِ الْقُوَاتِ الَّتِي نَظَرُوا <sup>٣٨</sup>قَائِلِينَ: «مُبَارَكُ الْمَلِكِ الَّاتِي بِاسْمِ الرَّبِّ! سَلَامٌ فِي السَّمَاءِ وَمَجْدٌ فِي الْأَعَالِي!». <sup>٣٩</sup>وَأَمَّا بَعْضُ الْفَرِيسِيِّينَ مِنْ الْجَمْعِ فَقَالُوا لَهُ: «يَا مُعَلِّمُ أَنْتَهَرُ تَلَامِيذَكَ». <sup>٤٠</sup>فَأَجَابَ وَقَالَ لَهُمْ: «أَقُولُ لَكُمْ: إِنَّهُ إِنْ سَكَتَ هَؤُلَاءِ فَالْحِجَارَةُ تَصْرُخُ!».

### Jesus Weeps Over Jerusalem

<sup>41</sup>And when he was come near, he beheld the city, and wept over it, <sup>42</sup>Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. <sup>43</sup>For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, <sup>44</sup>And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

### Jesus Clears the Temple

<sup>45</sup>And he went into the temple, and began to cast out them that sold therein, and them that bought; <sup>46</sup>Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

<sup>47</sup>And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, <sup>48</sup>And could not find what they might do: for all the people were very attentive to hear him.

### Authority of Jesus

**20** <sup>1</sup>And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders, <sup>2</sup>And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this

### يسوع يبكي على اورشليم

<sup>٤١</sup> وَفِيمَا هُوَ يَقْتَرِبُ نَظَرَ إِلَى الْمَدِينَةِ وَبَكَى عَلَيْهَا <sup>٤٢</sup> قَائِلًا: «إِنَّكَ لَوْ عَلِمْتَ أَنْتِ أَيْضًا حَتَّى فِي يَوْمِكَ هَذَا مَا هُوَ لِسَلَامِكَ. وَلَكِنْ الْآنَ قَدْ أُخْفِيَ عَنْ عَيْنَيْكَ. <sup>٤٣</sup> فَإِنَّهُ سَنَأْتِي أَيَّامٌ وَيُحِيطُ بِكَ أَعْدَاؤُكَ بِمِثْرَسَةٍ وَيُحْدِقُونَ بِكَ وَيُحَاصِرُونَكَ مِنْ كُلِّ جِهَةٍ <sup>٤٤</sup> وَيَهْدِمُونَكَ وَبَيْنِكَ فِيكَ وَلَا يَتْرُكُونَ فِيكَ حَجْرًا عَلَى حَجْرٍ لِأَنَّكَ لَمْ تَعْرِفِي زَمَانَ افْتِقَادِكَ».

### طرد الباعة من الهيكل

<sup>٤٥</sup> وَلَمَّا دَخَلَ الْهَيْكَلِ ابْتَدَأَ يُخْرِجُ الَّذِينَ كَانُوا يَبِيعُونَ وَيَشْتَرُونَ فِيهِ <sup>٤٦</sup> قَائِلًا لَهُمْ: «مَكْتُوبٌ أَنْ بَيْتِي بَيْتُ الصَّلَاةِ. وَأَنْتُمْ جَعَلْتُمُوهُ مَعَارَةَ لُصُوصٍ».

<sup>٤٧</sup> وَكَانَ يَعْلَمُ كُلُّ يَوْمٍ فِي الْهَيْكَلِ وَكَانَ رُؤَسَاءُ الْكَهَنَةِ وَالْكَتَبَةُ مَعَ وُجُوهِ الشَّعْبِ يَطْلُبُونَ أَنْ يَهْلِكُوهُ <sup>٤٨</sup> وَلَمْ يَجِدُوا مَا يَفْعَلُونَ لِأَنَّ الشَّعْبَ كُلَّهُ كَانَ مُتَعَلِّقًا بِهِ يَسْمَعُ مِنْهُ.

### سلطة يسوع

**٢٠** <sup>١</sup> وَفِي أَحَدِ تِلْكَ الْأَيَّامِ إِذْ كَانَ يَعْلَمُ الشَّعْبُ فِي الْهَيْكَلِ وَيَشْتَرُ وَفَقَفَ رُؤَسَاءُ الْكَهَنَةِ وَالْكَتَبَةُ مَعَ الشُّيُوخِ <sup>٢</sup> وَكَلَّمُوهُ قَائِلِينَ: «قُلْ لَنَا يَا سُلْطَانَ تَفْعَلُ هَذَا أَوْ مَنْ هُوَ الَّذِي أَعْطَاكَ هَذَا السُّلْطَانَ؟» <sup>٣</sup> فَأَجَابَ وَقَالَ لَهُمْ: «وَأَنَا أَيْضًا

authority?

<sup>3</sup>And he answered and said unto them, I will also ask you one thing; and answer me: <sup>4</sup>The baptism of John, was it from heaven, or of men? <sup>5</sup>And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? <sup>6</sup>But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. <sup>7</sup>And they answered, that they could not tell whence it was. <sup>8</sup>And Jesus said unto them, Neither tell I you by what authority I do these things.

### The evil Tenants

<sup>9</sup>Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. <sup>10</sup>And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. <sup>11</sup>And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. <sup>12</sup>And again he sent a third: and they wounded him also, and cast him out.

<sup>13</sup>Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

<sup>14</sup>But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. <sup>15</sup>So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? <sup>16</sup>He shall come and destroy these husbandmen, and shall

أَسْأَلُكُمْ كَلِمَةً وَاحِدَةً فَقُولُوا لِي: «مَعْمُودِيَّةٌ يُوحَنَّا مِنْ السَّمَاءِ كَانَتْ أَمْ مِنَ النَّاسِ؟»<sup>٣</sup> فَتَأَمَّرُوا فِيمَا بَيْنَهُمْ قَائِلِينَ: «إِنْ قُلْنَا مِنَ السَّمَاءِ يَقُولُ: فَلِمَاذَا لَمْ تُؤْمِنُوا بِهِ؟ وَإِنْ قُلْنَا: مِنَ النَّاسِ فَجَمِيعُ الشَّعْبِ يَرْجُمُونَنَا لِأَنَّهُمْ وَاتَّقُونَ بِأَنَّ يُوحَنَّا نَبِيٌّ.»<sup>٧</sup> فَاجَابُوا أَنَّهُمْ لَا يَعْلَمُونَ مِنْ أَيْنَ. فَقَالَ لَهُمْ يَسُوعُ: «وَلَا أَنَا أَقُولُ لَكُمْ بِأَيِّ سُلْطَانٍ أَفْعَلُ هَذَا.»

### مثل المزارعين القتلة

<sup>٩</sup>وَأَبْتَدَأَ يَقُولُ لِلشَّعْبِ هَذَا الْمَثَلُ: «إِنْسَانٌ غَرَسَ كَرْمًا وَسَلَّمَهُ إِلَى كَرَّامِينَ وَسَافَرَ زَمَانًا طَوِيلًا.»<sup>١٠</sup> وَفِي الْوَقْتِ أَرْسَلَ إِلَى الْكَرَّامِينَ عَبْدًا لِكَيْ يُعْطُوهُ مِنْ ثَمَرِ الْكَرْمِ فَجَلَدَهُ الْكَرَّامُونَ وَأَرْسَلُوهُ فَارِغًا.<sup>١١</sup> فَعَادَ وَأَرْسَلَ عَبْدًا آخَرَ. فَجَلَدُوا ذَلِكَ أَيْضًا وَأَهَانُوهُ وَأَرْسَلُوهُ فَارِغًا.<sup>١٢</sup> ثُمَّ عَادَ فَارْسَلَ ثَالثًا. فَجَرَحُوا هَذَا أَيْضًا وَأَخْرَجُوهُ.<sup>١٣</sup> فَقَالَ صَاحِبُ الْكَرْمِ: «مَاذَا أَفْعَلُ؟ أَرْسِلُ ابْنِي الْحَبِيبَ. لَعَلَّهُمْ إِذَا رَأَوْهُ يَهَابُونَ!»<sup>١٤</sup> فَلَمَّا رَأَى الْكَرَّامُونَ تَأَمَّرُوا فِيمَا بَيْنَهُمْ قَائِلِينَ: «هَذَا هُوَ الْوَارِثُ. هَلِّمُوا نَقْتُلُهُ لِكَيْ يَصِيرَ لَنَا الْمِيرَاثُ.»<sup>١٥</sup> فَأَخْرَجُوهُ خَارِجَ الْكَرْمِ وَقَتَلُوهُ. فَمَاذَا يَفْعَلُ بِهِمْ صَاحِبُ الْكَرْمِ؟ «يَأْتِي وَيُهْلِكُ هَؤُلَاءِ الْكَرَّامِينَ وَيُعْطِي الْكَرْمَ لِآخَرِينَ.» فَلَمَّا سَمِعُوا قَالُوا: «حَاشَا!»<sup>١٧</sup> فَنَظَرَ إِلَيْهِمْ

give the vineyard to others. And when they heard it, they said, God forbid.

<sup>17</sup>And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? <sup>18</sup>Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

<sup>19</sup>And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

### Paying Taxes to Caesar

<sup>20</sup>And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. <sup>21</sup>And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: <sup>22</sup>Is it lawful for us to give tribute unto Caesar, or no? <sup>23</sup>But he perceived their craftiness, and said unto them, Why tempt ye me? <sup>24</sup>Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's. <sup>25</sup>And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's. <sup>26</sup>And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

### Resurrection of the Dead

<sup>27</sup>Then came to him certain of the Sadducees, which deny that there is

وَقَالَ: «إِذَا مَا هُوَ هَذَا الْمَكْتُوبُ: الْحَجَرُ الَّذِي رَفَضَهُ الْبَنَّاوُونَ هُوَ قَدْ صَارَ رَأْسَ الزَّوَايَةِ. <sup>١٨</sup>كُلُّ مَنْ يَسْقُطُ عَلَى ذَلِكَ الْحَجَرِ يَتَرَضَّضُ وَمَنْ سَقَطَ هُوَ عَلَيْهِ يَسْحَقُهُ؟» <sup>١٩</sup>فَطَلَبَ رُؤْسَاءُ الْكَهَنَةِ وَالْكَتَبَةَ أَنْ يُلْقُوا الْأَيَادِي عَلَيْهِ فِي تِلْكَ السَّاعَةِ وَلَكِنَّهُمْ خَافُوا الشَّعْبَ لِأَنَّهُمْ عَرَفُوا أَنَّهُ قَالَ هَذَا الْمَثَلِ عَلَيْهِمْ.

### دفع الجزية لقيصر

<sup>٢٠</sup>فَرَأَوْا قِيَمَهُ وَأَرْسَلُوا جَوَاسِيسَ يَتَرَاءَوْنَ أَنَّهُمْ أَبْرَارٌ لِكَيْ يُمَسِّكُوهُ بِكَلِمَةٍ حَتَّى يُسَلِّمُوهُ إِلَى حُكْمِ الْوَالِي وَسُلْطَانِهِ. <sup>٢١</sup>فَسَأَلُوهُ قَائِلِينَ: «يَا مُعَلِّمُ نَعْلَمُ أَنَّكَ بِالْإِسْتِقَامَةِ تَتَكَلَّمُ وَتُعَلِّمُ وَلَا تَقْبَلُ الْوُجُوهُ بَلْ بِالْحَقِّ تُعَلِّمُ طَرِيقَ اللَّهِ. <sup>٢٢</sup>أَيَجُوزُ لَنَا أَنْ نُعْطِيَ جَزِيَّةَ لِقَيْصَرَ أَمْ لَا؟» <sup>٢٣</sup>فَشَعَرَ بِمَكْرِهِمْ وَقَالَ لَهُمْ: «لِمَاذَا تُجَرِّبُونِي؟» <sup>٢٤</sup>أَرُونِي دِينَارًا. لِمَنِ الصُّورَةُ وَالْكِتَابَةُ؟» فَاجَابُوا وَقَالُوا: «لِقَيْصَرَ». <sup>٢٥</sup>فَقَالَ لَهُمْ: «أَعْطُوا إِذَا مَا لِقَيْصَرَ لِقَيْصَرَ وَمَا لِلَّهِ لِلَّهِ». <sup>٢٦</sup>فَلَمْ يَقْدِرُوا أَنْ يُمَسِّكُوهُ بِكَلِمَةٍ قَدَّامَ الشَّعْبِ وَتَعَجَّبُوا مِنْ جَوَابِهِ وَسَكَتُوا.

### قيامه الأموات

<sup>٢٧</sup>وَحَضَرَ قَوْمٌ مِنَ الصَّدُوقِيِّينَ الَّذِينَ

any resurrection; and they asked him, <sup>28</sup>Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. <sup>29</sup>There were therefore seven brethren: and the first took a wife, and died without children. <sup>30</sup>And the second took her to wife, and he died childless. <sup>31</sup>And the third took her; and in like manner the seven also: and they left no children, and died. <sup>32</sup>Last of all the woman died also. <sup>33</sup>Therefore in the resurrection whose wife of them is she? for seven had her to wife.

<sup>34</sup>And Jesus answering said unto them, The children of this world marry, and are given in marriage: <sup>35</sup>But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: <sup>36</sup>Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. <sup>37</sup>Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. <sup>38</sup>For he is not a God of the dead, but of the living: for all live unto him.

<sup>39</sup>Then certain of the scribes answering said, Master, thou hast well said. <sup>40</sup>And after that they durst not ask him any question at all.

### Jesus and David

<sup>41</sup>And he said unto them, How say they that Christ is David's son? <sup>42</sup>And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right

يَقُومُونَ أَمْرَ الْقِيَامَةِ وَسَأَلُوهُ قَائِلِينَ: «يَا مُعَلِّمُ كَتَبَ لَنَا مُوسَى: إِنْ مَاتَ لِأَحَدٍ أَخٌ وَوَلَهُ امْرَأَةٌ وَمَاتَ بِغَيْرِ وَلَدٍ يَأْخُذُ أَخُوهُ الْمَرْأَةَ وَيُقِيمُ نَسْلًا لِأَخِيهِ. <sup>29</sup>فَكَانَ سَبْعَةً إِخْوَةً. وَأَخَذَ الْأَوَّلُ امْرَأَةً وَمَاتَ بِغَيْرِ وَلَدٍ <sup>30</sup>فَأَخَذَ الثَّانِي الْمَرْأَةَ وَمَاتَ بِغَيْرِ وَلَدٍ ثُمَّ أَخَذَهَا الثَّلَاثُ وَهَكَذَا السَّبْعَةُ. وَلَمْ يَتْرَكُوا وَلَدًا وَمَاتُوا. <sup>32</sup>وَأَخِرَ الْكُلِّ مَاتَتِ الْمَرْأَةُ أَيْضًا. <sup>33</sup>فَفِي الْقِيَامَةِ لِمَنْ مِنْهُمْ تَكُونُ زَوْجَةً؟ لِأَنَّهَا كَانَتْ زَوْجَةً لِسَبْعَةٍ!» <sup>34</sup>فَأَجَابَ وَقَالَ لَهُمْ يَسُوعُ: «أَبْنَاءَ هَذَا الدَّهْرِ يَزَوِّجُونَ وَيُزَوِّجُونَ <sup>35</sup>وَلَكِنَّ الَّذِينَ حَسِبُوا أَهْلًا لِلْحُصُولِ عَلَى ذَلِكَ الدَّهْرِ وَالْقِيَامَةِ مِنَ الْأَمْوَاتِ لَا يَزَوِّجُونَ وَلَا يَزَوِّجُونَ <sup>36</sup>إِذْ لَا يَسْتَطِيعُونَ أَنْ يَمُوتُوا أَيْضًا لِأَنَّهُمْ مِثْلُ الْمَلَائِكَةِ وَهُمْ أَبْنَاءُ اللَّهِ إِذْ هُمْ أَبْنَاءُ الْقِيَامَةِ. <sup>37</sup>وَمَا أَنْ أَلَمْوتِي يَقُومُونَ فَقَدْ دَلَّ عَلَيْهِ مُوسَى أَيْضًا فِي أَمْرِ الْعَلِيْقَةِ كَمَا يَقُولُ: الرَّبُّ إِلَهُ إِبْرَاهِيمَ وَإِلَهُ إِسْحَاقَ وَإِلَهُ يَعْقُوبَ. <sup>38</sup>وَلَيْسَ هُوَ إِلَهُ أَمْوَاتٍ بَلْ إِلَهُ أَحْيَاءٍ لِأَنَّ الْجَمِيعَ عِنْدَهُ أَحْيَاءٌ.» <sup>39</sup>فَأَجَابَ قَوْمٌ مِنَ الْكُتَّابَةِ وَقَالُوا: «يَا مُعَلِّمُ حَسَنًا قُلْتَ!». <sup>40</sup>وَلَمْ يَتَجَسَّرُوا أَيْضًا أَنْ يَسْأَلُوهُ عَنْ شَيْءٍ.

### المسيح وداود

<sup>41</sup>وَقَالَ لَهُمْ: «كَيْفَ يَقُولُونَ إِنْ الْمَسِيحُ ابْنُ دَاوُدَ <sup>42</sup>وَدَاوُدُ نَفْسُهُ يَقُولُ فِي كِتَابِ الْمَزَامِيرِ: قَالَ الرَّبُّ لِرَبِّي: اجْلِسْ

hand,<sup>43</sup> Till I make thine enemies thy footstool.<sup>44</sup> David therefore calleth him Lord, how is he then his son?

### Warning Against the Teachers of the Law

<sup>45</sup>Then in the audience of all the people he said unto his disciples,<sup>46</sup> Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;<sup>47</sup> Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

### The Widow's Offering

**21** <sup>1</sup>And he looked up, and saw the rich men casting their gifts into the treasury.  
<sup>2</sup>And he saw also a certain poor widow casting in thither two mites.  
<sup>3</sup>And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: <sup>4</sup>For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

### Jesus Predicts the Temple's Destruction

<sup>5</sup>And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, <sup>6</sup>As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

عَنْ يَمِينِي<sup>٤٣</sup> حَتَّى أَضَعَ أَعْدَاءَكَ مَوْطِنًا لِقَدَمَيْكَ.<sup>٤٤</sup> فَإِذَا دَاوُدُ يَدْعُوهُ رَبًّا. فَكَيْفَ يَكُونُ ابْنَهُ؟».

### التحذير من معلمي الشريعة

<sup>٤٥</sup>وَفِيمَا كَانَ جَمِيعُ الشَّعْبِ يَسْمَعُونَ قَالَ لِتَلَامِيذِهِ: <sup>٤٦</sup>«أَحْذَرُوا مِنَ الْكُتَّابَةِ الَّذِينَ يَرْعَبُونَ الْمَشْيَ بِالطَّيَالِسَةِ وَيُحِبُّونَ التَّحِيَّاتِ فِي الْأَسْوَاقِ وَالْمَجَالِسِ الْأُولَى فِي الْمَجَامِعِ وَالْمَتَّكَاتِ الْأُولَى فِي الْأَوْلَامِ.<sup>٤٧</sup> الَّذِينَ يَأْكُلُونَ بُيُوتَ الْأَرَامِلِ وَلِعَلَّةَ يُطِيلُونَ الصَّلَوَاتِ. هَؤُلَاءِ يَأْخُذُونَ دَيْنُونَةَ أَعْظَمٍ!».

### فلسا الأرملة

**٢١** <sup>١</sup>وَتَطَّلَعَ فَرَأَى الْأَغْنِيَاءَ يُلقُونَ قَرَابِسَهُمْ فِي الْخِزَانَةِ وَرَأَى أَيْضاً أَرْمَلَةً مِسْكِينَةً أَلْقَتْ هُنَاكَ فَلْسَيْنِ.<sup>٢</sup> فَقَالَ: «بِالْحَقِّ أَقُولُ لَكُمْ إِنَّ هَذِهِ الْأَرْمَلَةَ الْفَقِيرَةَ أَلْقَتْ أَكْثَرَ مِنْ الْجَمِيعِ<sup>٤</sup> لَأَنَّ هَؤُلَاءِ مِنْ فَضْلَتِهِمْ أَلْقُوا فِي قَرَابِينِ اللَّهِ وَأَمَّا هَذِهِ فَمِنْ إِعْوَاذِهَا أَلْقَتْ كُلَّ الْمَعِيشَةِ الَّتِي لَهَا.»

### يسوع يبنى بخراب الهيكل

<sup>٥</sup>وَإِذْ كَانَ قَوْمٌ يَقُولُونَ عَنْ الْهَيْكَلِ إِنَّهُ مُزِينٌ بِحِجَارَةٍ حَسَنَةٍ وَتُحَفِّ قَالَ: <sup>٦</sup>«هَذِهِ الَّتِي تَرَوْنَهَا سِتَاتِي أَيَّامٌ لَا يَثْرُكُ فِيهَا حَجَرٌ عَلَى حَجَرٍ لَا يُنْقَضُ.»<sup>٧</sup> فَسَأَلُوهُ

<sup>7</sup>And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? <sup>8</sup>And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them. <sup>9</sup>But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

<sup>10</sup>Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: <sup>11</sup>And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

<sup>12</sup>But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

<sup>13</sup>And it shall turn to you for a testimony. <sup>14</sup>Settle it therefore in your hearts, not to meditate before what ye shall answer: <sup>15</sup>For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. <sup>16</sup>And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. <sup>17</sup>And ye shall be hated of all men for my name's sake. <sup>18</sup>But there shall not an hair of your head perish. <sup>19</sup>In your patience possess ye your souls.

### End of the World and Jesus' Return

<sup>20</sup>And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

<sup>21</sup>Then let them which are in Judaea

قَائِلِينَ: «يَا مُعَلِّمَ مَتَى يَكُونُ هَذَا وَمَا هِيَ  
الْعَلَامَةُ عِنْدَمَا يَصِيرُ هَذَا؟» <sup>٨</sup> فَقَالَ:  
«انظروا! لا تضلوا. فإن كثيرين سيأتون  
باسمي قائلين: إني أنا هو والزمان قد  
قرب. فلا تذهبوا وراءهم. <sup>٩</sup> فإذا سمعتم  
بحروب وقلاقل فلا تجزعوا لأنه لا بد  
أن يكون هذا أولاً ولكن لا يكون  
المنتهى سريعاً. <sup>١٠</sup> ثم قال لهم: «تقوم  
أمة على أمة ومملكة على مملكة  
<sup>١١</sup> وتكون زلازل عظيمة في أماكن  
ومجاعات وأوبئة. وتكون مخاوف  
وعلامات عظيمة من السماء. <sup>١٢</sup> وقبل  
هذا كله يلقون أيديهم عليكم  
ويطردونكم ويسلمونكم إلى مجامع  
وسجون وتساقون أمام ملوك وولاة لأجل  
اسمي. <sup>١٣</sup> فيقول ذلك لكم شهادة.  
<sup>١٤</sup> فضعوا في قلوبكم أن لا تهتموا من قبل  
لكي تحتجوا <sup>١٥</sup> لأنني أنا أعطيتكم فما  
وحكمة لا يقدر جميع معانديكم أن  
يقاوموها أو يناقضوها. <sup>١٦</sup> وسوف تسلّمون  
من الوالدين والأخوة والأقرباء والأصدقاء  
ويقتلون منكم. <sup>١٧</sup> وتكونون مبغضين من  
الجميع من أجل اسمي. <sup>١٨</sup> ولكن شعرة  
من رؤوسكم لا تهلك. <sup>١٩</sup> بصبركم اقتنوا  
أنفسكم.»

### نهاية العالم ومجيء المسيح ثانية

<sup>٢٠</sup> ومَتَى رَأَيْتُمْ أُورُشَلِيمَ مُحَاطَةً بِجُيُوشٍ  
فَحَيِّتِلْ أَعْلَمُوا أَنَّهُ قَدْ اقْتَرَبَ خَرَابُهَا.

flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. <sup>22</sup>For these be the days of vengeance, that all things which are written may be fulfilled. <sup>23</sup>But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. <sup>24</sup>And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

<sup>25</sup>And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; <sup>26</sup>Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. <sup>27</sup>And then shall they see the Son of man coming in a cloud with power and great glory. <sup>28</sup>And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

<sup>29</sup>And he spake to them a parable; Behold the fig tree, and all the trees; <sup>30</sup>When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. <sup>31</sup>So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

<sup>32</sup>Verily I say unto you, This generation shall not pass away, till all be fulfilled. <sup>33</sup>Heaven and earth shall pass away: but my words shall not pass away.

٢١ حِينِيذ لِهَرُبِ الَّذِينَ فِي الْيَهُودِيَّةِ إِلَى الْجِبَالِ وَالَّذِينَ فِي وَسْطِهَا فَلْيَهْرُؤُوا خَارِجًا وَالَّذِينَ فِي الْكُورِ فَلَا يَدْخُلُوهَا ٢٢ لِأَنَّ هَذِهِ أَيَّامٌ أَنْتِقَامٍ لِيَتِمَّ كُلُّ مَا هُوَ مَكْتُوبٌ. ٢٣ وَوَيْلٌ لِلْحَبَالَى وَالْمَرْضُوعَاتِ فِي تِلْكَ الْأَيَّامِ لِأَنَّهُ يَكُونُ ضَيْقٌ عَظِيمٌ عَلَى الْأَرْضِ وَسُخْطٌ عَلَى هَذَا الشَّعْبِ. ٢٤ وَيَقَعُونَ بِفِمْ السَّيْفِ وَيُسْبَوْنَ إِلَى جَمِيعِ الْأُمَمِ وَتَكُونُ أُورُشَلِيمُ مَدُوسَةً مِنَ الْأُمَمِ حَتَّى تُكْمَلَ أَرْبَعُونَ أَلْفَ سَنَةٍ.

٢٥ «وَتَكُونُ عَلَامَاتٌ فِي الشَّمْسِ وَالْقَمَرِ وَالنُّجُومِ وَعَلَى الْأَرْضِ كَرْبُ أُمَّمٍ بِحَيْرَةٍ. الْبَحْرُ وَالْأَمْوَجُ تَضْجُ ٢٦ وَالنَّاسُ يُعْشَى عَلَيْهِمْ مِنْ خَوْفٍ وَانْتِظَارٍ مَا يَأْتِي عَلَى الْمَسْكُونَةِ لِأَنَّ قُوَاتِ السَّمَاوَاتِ تَتَزَعَزَعُ. ٢٧ وَحِينِيذٍ يُبْصِرُونَ ابْنَ الْإِنْسَانِ آتِيًا فِي سَحَابَةٍ بِقُوَّةٍ وَمَجْدٍ كَثِيرٍ. ٢٨ وَمَتَى ابْتَدَأَتْ هَذِهِ تَكُونُ فَانْتَضِبُوا وَارْفَعُوا رُؤُوسَكُمْ لِأَنَّ نَجَاتَكُمْ تَقْتَرِبُ».

٢٩ وَقَالَ لَهُمْ مَثَلًا: «انظُرُوا إِلَى شَجَرَةِ التِّينِ وَكُلِّ الْأَشْجَارِ. ٣٠ مَتَى أَفْرَحَتْ تَنْظُرُونَ وَتَعْلَمُونَ مِنْ أَنْفُسِكُمْ أَنَّ الصَّيْفَ قَدْ قَرُبَ. ٣١ هَكَذَا أَنْتُمْ أَيْضًا مَتَى رَأَيْتُمْ هَذِهِ الْأَشْيَاءَ صَائِرَةً فَاعْلَمُوا أَنَّ مَلَكُوتَ اللَّهِ قَرِيبٌ. ٣٢ الْحَقُّ أَقُولُ لَكُمْ: إِنَّهُ لَا يَمْضِي هَذَا الْجِيلُ حَتَّى يَكُونَ الْكُلُّ. ٣٣ السَّمَاءُ وَالْأَرْضُ تَزُولَانِ وَلَكِنَّ كَلَامِي لَا يَزُولُ».



## Watching and Praying

<sup>34</sup>And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. <sup>35</sup>For as a snare shall it come on all them that dwell on the face of the whole earth. <sup>36</sup>Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

<sup>37</sup>And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. <sup>38</sup>And all the people came early in the morning to him in the temple, for to hear him.

## السهر والصلاة

<sup>٣٤</sup> فَاحْذَرُوا لَأَنْفُسِكُمْ لئَلَّا تَتَّقَلَ قُلُوبُكُمْ فِي خُمَارٍ وَسُكْرِ وَهَمُومِ الْحَيَاةِ فَيَصَادِفْكُمْ ذَلِكَ الْيَوْمَ بَعْتَةً. <sup>٣٥</sup> لِأَنَّهُ كَالْفَجْحِ يَأْتِي عَلَى جَمِيعِ الْجَالِسِينَ عَلَى وَجْهِ كُلِّ الْأَرْضِ. <sup>٣٦</sup> اسْهَرُوا إِذَا وَتَضَرَّعُوا فِي كُلِّ حِينٍ لِكَيْ تُحْسَبُوا أَهْلًا لِلنَّجَاةِ مِنْ جَمِيعِ هَذَا الْمُرْمَعِ أَنْ يَكُونَ وَتَقِفُوا قَدَامَ ابْنِ الْإِنْسَانِ.

<sup>٣٧</sup> وَكَانَ فِي النَّهَارِ يُعَلِّمُ فِي الْهَيْكَلِ وَفِي اللَّيْلِ يَخْرُجُ وَيَبِيتُ فِي الْجَبَلِ الَّذِي يُدْعَى جَبَلَ الزَّيْتُونِ. <sup>٣٨</sup> وَكَانَ كُلُّ الشَّعْبِ يُبْكَرُونَ إِلَيْهِ فِي الْهَيْكَلِ لِيَسْمَعُوهُ.

## Judas Betrays Jesus

**22** <sup>1</sup>Now the feast of unleavened bread drew nigh, which is called the Passover. <sup>2</sup>And the chief priests and scribes sought how they might kill him; for they feared the people.

<sup>3</sup>Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. <sup>4</sup>And he went his way, and communed with the chief priests and captains, how he might betray him unto them. <sup>5</sup>And they were glad, and covenanted to give him money. <sup>6</sup>And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

## المؤامرة وخيانة يهوذا

**٢٢** <sup>١</sup> وَقَرُبَ عِيدِ الْفَطِيرِ الَّذِي يُقَالُ لَهُ الْفَصْحُ. <sup>٢</sup> وَكَانَ رُؤَسَاءُ الْكَهَنَةِ وَالْكَتَبَةُ يَطْلُبُونَ كَيْفَ يَقْتُلُونَهُ لِأَنَّهُمْ خَافُوا الشَّعْبَ.

<sup>٣</sup> فَدَخَلَ الشَّيْطَانُ فِي يَهُوذَا الَّذِي يُدْعَى الْإِسْخَرْيُوطِيَّ وَهُوَ مِنْ جُمْلَةِ الاثْنَيْ عَشَرَ. <sup>٤</sup> فَمَضَى وَتَكَلَّمَ مَعَ رُؤَسَاءِ الْكَهَنَةِ وَقُوَادِ الْجُنْدِ كَيْفَ يَسْلَمُهُ إِلَيْهِمْ. <sup>٥</sup> فَفَرِحُوا وَعَاهَدُوهُ أَنْ يُعْطُوهُ فِضَّةً. <sup>٦</sup> فَوَاعَدَهُمْ. وَكَانَ يَطْلُبُ فُرْصَةً لِيَسْلَمَهُ إِلَيْهِمْ خَلْوَاً مِنْ جَمْعٍ.

## Passover with the Disciples

<sup>7</sup>Then came the day of unleavened

الإعداد للفصح مع التلاميذ <sup>٧</sup> وَجَاءَ يَوْمُ الْفَطِيرِ الَّذِي كَانَ يَنْبَغِي

bread, when the passover must be killed. <sup>8</sup>And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

<sup>9</sup>And they said unto him, Where wilt thou that we prepare?

<sup>10</sup>And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. <sup>11</sup>And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? <sup>12</sup>And he shall shew you a large upper room furnished: there make ready.

<sup>13</sup>And they went, and found as he had said unto them: and they made ready the passover.

### The Lord's Supper

<sup>14</sup>And when the hour was come, he sat down, and the twelve apostles with him. <sup>15</sup>And he said unto them, With desire I have desired to eat this passover with you before I suffer: <sup>16</sup>For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

<sup>17</sup>And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: <sup>18</sup>For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

<sup>19</sup>And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

<sup>20</sup>Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

أَنْ يُدْبَحَ فِيهِ الْفِصْحُ. <sup>٨</sup> فَأَرْسَلَ بُطْرُسَ وَيُوحَنَّا قَائِلًا: «أَذْهَبَا وَأَعِدَّا لَنَا الْفِصْحَ لِنَأْكُلَ». <sup>٩</sup> فَقَالَ لَهُ: «أَيْنَ تُرِيدُ أَنْ نُعَدَّ؟». <sup>١٠</sup> فَقَالَ لَهُمَا: «إِذَا دَخَلْتُمَا الْمَدِينَةَ يَسْتَقْبِلُكُمَا إِنْسَانٌ حَامِلٌ جَرَّةَ مَاءٍ. اتَّبِعَاهُ إِلَى الْبَيْتِ حَيْثُ يَدْخُلُ <sup>١١</sup> وَقُولَا لِلرَّبِّ الْبَيْتِ: يَقُولُ لَكَ الْمُعَلِّمُ: أَيْنَ الْمَنْزِلُ حَيْثُ أَكَلُ الْفِصْحَ مَعَ تَلَامِيذِي؟ فَذَاكَ يُرِيكُمَا عَلَيْهِ كَبِيرَةً مَفْرُوشَةً. هُنَاكَ أَعِدَّا». <sup>١٣</sup> فَأَنْطَلَقَا وَوَجَدَا كَمَا قَالَ لَهُمَا فَأَعَدَّا الْفِصْحَ.

### عشاء الرب

<sup>١٤</sup> وَلَمَّا كَانَتْ السَّاعَةُ انْتَكَبَا وَالْاثْنَا عَشَرَ رَسُولًا مَعَهُ <sup>١٥</sup> وَقَالَ لَهُمُ: «شَهْوَةٌ أَشْتَهَيْتُ أَنْ أَكُلَ هَذَا الْفِصْحَ مَعَكُمْ قَبْلَ أَنْ أَتَأَلَّمَ <sup>١٦</sup> لِأَنِّي أَقُولُ لَكُمْ: إِنِّي لَا أَكُلُ مِنْهُ بَعْدُ حَتَّى يُكْمَلَ فِي مَلَكُوتِ اللَّهِ». <sup>١٧</sup> ثُمَّ تَنَاوَلَ كَأْسًا وَشَكَرَ وَقَالَ: «خُذُوا هَذِهِ وَأَقْتَسِمُوهَا بَيْنَكُمْ <sup>١٨</sup> لِأَنِّي أَقُولُ لَكُمْ: إِنِّي لَا أَشْرَبُ مِنْ نَبَاحِ الْكَرَمَةِ حَتَّى يَأْتِيَ مَلَكُوتُ اللَّهِ». <sup>١٩</sup> وَأَخَذَ خُبْزًا وَشَكَرَ وَكَسَرَ وَأَعْطَاهُمْ قَائِلًا: «هَذَا هُوَ جَسَدِي الَّذِي يُبَدَّلُ عَنْكُمْ. اصْنَعُوا هَذَا لِذِكْرِي». <sup>٢٠</sup> وَكَذَلِكَ الْكَأْسُ أَيْضًا بَعْدَ الْعِشَاءِ قَائِلًا: «هَذِهِ الْكَأْسُ هِيَ الْعَهْدُ الْجَدِيدُ بِدَمِي الَّذِي يُسْفِكُ عَنْكُمْ. <sup>٢١</sup> وَلَكِنْ هُوَذَا يَدُ الَّذِي يُسَلِّمُنِي هِيَ مَعِي

<sup>21</sup>But, behold, the hand of him that betrayeth me is with me on the table.  
<sup>22</sup>And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! <sup>23</sup>And they began to inquire among themselves, which of them it was that should do this thing.

### Who is The Greatest ?

<sup>24</sup>And there was also a strife among them, which of them should be accounted the greatest. <sup>25</sup>And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. <sup>26</sup>But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. <sup>27</sup>For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. <sup>28</sup>Ye are they which have continued with me in my temptations. <sup>29</sup>And I appoint unto you a kingdom, as my Father hath appointed unto me; <sup>30</sup>That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

### Jesus Predicts Peter's Denial

<sup>31</sup>And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: <sup>32</sup>But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.  
<sup>33</sup>And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.  
<sup>34</sup>And he said, I tell thee, Peter, the cock shall not crow this day, before

عَلَى الْمَائِدَةِ. <sup>٢٢</sup> وَأَبْنُ الْإِنْسَانِ مَاضٍ كَمَا هُوَ مَحْتَوَمٌ وَلَكِنْ وَيْلٌ لِّذَلِكَ الْإِنْسَانِ الَّذِي يَسْلَمُهُ. <sup>٢٣</sup> فَابْتَدَأُوا يَتَسَاءَلُونَ فِيمَا بَيْنَهُمْ: «مَنْ تَرَى مِنْهُمْ هُوَ الْمُرْمِعُ أَنْ يَفْعَلَ هَذَا؟».

### من هو الأعظم ؟

<sup>٢٤</sup> وَكَانَتْ بَيْنَهُمْ أَيْضًا مُشَاجَرَةٌ مَنْ مِنْهُمْ يَظُنُّ أَنَّهُ يَكُونُ أَكْبَرَ. <sup>٢٥</sup> فَقَالَ لَهُمْ: «مُلُوكُ الْأُمَمِ يَسُودُونَهُمْ وَالْمُسَلِّطُونَ عَلَيْهِمْ يَدْعُونَ مُحْسِنِينَ. <sup>٢٦</sup> وَأَمَّا أَنْتُمْ فَلَيْسَ هَكَذَا بَلِ الْكَبِيرُ فِيكُمْ لِيَكُنْ كَالصَّغِيرِ وَالْمُتَقَدِّمُ كَالْخَادِمِ. <sup>٢٧</sup> لِأَنَّ مَنْ هُوَ أَكْبَرُ؟ الَّذِي يَتَكَبَّرُ أَمْ الَّذِي يَخْدُمُ؟ أَلَيْسَ الَّذِي يَتَكَبَّرُ؟ وَلَكِنِّي أَنَا بَيْنَكُمْ كَالَّذِي يَخْدُمُ. <sup>٢٨</sup> أَنْتُمْ الَّذِينَ ثَبَتُوا مَعِي فِي تَجَارِبِي وَأَنَا أَجْعَلُ لَكُمْ كَمَا جَعَلْتُ لِي أَبِي مَلَكَوتًا <sup>٣٠</sup> لِتَأْكُلُوا وَتَشْرَبُوا عَلَى مَائِدَتِي فِي مَلَكَوتِي وَتَجْلِسُوا عَلَى كُرَاسِي تَدِينُونَ أَسْبَاطَ إِسْرَائِيلَ الْآثِنِي عَشْرًا.»

### يسوع ينبيء بإنكار بطرس له

<sup>٣١</sup> وَقَالَ الرَّبُّ: «سِمَعَانُ سِمَعَانُ هُوَذَا الشَّيْطَانُ طَلَبَكُمْ لِكَيْ يُغْرِبَكُمْ كَالْحِنْطَةِ! <sup>٣٢</sup> وَلَكِنِّي طَلَبْتُ مِنْ أَجْلِكَ لِكَيْ لَا يَفْنَى إِيمَانُكَ. وَأَنْتَ مَتَى رَجَعْتَ ثَبَّتْ إِخْوَتُكَ.» <sup>٣٣</sup> فَقَالَ لَهُ: «يَا رَبُّ إِنِّي مُسْتَعِدٌّ أَنْ أَمْضِيَ مَعَكَ حَتَّى إِلَى السَّجْنِ وَإِلَى الْمَوْتِ.» <sup>٣٤</sup> فَقَالَ: «أَقُولُ لَكَ يَا بَطْرُسُ لَا يَصْبِحُ

that thou shalt thrice deny that thou knowest me.

<sup>35</sup>And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

<sup>36</sup>Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. <sup>37</sup>For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

<sup>38</sup>And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

#### Jesus Prays on the Mount of Olives

<sup>39</sup>And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

<sup>40</sup>And when he was at the place, he said unto them, Pray that ye enter not into temptation. <sup>41</sup>And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, <sup>42</sup>Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. <sup>43</sup>And there appeared an angel unto him from heaven, strengthening him. <sup>44</sup>And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

<sup>45</sup>And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, <sup>46</sup>And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

الَّذِيكَ الْيَوْمَ قَبْلَ أَنْ تُنْكِرَ ثَلَاثَ مَرَّاتِ أَنْتَ تَعْرِفُنِي».

<sup>35</sup>ثُمَّ قَالَ لَهُمْ: «حِينَ أَرْسَلْتُمْ بِلَا كَيْسٍ وَلَا مَزُودٍ وَلَا أَحْذِيَّةٍ هَلْ أَعُوزَكُمْ شَيْءٌ؟» فَقَالُوا: «لَا». <sup>36</sup>فَقَالَ لَهُمْ: «لَكِنَّ الْآنَ مَنْ لَهُ كَيْسٌ فَلْيَأْخُذْهُ وَمِزُودٌ كَذَلِكَ. وَمَنْ لَيْسَ لَهُ فَلْيَبِيعْ ثَوْبَهُ وَيَشْتِرِ سَيْفًا. <sup>37</sup>لَأَنِّي أَقُولُ لَكُمْ إِنَّهُ يَنْبَغِي أَنْ يَتِمَّ فِيَّ أَيْضًا هَذَا الْمَكْتُوبُ: وَأُحْصِي مَعَ أُمَّةٍ. لِأَنَّ مَا هُوَ مِنْ جِهَتِي لَهُ أَنْقِضَاءٌ». <sup>38</sup>فَقَالُوا: «يَا رَبُّ هُوَذَا هُنَا سَيْفَانِ». فَقَالَ لَهُمْ: «يَكْفِي!».

#### يسوع يصلي في جبل الزيتون

<sup>39</sup>وَخَرَجَ وَمَضَى كَالْعَادَةِ إِلَى جَبَلِ الزَّيْتُونِ وَتَبِعَهُ أَيْضًا تَلَامِيذُهُ. <sup>40</sup>وَلَمَّا صَارَ إِلَى الْمَكَانِ قَالَ لَهُمْ: «صَلُّوا لِكَيْ لَا تَدْخُلُوا فِي تَجْرِبَةٍ». <sup>41</sup>وَأَنْفَصَلَ عَنْهُمْ نَحْوَ رَمِيَّةِ حَجَرٍ وَجَثَا عَلَى رُكْبَتَيْهِ وَصَلَّى قَائِلًا: «يَا أَبَتَاهُ إِنْ شِئْتَ أَنْ تُجِيزَ عَنِّي هَذِهِ الْكَأْسَ. وَلَكِنْ لَتَكُنْ لَا إِرَادَتِي بَلْ إِرَادَتِكَ». <sup>42</sup>وَوَظَّهَرَ لَهُ مَلَاكٌ مِنَ السَّمَاءِ يُقْوِيهِ. <sup>43</sup>وَإِذْ كَانَ فِي جِهَادٍ كَانَ يُصَلِّي بِأَشَدِّ لِحَاجَةٍ وَصَارَ عَرْفُهُ كَقَطْرَاتِ دَمٍ نَازِلَةٍ عَلَى الْأَرْضِ. <sup>44</sup>ثُمَّ قَامَ مِنَ الصَّلَاةِ وَجَاءَ إِلَى تَلَامِيذِهِ فَوَجَدَهُمْ نِيَامًا مِنَ الْحُزْنِ. <sup>45</sup>فَقَالَ لَهُمْ: «لِمَاذَا أَنْتُمْ نِيَامُونَ؟ قُومُوا وَصَلُّوا لِكَيْ لَا تَدْخُلُوا فِي تَجْرِبَةٍ».

**Jesus Arrested**

<sup>47</sup>And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. <sup>48</sup>But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

<sup>49</sup>When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

<sup>50</sup>And one of them smote the servant of the high priest, and cut off his right ear.

<sup>51</sup>And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

<sup>52</sup>Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

<sup>53</sup>When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

<sup>54</sup>Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.

**Peter Denies Jesus**

<sup>55</sup>And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. <sup>56</sup>But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

<sup>57</sup>And he denied him, saying, Woman, I know him not.

<sup>58</sup>And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

**القبض على يسوع**

<sup>٤٧</sup>وَبَيْنَمَا هُوَ يَتَكَلَّمُ إِذَا جَمَعَ وَالَّذِي يُدْعَى يَهُوذَا - أَحَدُ الاثْنَيْ عَشَرَ - يَتَقَدَّمُهُمْ فِدَانًا مِنْ يَسُوعَ لِيُقَبِّلَهُ. <sup>٤٨</sup>فَقَالَ لَهُ يَسُوعُ: «يَا يَهُوذَا اِبْقِبَلْهُ تُسَلِّمُ ابْنَ الْإِنْسَانِ؟» فَلَمَّا رَأَى الَّذِينَ حَوْلَهُ مَا يَكُونُ قَالُوا: «يَا رَبُّ أَضْرِبْ بِالسَّيْفِ؟» <sup>٤٩</sup>وَضَرَبَ وَاحِدٌ مِنْهُمْ عَبْدَ رَئِيسِ الْكَهَنَةِ فَقَطَّعَ أُذُنَهُ الَّتِي مَنَى. <sup>٥٠</sup>فَأَجَابَ يَسُوعُ وَقَالَ: «دَعُوا إِلَيَّ هَذَا!» وَلَمَسَ أُذُنَهُ وَأَبْرَأَهَا.

<sup>٥١</sup>ثُمَّ قَالَ يَسُوعُ لِرُؤَسَاءِ الْكَهَنَةِ وَقُوَادِ جُنْدِ الْهَيْكَلِ وَالشُّبُوحِ الْمُقْبِلِينَ عَلَيْهِ: «كَأَنَّهُ عَلَى لِصٍّ خَرَجْتُمْ بِسُيُوفٍ وَعَصِي! <sup>٥٢</sup>إِذْ كُنْتُ مَعَكُمْ كُلَّ يَوْمٍ فِي الْهَيْكَلِ لَمْ تَمْدُوا عَلَيَّ الْأَيَادِي. وَلَكِنْ هَذِهِ سَاعَتُكُمْ وَسُلْطَانُ الظُّلْمَةِ.»

<sup>٥٣</sup>فَأَخَذُوهُ وَسَاقُوهُ وَأَدْخَلُوهُ إِلَى بَيْتِ رَئِيسِ الْكَهَنَةِ. وَأَمَّا پَطْرُسُ فَتَبِعَهُ مِنْ بَعِيدٍ.

**بطرس ينكر يسوع**

<sup>٥٤</sup>وَلَمَّا أَضْرَمُوا نَارًا فِي وَسْطِ الدَّارِ وَجَلَسُوا مَعًا جَلَسَ پَطْرُسُ بَيْنَهُمْ. <sup>٥٥</sup>فَرَأَتْهُ جَارِيَةٌ جَالِسًا عِنْدَ النَّارِ فَتَفَرَّسَتْ فِيهِ وَقَالَتْ: «وَهَذَا كَانَ مَعَهُ.» <sup>٥٦</sup>فَأَنْكَرَهُ قَائِلًا: «لَسْتُ أَعْرِفُهُ يَا امْرَأَةَ!» <sup>٥٧</sup>وَبَعْدَ قَلِيلٍ رَأَاهُ آخَرٌ وَقَالَ: «وَأَنْتَ مِنْهُمْ!» فَقَالَ پَطْرُسُ: «يَا إِنْسَانُ لَسْتُ أَنَا!» <sup>٥٨</sup>وَلَمَّا مَضَى نَحْوُ سَاعَةٍ وَاحِدَةٍ

<sup>59</sup>And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilaean.

<sup>60</sup>And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

<sup>61</sup>And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

<sup>62</sup>And Peter went out, and wept bitterly.

### Jesus Before the Sanhedrin

<sup>63</sup>And the men that held Jesus mocked him, and smote him. <sup>64</sup>And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? <sup>65</sup>And many other things blasphemously spake they against him.

<sup>66</sup>And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, <sup>67</sup>Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: <sup>68</sup>And if I also ask you, ye will not answer me, nor let me go. <sup>69</sup>Hereafter shall the Son of man sit on the right hand of the power of God.

<sup>70</sup>Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

<sup>71</sup>And they said, What need we any further witness? for we ourselves have heard of his own mouth.

أَكَّدَ آخَرَ قَائِلًا: «بِالْحَقِّ إِنَّ هَذَا أَيْضًا كَانَ مَعَهُ لِأَنَّهُ جَلِيلِيٌّ أَيْضًا». <sup>٦٠</sup> فَقَالَ بُطْرُسُ: «يَا إِنْسَانُ لَسْتُ أَعْرِفُ مَا تَقُولُ». وَفِي الْحَالِ بَيْنَمَا هُوَ يَتَكَلَّمُ صَاحَ الدَّيْكَ. <sup>٦١</sup> فَالْتَمَتِ الرَّبُّ وَنَظَرَ إِلَى بُطْرُسَ فَتَذَكَّرَ بُطْرُسُ كَلَامَ الرَّبِّ كَيْفَ قَالَ لَهُ: «إِنَّكَ قَبْلَ أَنْ يَصِيحَ الدَّيْكَ تُنْكِرُنِي ثَلَاثَ مَرَّاتٍ». <sup>٦٢</sup> فَخَرَجَ بُطْرُسُ إِلَى خَارِجٍ وَبَكَى بَكَاءً مُرًّا.

### الحاكمة أمام مجلس اليهود

<sup>٦٣</sup> وَالرَّجَالُ الَّذِينَ كَانُوا ضَابِطِينَ يَسُوعَ كَانُوا يَسْتَهْزِئُونَ بِهِ وَهُمْ يَجْلِدُونَهُ <sup>٦٤</sup> وَغَطُّوهُ وَكَانُوا يَضْرِبُونَ وَجْهَهُ وَيَسْأَلُونَهُ قَائِلِينَ: «تَبَّأ! مَنْ هُوَ الَّذِي ضَرَبَكَ؟» <sup>٦٥</sup> وَأَشْيَاءَ أُخَرَ كَثِيرَةً كَانُوا يَقُولُونَ عَلَيْهِ مُجَدِّفِينَ.

<sup>٦٦</sup> وَلَمَّا كَانَ النَّهَارُ اجْتَمَعَتِ مَشِيخَةُ الشَّعْبِ: رُؤَسَاءُ الْكَهَنَةِ وَالْكَتَبَةُ وَأَصْعَدُوهُ إِلَى مَجْمَعِهِمْ <sup>٦٧</sup> قَائِلِينَ: «إِنْ كُنْتَ أَنْتَ الْمَسِيحُ فَقُلْ لَنَا». فَقَالَ لَهُمْ: «إِنْ قُلْتُ لَكُمْ لَا تُصَدِّقُونَ <sup>٦٨</sup> وَإِنْ سَأَلْتُ لَا تُجِيبُونِي وَلَا تَطْلِقُونِي. <sup>٦٩</sup> مُنْذُ الْآنَ يَكُونُ ابْنُ الْإِنْسَانِ جَالِسًا عَنْ يَمِينِ قُوَّةِ اللَّهِ». <sup>٧٠</sup> فَقَالَ الْجَمِيعُ: «أَفَأَنْتَ ابْنُ اللَّهِ؟» فَقَالَ لَهُمْ: «أَنْتُمْ تَقُولُونَ إِنِّي أَنَا هُوَ». <sup>٧١</sup> فَقَالُوا: «مَا حَاجَتُنَا بَعْدَ إِلَى شَهَادَةٍ؟ لِأَنَّ نَحْنُ سَمِعْنَا مِنْ فَمِهِ».

## Jesus Before Pilate

**23** <sup>1</sup>And the whole multitude of them arose, and led him unto Pilate. <sup>2</sup>And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.

<sup>3</sup>And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.

<sup>4</sup>Then said Pilate to the chief priests and to the people, I find no fault in this man.

<sup>5</sup>And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

<sup>6</sup>When Pilate heard of Galilee, he asked whether the man were a Galilaean. <sup>7</sup>And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

<sup>8</sup>And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. <sup>9</sup>Then he questioned with him in many words; but he answered him nothing. <sup>10</sup>And the chief priests and scribes stood and vehemently accused him. <sup>11</sup>And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. <sup>12</sup>And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

تسليم يسوع إلى بيلاطس

**٢٣** <sup>١</sup>فَقَامَ كُلُّ جُمُوهَرِهِمْ وَجَاءُوا بِهِ إِلَى بِيلاطُسَ <sup>٢</sup>وَابْتَدَأُوا يَشْتَكُونَ عَلَيْهِ قَائِلِينَ: «إِنَّا وَجَدْنَا هَذَا يُفْسِدُ الْأُمَّةَ وَيَمْنَعُ أَنْ تُعْطَى جِزْيَةٌ لِقَيْصَرَ قَائِلًا: إِنَّهُ هُوَ مَسِيحٌ مَلِكٌ». <sup>٣</sup>فَسَأَلَهُ بِيلاطُسُ قَائِلًا: «أَنْتَ مَلِكُ الْيَهُودِ؟» فَأَجَابَهُ وَقَالَ: «أَنْتَ تَقُولُ». <sup>٤</sup>فَقَالَ بِيلاطُسُ لِرُؤَسَاءِ الْكَهَنَةِ وَالْجُمُوعِ: «إِنِّي لَا أَجِدُ عِلَّةً فِي هَذَا الْإِنْسَانِ». <sup>٥</sup>فَكَانُوا يُشَدِّدُونَ قَائِلِينَ: «إِنَّهُ يُهَيِّجُ الشَّعْبَ وَهُوَ يُعَلِّمُ فِي كُلِّ الْيَهُودِيَّةِ مُبْتَدَأًا مِنَ الْجَلِيلِ إِلَى هُنَا». <sup>٦</sup>فَلَمَّا سَمِعَ بِيلاطُسُ ذَكَرَ الْجَلِيلِ سَأَلَ: «هَلِ الرَّجُلُ جَلِيلِي؟» <sup>٧</sup>وَحِينَ عَلِمَ أَنَّهُ مِنْ سُلْطَنَةِ هِيرُودُسَ أَرْسَلَهُ إِلَى هِيرُودُسَ إِذْ كَانَ هُوَ أَيْضًا تِلْكَ الْأَيَّامِ فِي أُورُشَلِيمَ.

<sup>٨</sup>وَأَمَّا هِيرُودُسُ فَلَمَّا رَأَى يَسُوعَ فَرِحَ جَدًّا لِأَنَّهُ كَانَ يُرِيدُ مِنْ زَمَانٍ طَوِيلٍ أَنْ يَرَاهُ لِسَمَاعِهِ عَنْهُ أَشْيَاءَ كَثِيرَةً وَتَرَجَّى أَنْ يَرَى آيَةً تُصْنَعُ مِنْهُ. <sup>٩</sup>وَسَأَلَهُ بِكَلَامٍ كَثِيرٍ فَلَمْ يُجِبْهُ بِشَيْءٍ. <sup>١٠</sup>وَوَقَفَ رُؤَسَاءُ الْكَهَنَةِ وَالْكَتَبَةُ يَشْتَكُونَ عَلَيْهِ بِاشْتِدَادٍ <sup>١١</sup>فَاخْتَقَرَهُ هِيرُودُسُ مَعَ عَسَاكِرِهِ وَأَسْتَهْزَأَ بِهِ وَالْبَسَهُ لِبَاسًا لَامِعًا وَرَدَّهُ إِلَى بِيلاطُسَ. <sup>١٢</sup>فَصَارَ بِيلاطُسُ وَهِيرُودُسُ صَدِيقَيْنِ مَعَ بَعْضِهِمَا فِي ذَلِكَ الْيَوْمِ لِأَنَّهُمَا كَانَا مِنْ قَبْلُ فِي عَدَاوَةٍ بَيْنَهُمَا.

### Jesus Sentenced to Death

<sup>13</sup>And Pilate, when he had called together the chief priests and the rulers and the people, <sup>14</sup>Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: <sup>15</sup>No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. <sup>16</sup>I will therefore chastise him, and release him. <sup>17</sup>(For of necessity he must release one unto them at the feast.) <sup>18</sup>And they cried out all at once, saying, Away with this man, and release unto us Barabbas: <sup>19</sup>(Who for a certain sedition made in the city, and for murder, was cast into prison.) <sup>20</sup>Pilate therefore, willing to release Jesus, spake again to them. <sup>21</sup>But they cried, saying, Crucify him, crucify him. <sup>22</sup>And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. <sup>23</sup>And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. <sup>24</sup>And Pilate gave sentence that it should be as they required. <sup>25</sup>And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

### Jesus Crucified

<sup>26</sup>And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the

### الحكم على يسوع بالموت

<sup>١٣</sup>فَدَعَا بِيَلَاطُسُ رُؤَسَاءَ الْكَهَنَةِ وَالْعُظَمَاءَ وَالشَّعْبَ <sup>١٤</sup>وَقَالَ لَهُمْ: «قَدْ قَدَّمْتُمْ إِلَيَّ هَذَا الْإِنْسَانَ كَمَنْ يُفْسِدُ الشَّعْبَ. وَهَا أَنَا قَدْ فَحَصْتُ قُدَامَكُمْ وَلَمْ أَجِدْ فِي هَذَا الْإِنْسَانَ عِلَّةً مِمَّا تَشْتَكُونَ بِهِ عَلَيْهِ. <sup>١٥</sup>وَلَا هِيرُودُسُ أَيْضاً لِأَنِّي أَرْسَلْتُكُمْ إِلَيْهِ. وَهَا لَا شَيْءَ يَسْتَحِقُّ الْمَوْتَ صُنْعَ مِنْهُ. <sup>١٦</sup>فَأَنَا أُوَدِّبُهُ وَأُطْلِقُهُ.» <sup>١٧</sup>وَكَانَ مُضْطَرّاً أَنْ يُطْلِقَ لَهُمْ كُلَّ عِيدٍ وَاحِدًا <sup>١٨</sup>فَصَرَخُوا بِجُمْلَتِهِمْ قَائِلِينَ: «خُذْ هَذَا وَأُطْلِقْ لَنَا بَارَابَّاسَ!» <sup>١٩</sup>وَذَاكَ كَانَ قَدْ طُرِحَ فِي السَّجْنِ لِأَجْلِ فِتْنَةٍ حَدَثَتْ فِي الْمَدِينَةِ وَقَتْلٍ. <sup>٢٠</sup>فَنَادَاهُمْ أَيْضاً بِيَلَاطُسٍ وَهُوَ يُرِيدُ أَنْ يُطْلِقَ يَسُوعَ <sup>٢١</sup>فَصَرَخُوا قَائِلِينَ: «أَصْلِبْهُ! أَصْلِبْهُ!» <sup>٢٢</sup>فَقَالَ لَهُمْ ثَالِثَةً: «فَأَيُّ شَرِّ عَمَلٍ هَذَا؟ إِنِّي لَمْ أَجِدْ فِيهِ عِلَّةً لِلْمَوْتِ فَأَنَا أُوَدِّبُهُ وَأُطْلِقُهُ.» <sup>٢٣</sup>فَكَانُوا يَلَجُّونَ بِأَصْوَاتٍ عَظِيمَةٍ طَالِبِينَ أَنْ يُصَلَّبَ. فَقَوِيَتْ أَصْوَاتُهُمْ وَأَصْوَاتُ رُؤَسَاءِ الْكَهَنَةِ. <sup>٢٤</sup>فَحَكَمَ بِيَلَاطُسُ أَنْ تَكُونَ طَلِبَتُهُمْ. <sup>٢٥</sup>فَأُطْلِقَ لَهُمْ الَّذِي طُرِحَ فِي السَّجْنِ لِأَجْلِ فِتْنَةٍ وَقَتْلٍ الَّذِي طَلَبُوهُ وَأَسْلَمَ يَسُوعَ لِمَشِيَّتِهِمْ.

### يسوع على الصليب

<sup>٢٦</sup>وَلَمَّا مَضَوْا بِهِ أَمْسَكُوا سَمْعَانَ رَجُلًا قَيْرَوَانِيًّا كَانَ آتِيًّا مِنْ الْحَقْلِ



country, and on him they laid the cross, that he might bear it after Jesus. <sup>27</sup>And there followed him a great company of people, and of women, which also bewailed and lamented him. <sup>28</sup>But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. <sup>29</sup>For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. <sup>30</sup>Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. <sup>31</sup>For if they do these things in a green tree, what shall be done in the dry?

<sup>32</sup>And there were also two other, malefactors, led with him to be put to death.

<sup>33</sup>And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. <sup>34</sup>Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

<sup>35</sup>And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

<sup>36</sup>And the soldiers also mocked him, coming to him, and offering him vinegar, <sup>37</sup>And saying, If thou be the king of the Jews, save thyself.

<sup>38</sup>And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

<sup>39</sup>And one of the malefactors which were hanged railed on him,

وَوَضَعُوا عَلَيْهِ الصَّلِيبَ لِيَحْمِلَهُ خَلْفَ  
يَسُوعَ. <sup>٢٧</sup> وَتَبِعَهُ جُمُوهٌ كَثِيرٌ مِنَ الشَّعْبِ  
وَالنِّسَاءِ اللّوَاتِي كُنَّ يَلْطَمْنَ أَيْضاً وَيَنْحَنُّ  
عَلَيْهِ. <sup>٢٨</sup> فَالْتَمَّتْ إِلَيْهِنَّ يَسُوعُ وَقَالَ: «يَا  
بَنَاتِ أُورُشَلِيمَ لَا تَبْكِينَ عَلَيَّ بَلْ أَبْكِينَ  
عَلَى أَنْفُسِكُنَّ وَعَلَى أَوْلَادِكُنَّ <sup>٢٩</sup> لِأَنَّهُ  
هُوَذَا أَيَّامٌ تَأْتِي يَقُولُونَ فِيهَا: طُوبَى  
لِلْعَوَاقِرِ وَالْبُطُونِ الَّتِي لَمْ تَلِدْ وَالثَدْيِ  
الَّتِي لَمْ تُرْضِعْ. <sup>٣٠</sup> حِينْتِذْ يَبْتَدِئُونَ يَقُولُونَ  
لِلْجِبَالِ: اسْقِطِي عَلَيْنَا وَوَلِلْأَكَامِ: عَطِّينَا.  
<sup>٣١</sup> لِأَنَّهُ إِنْ كَانُوا بِالرَّطْبِ الرَّطْبُ يَفْعَلُونَ هَذَا  
فَمَاذَا يَكُونُ بِالْيَابِسِ؟» <sup>٣٢</sup> وَجَاءُوا أَيْضاً  
بِاثْنَيْنِ آخَرَيْنِ مُذْنِبَيْنِ لِيُقْتَلَ مَعَهُ.

<sup>٣٣</sup> وَلَمَّا مَضَوْا بِهِ إِلَى الْمَوْضِعِ الَّذِي  
يُدْعَى «جُمُجَمَةَ» صَلَبُوهُ هُنَاكَ مَعَ  
الْمُذْنِبَيْنِ وَاحِداً عَنْ يَمِينِهِ وَالْآخَرَ عَنْ  
يَسَارِهِ. <sup>٣٤</sup> فَقَالَ يَسُوعُ: «يَا أَبَتَاهُ اغْفِرْ لَهُمْ  
لِأَنَّهُمْ لَا يَعْلَمُونَ مَاذَا يَفْعَلُونَ». وَإِذْ  
اقْتَسَمُوا ثِيَابَهُ اقْتَرَعُوا عَلَيْهَا.

<sup>٣٥</sup> وَكَانَ الشَّعْبُ وَأَقْفِينِ يَنْظُرُونَ  
وَالرُّؤُسَاءُ أَيْضاً مَعَهُمْ يَسْحَرُونَ بِهِ قَائِلِينَ:  
«خَلِّصْ آخَرِينَ فَلْيَخَلِّصْ نَفْسَهُ إِنْ كَانَ هُوَ  
الْمَسِيحَ مُخْتَارَ اللَّهِ». <sup>٣٦</sup> وَالْجُنُودُ أَيْضاً  
اسْتَهْزَأُوا بِهِ وَهُمْ يَأْتُونَ وَيَقْدَمُونَ لَهُ خَلاَّ  
<sup>٣٧</sup> قَائِلِينَ: «إِنْ كُنْتَ أَنْتَ مَلِكُ الْيَهُودِ  
فَخَلِّصْ نَفْسَكَ». <sup>٣٨</sup> وَكَانَ عُنْوَانُ مَكْتُوبٍ  
فَوْقَهُ بِأَحْرَفٍ يُونَانِيَّةٍ وَرُومَانِيَّةٍ وَعِبْرَانِيَّةٍ:  
«هَذَا هُوَ مَلِكُ الْيَهُودِ». <sup>٣٩</sup> وَكَانَ وَاحِدٌ مِنَ

saying, If thou be Christ, save thyself and us.

<sup>40</sup>But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? <sup>41</sup>And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

<sup>42</sup>And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

<sup>43</sup>And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

### Jesus' Death

<sup>44</sup>And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. <sup>45</sup>And the sun was darkened, and the veil of the temple was rent in the midst. <sup>46</sup>And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

<sup>47</sup>Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. <sup>48</sup>And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. <sup>49</sup>And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

### Jesus' Burial

<sup>50</sup>And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: <sup>51</sup>(The

الْمَذْنِبِينَ الْمَعْلَقِينَ يُجَدِّفُ عَلَيْهِ قَائِلًا: «إِنْ كُنْتَ أَنْتَ الْمَسِيحُ فَخَلِّصْ نَفْسَكَ وَإِيَّانَا!»<sup>٤٠</sup> فَجَابَ الْآخَرُ وَالْآخَرُ قَائِلًا: «أَوَلَا أَنْتَ تَخَافُ اللَّهَ إِذْ أَنْتَ تَحْتَ هَذَا الْحُكْمِ بِعَيْنِهِ؟»<sup>٤١</sup> «أَمَّا نَحْنُ فَبِعَدَلٍ لَأَكْتُنَا نِنَالُ اسْتِحْقَاقَ مَا فَعَلْنَا وَأَمَّا هَذَا فَلَمْ يَفْعَلْ شَيْئًا لَيْسَ فِيهِ مَحَلَّةٌ». <sup>٤٢</sup> ثُمَّ قَالَ لِيَسُوعَ: «أَذْكُرْنِي يَا رَبُّ مَتَى جِئْتَ فِي مَلَكُوتِكَ». <sup>٤٣</sup> فَقَالَ لَهُ يَسُوعُ: «الْحَقُّ أَقُولُ لَكَ: إِنَّكَ الْيَوْمَ تَكُونُ مَعِي فِي الْفِرْدَوْسِ».

### موت يسوع

<sup>٤٤</sup> وَكَانَ نَحْوُ السَّاعَةِ السَّادِسَةِ فَكَانَتْ ظُلْمَةٌ عَلَى الْأَرْضِ كُلِّهَا إِلَى السَّاعَةِ الثَّلَاثَةِ. <sup>٤٥</sup> وَأَظْلَمَتِ الشَّمْسُ وَأَنْشَقَّ حِجَابُ الْهَيْكَلِ مِنْ وَسَطِهِ. <sup>٤٦</sup> وَنَادَى يَسُوعُ بِصَوْتٍ عَظِيمٍ وَقَالَ: «يَا أَبَتَاهُ فِي يَدَيْكَ أَسْتَوْدِعُ رُوحِي». وَلَمَّا قَالَ هَذَا أَسْلَمَ الرُّوحَ. <sup>٤٧</sup> فَلَمَّا رَأَى قَائِدُ الْمِئَةِ مَا كَانَ مَجْدَ اللَّهِ قَائِلًا: «بِالْحَقِيقَةِ كَانَ هَذَا الْإِنْسَانُ بَارًّا!» <sup>٤٨</sup> وَكُلُّ الْجُمُوعِ الَّذِينَ كَانُوا مُجْتَمِعِينَ لِهَذَا الْمَنْظَرِ لَمَّا أَبْصَرُوا مَا كَانَ رَجَعُوا وَهُمْ يَقْرَعُونَ صُدُورَهُمْ. <sup>٤٩</sup> وَكَانَ جَمِيعُ مَعَارِفِهِ وَنِسَاءِ كُنَّ قَدْ تَبِعْنَهُ مِنَ الْجَلِيلِ وَأَقْفِينِ مِنْ بَعِيدٍ يَنْظُرُونَ ذَلِكَ.

### دفن يسوع

<sup>٥٠</sup> وَإِذَا رَجُلٌ اسْمُهُ يُوسُفُ وَكَانَ مُشِيرًا وَرَجُلًا صَالِحًا بَارًّا - <sup>٥١</sup> هَذَا لَمْ

same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God. <sup>52</sup>This man went unto Pilate, and begged the body of Jesus. <sup>53</sup>And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. <sup>54</sup>And that day was the preparation, and the sabbath drew on.

<sup>55</sup>And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. <sup>56</sup>And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

يَكُنْ مُوَافِقًا لِرَأْيِهِمْ وَعَمَلِهِمْ وَهُوَ مِنْ  
الرَّامَةِ مَدِينَةٍ لِلْيَهُودِ. وَكَانَ هُوَ أَيْضًا  
يَنْتَظِرُ مَلَكُوتَ اللَّهِ. <sup>٥٢</sup> هَذَا تَقَدَّمَ إِلَى  
بِيلاطُسَ وَطَلَبَ جَسَدَ يَسُوعَ <sup>٥٣</sup> وَأَنْزَلَهُ  
وَلَفَّهُ بِكُتَّانٍ وَوَضَعَهُ فِي قَبْرِ مَنْحُوتٍ  
حَيْثُ لَمْ يَكُنْ أَحَدٌ وَضِعَ قَطُّ. <sup>٥٤</sup> وَكَانَ  
يَوْمَ الْأَسْتِعْدَادِ وَالسَّبْتِ يَلُوحُ. <sup>٥٥</sup> وَتَبِعَتْهُ  
نِسَاءٌ كُنَّ قَدْ أَتَيْنَ مَعَهُ مِنَ الْجَلِيلِ وَنَظَرْنَ  
الْقَبْرَ وَكَيْفَ وَضِعَ جَسَدَهُ. <sup>٥٦</sup> فَرَجَعْنَ  
وَأَعَدَدْنَ حَنُوطًا وَأَطْيَابًا. وَفِي السَّبْتِ  
أَسْتَرَحْنَ حَسَبَ الْوَصِيَّةِ.

### Jesus Rises from the Dead

**24** <sup>1</sup>Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. <sup>2</sup>And they found the stone rolled away from the sepulchre. <sup>3</sup>And they entered in, and found not the body of the Lord Jesus. <sup>4</sup>And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: <sup>5</sup>And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? <sup>6</sup>He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, <sup>7</sup>Saying, The Son of man must be delivered into the hands of sinful men, and be

### قيامه يسوع المسيح

**٢٤** <sup>١</sup>ثُمَّ فِي أَوَّلِ الْأُسْبُوعِ أَوَّلِ  
الْفَجْرِ أَتَيْنَ إِلَى الْقَبْرِ حَامِلَاتِ  
الْحَنُوطِ الَّذِي أَعَدَدْنَاهُ وَمَعَهُنَّ أَنْاسٌ.  
<sup>٢</sup>فَوَجَدْنَ الْحَجَرَ مُدْحَرَجًا عَنِ الْقَبْرِ  
<sup>٣</sup>فَدَخَلْنَ وَلَمْ يَجِدْنَ جَسَدَ الرَّبِّ يَسُوعَ.  
<sup>٤</sup>وَفِيمَا هُنَّ مُحْتَارَاتٌ فِي ذَلِكَ إِذَا  
رَجُلَانِ وَقَفَا بِهِنَّ بِثِيَابٍ بَرَّاقَةٍ. <sup>٥</sup>وَإِذْ كُنَّ  
خَائِفَاتٍ وَمُنْكَسَاتٍ وَجُوهَهُنَّ إِلَى  
الْأَرْضِ قَالَا لَهُنَّ: «لِمَاذَا تَطْلُبْنَ الْحَيَّ  
بَيْنَ الْأَمْوَاتِ؟ أَلَيْسَ هُوَ هَهُنَا لَكِنَّهُ قَامَ!  
أَذْكُرْنَ كَيْفَ كَلَّمَكُنَّ وَهُوَ بَعْدُ فِي  
الْجَلِيلِ <sup>٧</sup>قَائِلًا: إِنَّهُ يَنْبَغِي أَنْ يُسَلَّمَ ابْنُ  
الْإِنْسَانِ فِي أَيْدِي أَنْاسٍ خُطَاةٍ وَيُصَلَّبَ

crucified, and the third day rise again.  
<sup>8</sup>And they remembered his words,  
<sup>9</sup>And returned from the sepulchre, and  
 told all these things unto the eleven,  
 and to all the rest. <sup>10</sup>It was Mary  
 Magdalene, and Joanna, and Mary the  
 mother of James, and other women  
 that were with them, which told these  
 things unto the apostles. <sup>11</sup>And their  
 words seemed to them as idle tales,  
 and they believed them not. <sup>12</sup>Then  
 arose Peter, and ran unto the  
 sepulchre; and stooping down, he  
 beheld the linen clothes laid by  
 themselves, and departed, wondering  
 in himself at that which was come to  
 pass.

### On the Road to Emmaus

<sup>13</sup>And, behold, two of them went  
 that same day to a village called  
 Emmaus, which was from Jerusalem  
 about threescore furlongs. <sup>14</sup>And they  
 talked together of all these things  
 which had happened. <sup>15</sup>And it came  
 to pass, that, while they communed  
 together and reasoned, Jesus himself  
 drew near, and went with them. <sup>16</sup>But  
 their eyes were holden that they  
 should not know him.

<sup>17</sup>And he said unto them, What  
 manner of communications are these  
 that ye have one to another, as ye  
 walk, and are sad? <sup>18</sup>And the one of  
 them, whose name was Cleopas,  
 answering said unto him, Art thou  
 only a stranger in Jerusalem, and hast  
 not known the things which are come  
 to pass therein these days?

<sup>19</sup>And he said unto them, What  
 things? And they said unto him,  
 Concerning Jesus of Nazareth, which  
 was a prophet mighty in deed and  
 word before God and all the people:

وَفِي الْيَوْمِ الثَّلَاثِ يَقُومُ.<sup>٨</sup> فَتَذَكَّرْنَ كَلَامَهُ  
 وَرَجَعْنَ مِنَ الْقَبْرِ وَأَخْبِرْنَ الْأَحَدَ عَشَرَ  
 وَجَمِيعَ الْبَاقِينَ بِهَذَا كُلِّهِ.<sup>٩</sup> وَكَانَتْ مَرْيَمُ  
 الْمَجْدَلِيَّةُ وَيُونَا وَمَرْيَمُ أُمُّ يَعْقُوبَ  
 وَالْبَقَايَاتُ مَعَهُنَّ اللَّوَاتِي قُلْنَ هَذَا  
 لِلرُّسُلِ.<sup>١٠</sup> فَتَرَأَى كَلَامَهُنَّ لَهُمْ كَالْهَذْيَانِ  
 وَلَمْ يُصَدِّقُوهُنَّ.<sup>١١</sup> فَتَقَامُ بَطْرُسُ وَرَكَضَ  
 إِلَى الْقَبْرِ فَانْحَنَى وَنَظَرَ الْأَكْفَانَ مَوْضُوعَةً  
 وَحَدَّهَا فَمَضَى مُتَعَجِّبًا فِي نَفْسِهِ مِمَّا  
 كَانَ.

### يسوع يظهر لتلميذين

<sup>١٣</sup> وَإِذَا اثْنَانِ مِنْهُمْ كَانَا مُنْطَلِقَيْنِ فِي  
 ذَلِكَ الْيَوْمِ إِلَى قَرْيَةٍ بَعِيدَةٍ عَنْ أُورُشَلِيمَ  
 سِتِّينَ غَلْوَةً اسْمُهَا «عِمَّوَّاسُ». <sup>١٤</sup> وَكَانَا  
 يَتَكَلَّمَانِ بَعْضُهُمَا مَعَ بَعْضٍ عَنْ جَمِيعِ  
 هَذِهِ الْحَوَادِثِ. <sup>١٥</sup> وَفِيمَا هُمَا يَتَكَلَّمَانِ  
 وَيَتَحَاوَرَانِ اقْتَرَبَ إِلَيْهِمَا يَسُوعُ نَفْسُهُ  
 وَكَانَ يَمْشِي مَعَهُمَا. <sup>١٦</sup> وَلَكِنْ أُمْسِكَتْ  
 أَعْيُنُهُمَا عَنْ مَعْرِفَتِهِ. <sup>١٧</sup> فَقَالَ لَهُمَا: «مَا  
 هَذَا الْكَلَامُ الَّذِي تَتَطَارَحَانِ بِهِ وَأَنْتُمَا  
 مَاشِيَانِ عَابِسَيْنِ؟» <sup>١٨</sup> فَاجَابَ أَحَدُهُمَا  
 الَّذِي اسْمُهُ كَلْيُوبَاسُ وَقَالَ لَهُ: «هَلْ أَنْتَ  
 مُتَعَرِّبٌ وَحَدِّكَ فِي أُورُشَلِيمَ وَلَمْ تَعْلَمْ  
 الْأُمُورَ الَّتِي حَدَّثْتَ فِيهَا فِي هَذِهِ  
 الْأَيَّامِ؟» <sup>١٩</sup> فَقَالَ لَهُمَا: «وَمَا هِيَ؟» فَقَالَا:  
 «الْمُخْتَصِمَةُ بِسُوعِ النَّاصِرِيِّ الَّذِي كَانَ  
 إِنْسَانًا نَبِيًّا مُقْتَدِرًا فِي الْفِعْلِ وَالْقَوْلِ أَمَامَ

<sup>20</sup>And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

<sup>21</sup>But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

<sup>22</sup>Yea, and certain women also of our company made us astonished, which were early at the sepulchre; <sup>23</sup>And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. <sup>24</sup>And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

<sup>25</sup>Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: <sup>26</sup>Ought not Christ to have suffered these things, and to enter into his glory? <sup>27</sup>And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

<sup>28</sup>And they drew nigh unto the village, whither they went: and he made as though he would have gone further. <sup>29</sup>But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

<sup>30</sup>And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. <sup>31</sup>And their eyes were opened, and they knew him; and he vanished out of their sight. <sup>32</sup>And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

<sup>33</sup>And they rose up the same hour, and returned to Jerusalem, and found

اللهَ وَجَمِيعَ الشَّعْبِ. <sup>٢٠</sup>كَيْفَ أَسْلَمَهُ رُؤَسَاءُ الْكَهَنَةِ وَحُكَّامُنَا لِقَضَاءِ الْمَوْتِ وَصَلَّبُوهُ. <sup>٢١</sup>وَنَحْنُ كُنَّا نَرْجُو أَنَّهُ هُوَ الْمَزْمُوعُ أَنْ يَفْدِيَ إِسْرَائِيلَ. وَلَكِنْ مَعَ هَذَا كُلِّهِ الْيَوْمَ لَهُ ثَلَاثَةٌ أَيَّامٍ مُنْذُ حَدَثَ ذَلِكَ.

<sup>٢٢</sup>بَلْ بَعْضُ النِّسَاءِ مِمَّا حَيْرُنَا إِذْ كُنَّا بَاكِرًا عِنْدَ الْقَبْرِ <sup>٢٣</sup>وَلَمَّا لَمْ يَجِدْنَا جَسَدَهُ أَتَيْنَا قَائِلَاتٍ: إِنَّهُنَّ رَأَيْنَ مَنظَرَ مَلَائِكَةٍ قَالُوا إِنَّهُ حَيٌّ. <sup>٢٤</sup>وَمَضَى قَوْمٌ مِنَ الَّذِينَ مَعَنَا إِلَى الْقَبْرِ فَوَجَدُوا هَكَذَا كَمَا قَالَتْ أَيْضًا النِّسَاءُ وَأَمَّا هُوَ فَلَمْ يَرَوْهُ. <sup>٢٥</sup>فَقَالَ لَهُمَا:

«أَيُّهَا الْعَبِيَّانِ وَالْبَطِيئَاتِ الْقُلُوبِ فِي الْإِيمَانِ بِجَمِيعِ مَا تَكَلَّمْتُ بِهِ الْأَنْبِيَاءُ <sup>٢٦</sup>أَمَّا كَانَ يَنْبَغِي أَنْ الْمَسِيحُ يَتَأَلَّمُ بِهَذَا وَيَدْخُلُ إِلَى مَجْدِهِ؟» <sup>٢٧</sup>ثُمَّ أَيْتَدَأُ مِنْ مُوسَى وَمِنْ جَمِيعِ الْأَنْبِيَاءِ يُفَسِّرُ لَهُمَا الْأُمُورَ الْمُخْتَصَّةَ بِهِ فِي جَمِيعِ الْكُتُبِ.

<sup>٢٨</sup>ثُمَّ أَقْتَرَبُوا إِلَى الْقَرْيَةِ الَّتِي كَانَا مُنْطَلِقِينَ إِلَيْهَا وَهُوَ تَظَاهَرَ كَأَنَّهُ مُنْطَلِقٌ إِلَى مَكَانٍ آخَرَ. <sup>٢٩</sup>فَأَلْزَمَاهُ قَائِلِينَ: «أَمْكُتْ مَعَنَا لِأَنَّهُ نَحْنُ الْمَسَاءِ وَقَدْ مَالَ النَّهَارُ». فَدَخَلَ لِيَمْكُتَ مَعَهُمَا. <sup>٣٠</sup>فَلَمَّا أَتَا مَعَهُمَا أَخَذَ خُبْرًا وَبَارَكَ وَكَسَّرَ وَتَنَاوَلَهُمَا <sup>٣١</sup>فَانْفَتَحَتْ أَعْيُنُهُمَا وَعَرَفَاهُ ثُمَّ اخْتَفَى عَنْهُمَا. <sup>٣٢</sup>فَقَالَ بَعْضُهُمَا لِبَعْضٍ: «أَلَمْ يَكُنْ قَلْبُنَا مُلْتَهَبًا فِينَا إِذْ كَانَ يَكَلِّمُنَا فِي الطَّرِيقِ وَيُبْرِحُ لَنَا الْكُتُبَ؟» <sup>٣٣</sup>فَقَامَا فِي تِلْكَ السَّاعَةِ وَرَجَعَا إِلَى أُورُشَلِيمَ

the eleven gathered together, and them that were with them, <sup>34</sup>Saying, The Lord is risen indeed, and hath appeared to Simon. <sup>35</sup>And they told what things were done in the way, and how he was known of them in breaking of bread.

وَوَجَدَا الْآحَدَ عَشَرَ مُجْتَمِعِينَ هُمْ وَالَّذِينَ مَعَهُمْ <sup>٣٤</sup> وَهُمْ يَقُولُونَ: «إِنَّ الرَّبَّ قَامَ بِالْحَقِيقَةِ وَظَهَرَ لِسِمْعَانَ!» <sup>٣٥</sup> وَأَمَّا هُمَا فَكَانَا يُخْبِرَانِ بِمَا حَدَثَ فِي الطَّرِيقِ وَكَيْفَ عَرَفَاهُ عِنْدَ كَسْرِ الْخُبْزِ.

### Jesus Appears to His Disciples

<sup>36</sup>And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

<sup>37</sup>But they were terrified and affrighted, and supposed that they had seen a spirit. <sup>38</sup>And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? <sup>39</sup>Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

<sup>40</sup>And when he had thus spoken, he shewed them his hands and his feet. <sup>41</sup>And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? <sup>42</sup>And they gave him a piece of a broiled fish, and of an honeycomb. <sup>43</sup>And he took it, and did eat before them.

<sup>44</sup>And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

<sup>45</sup>Then opened he their understanding, that they might understand the scriptures, <sup>46</sup>And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: <sup>47</sup>And that repentance and remission

### يسوع يظهر للتلاميذ

<sup>٣٦</sup> وَفِيمَا هُمْ يَتَكَلَّمُونَ بِهِذَا وَقَفَ يَسُوعُ نَفْسُهُ فِي وَسْطِهِمْ وَقَالَ لَهُمْ: «سَلَامٌ لَكُمْ!» <sup>٣٧</sup> فَجَزَعُوا وَخَافُوا وَظَنُوا أَنَّهُمْ نَظَرُوا رُوحًا. <sup>٣٨</sup> فَقَالَ لَهُمْ: «مَا بِالْكُمْ مُضْطَرِبِينَ وَلِمَاذَا تَحْطَرُونَ أَفْكَارًا فِي قُلُوبِكُمْ؟» <sup>٣٩</sup> أَنْظُرُوا يَدَيَّ وَرِجْلَيَّ: إِنِّي أَنَا هُوَ. جَسُونِي وَأَنْظُرُوا فَإِنَّ الرُّوحَ لَيْسَ لَهُ لَحْمٌ وَعِظَامٌ كَمَا تَرَوْنَ لِي». <sup>٤٠</sup> وَحِينَ قَالَ هَذَا أَرَاهُمْ يَدَيْهِ وَرِجْلَيْهِ. <sup>٤١</sup> وَبَيْنَمَا هُمْ غَيْرُ مُصَدِّقِينَ مِنَ الْفَرَحِ وَمُتَعَجِّبُونَ قَالَ لَهُمْ: «أَعِنْدَكُمْ هَهُنَا طَعَامٌ؟» <sup>٤٢</sup> فَنَاوَلُوهُ جُزْءًا مِنْ سَمَكٍ مَشْوِيٍّ وَشَيْئًا مِنْ شَهْدٍ عَسَلٍ. <sup>٤٣</sup> فَأَخَذَ وَأَكَلَ قُدَّامَهُمْ.

<sup>٤٤</sup> وَقَالَ لَهُمْ: «هَذَا هُوَ الْكَلَامُ الَّذِي كَلَّمْتُمْ بِهِ وَأَنَا بَعْدُ مَعَكُمْ أَنَّهُ لَا بَدَأَ أَنْ يَتِمَّ جَمِيعُ مَا هُوَ مَكْتُوبٌ عَنِّي فِي نَامُوسِ مُوسَى وَالْأَنْبِيَاءِ وَالْمَزَامِيرِ». <sup>٤٥</sup> حِينَئِذٍ فَتَحَ ذِهْنَهُمْ لِيَفْهَمُوا الْكُتُبَ. <sup>٤٦</sup> وَقَالَ لَهُمْ: «هَكَذَا هُوَ مَكْتُوبٌ وَهَكَذَا كَانَ يَنْبَغِي أَنْ الْمَسِيحُ يَتَأَلَّمَ وَيَقُومَ مِنَ الْأَمْوَاتِ فِي الْيَوْمِ الثَّلَاثِ» <sup>٤٧</sup> وَأَنْ يُكْرَرَ بِاسْمِهِ بِالثَّوْبَةِ وَمَغْفِرَةِ الْخَطَايَا لِجَمِيعِ

of sins should be preached in his name among all nations, beginning at Jerusalem. <sup>48</sup>And ye are witnesses of these things. <sup>49</sup>And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

الْأَمَمِ مُبْتَدَأً مِنْ أُورُشَلِيمَ. <sup>٤٨</sup> وَأَنْتُمْ شُهُودٌ  
لِذَلِكَ. <sup>٤٩</sup> وَهَذَا أَنَا أُرْسِلُ إِلَيْكُمْ مَوْعِدَ أَبِي.  
فَأَقِيمُوا فِي مَدِينَةِ أُورُشَلِيمَ إِلَى أَنْ تُلْبَسُوا  
قُوَّةً مِنَ الْأَعَالِي.

### The Ascension

<sup>50</sup>And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. <sup>51</sup>And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. <sup>52</sup>And they worshipped him, and returned to Jerusalem with great joy: <sup>53</sup>And were continually in the temple, praising and blessing God. Amen.

صعود الرب يسوع إلى السماء  
<sup>٥٠</sup> وَأَخْرَجَهُمْ خَارِجًا إِلَى بَيْتِ عَنِيَا  
وَرَفَعَ يَدَيْهِ وَبَارَكَهُمْ. <sup>٥١</sup> وَفِيمَا هُوَ يُبَارِكُهُمْ  
انْفَرَدَ عَنْهُمْ وَأَصْعَدَ إِلَى السَّمَاءِ.  
<sup>٥٢</sup> فَسَجَدُوا لَهُ وَرَجَعُوا إِلَى أُورُشَلِيمَ بِفَرَحٍ  
عَظِيمٍ <sup>٥٣</sup> وَكَانُوا كُلَّ حِينٍ فِي الْهَيْكَلِ  
يُسَبِّحُونَ وَيُبَارِكُونَ اللَّهَ. آمِينَ.

## The Gospel According To Saint John

## إِنْجِيلُ الْمَسِيحِ حَسَبَ الْبَشِيرِ يُوحَنَّا

### Jesus the Word of God

**1** <sup>1</sup>In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup>The same was in the beginning with God. <sup>3</sup>All things were made by him; and without him was not any thing made that was made. <sup>4</sup>In him was life; and the life was the light of men. <sup>5</sup>And the light shineth in darkness; and the darkness comprehended it not.

<sup>6</sup>There was a man sent from God, whose name was John. <sup>7</sup>The same came for a witness, to bear witness of the Light, that all men through him might believe. <sup>8</sup>He was not that Light, but was sent to bear witness of that Light. <sup>9</sup>That was the true Light, which lighteth every man that cometh into the world. <sup>10</sup>He was in the world, and the world was made by him, and the world knew him not. <sup>11</sup>He came unto his own, and his own received him not. <sup>12</sup>But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: <sup>13</sup>Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

### John Proclaims Jesus

<sup>14</sup>And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

<sup>15</sup>John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is

### المسيح كلمة الله

**١** فِي الْبَدْءِ كَانَ الْكَلِمَةُ وَالْكَلِمَةُ  
كَانَ عِنْدَ اللَّهِ وَكَانَ الْكَلِمَةُ اللَّهُ.  
هَذَا كَانَ فِي الْبَدْءِ عِنْدَ اللَّهِ. كُلُّ شَيْءٍ بِهِ  
كَانَ وَبِغَيْرِهِ لَمْ يَكُنْ شَيْءٌ مِمَّا كَانَ. فِيهِ  
كَانَتْ الْحَيَاةُ وَالْحَيَاةُ كَانَتْ نُورَ النَّاسِ  
وَالنُّورُ يَضِيءُ فِي الظُّلْمَةِ وَالظُّلْمَةُ لَمْ  
تُدْرِكْهُ.

<sup>٦</sup> كَانَ إِنْسَانٌ مُرْسَلٌ مِنَ اللَّهِ اسْمُهُ  
يُوحَنَّا. هَذَا جَاءَ لِلشَّهَادَةِ لِيَشْهَدَ لِلنُّورِ  
لِكَيْ يُؤْمِنَ الْكُلُّ بِوَأَسْطِنَتِهِ. لَمْ يَكُنْ هُوَ  
النُّورُ بَلْ لِيَشْهَدَ لِلنُّورِ. <sup>٩</sup> كَانَ النُّورُ  
الْحَقِيقِيُّ الَّذِي يُنِيرُ كُلَّ إِنْسَانٍ آتِيًا إِلَى  
العَالَمِ. <sup>١٠</sup> كَانَ فِي الْعَالَمِ وَكَوْنَ الْعَالَمُ بِهِ  
وَلَمْ يَعْرِفْهُ الْعَالَمُ. <sup>١١</sup> إِلَى خَاصَّتِهِ جَاءَ  
وَخَاصَّتَهُ لَمْ تَقْبَلْهُ. <sup>١٢</sup> وَأَمَّا كُلُّ الَّذِينَ قَبَلُوهُ  
فَاعْظَمَاهُمْ سُلْطَانًا أَنْ يَصِيرُوا أَوْلَادَ اللَّهِ أَيُّ  
الْمُؤْمِنُونَ بِاسْمِهِ. <sup>١٣</sup> الَّذِينَ وُلِدُوا لَيْسَ مِنْ  
دَمٍ وَلَا مِنْ مَشِيئَةِ جَسَدٍ وَلَا مِنْ مَشِيئَةِ  
رَجُلٍ بَلْ مِنْ اللَّهِ.

### يوحنا يشهد ليسوع

<sup>١٤</sup> وَالْكَلِمَةُ صَارَ جَسَدًا وَحَلَّ بَيْنَنَا  
وَرَأَيْنَا مَجْدَهُ مَجْدًا كَمَا لَوْحِيدٍ مِنَ الْآبِ  
مَمْلُوءًا نِعْمَةً وَحَقًّا. <sup>١٥</sup> يُوحَنَّا شَهِدَ لَهُ  
وَنَادَى قَائِلًا: «هَذَا هُوَ الَّذِي قُلْتُ عَنْهُ: إِنَّ  
الَّذِي يَأْتِي بَعْدِي صَارَ قُدَّامِي لِأَنَّهُ كَانَ



preferred before me: for he was before me. <sup>16</sup>And of his fulness have all we received, and grace for grace. <sup>17</sup>For the law was given by Moses, but grace and truth came by Jesus Christ. <sup>18</sup>No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

### John the Baptist's Message

<sup>19</sup>And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? <sup>20</sup>And he confessed, and denied not; but confessed, I am not the Christ. <sup>21</sup>And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. <sup>22</sup>Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? <sup>23</sup>He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. <sup>24</sup>And they which were sent were of the Pharisees. <sup>25</sup>And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? <sup>26</sup>John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; <sup>27</sup>He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. <sup>28</sup>These things were done in Bethabara beyond Jordan, where John was baptizing.

### Jesus the Lamb of God

<sup>29</sup>The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away

قَبْلِي<sup>١٦</sup>. «وَمِنْ مَلَأْتِهِ نَحْنُ جَمِيعًا أَخَذْنَا وَنِعْمَةً فَوْقَ نِعْمَةٍ<sup>١٧</sup>. لِأَنَّ التَّامُوسَ بِمُوسَى أَعْطِيَ أَمَّا النِّعْمَةُ وَالْحَقُّ فَيَسُوعُ الْمَسِيحُ صَارًا. <sup>١٨</sup>اللَّهُ لَمْ يَرَهُ أَحَدٌ قَطُّ. الْإِبْنُ الْوَحِيدُ الَّذِي هُوَ فِي حِضْنِ آبٍ هُوَ خَبَّرَ.

### شهادة يوحنا عن نفسه

<sup>١٩</sup> وَهَذِهِ هِيَ شَهَادَةُ يُوْحَنَّا حِينَ أَرْسَلَ الْيَهُودَ مِنْ أُورُشَلِيمَ كَهَنَةً وَلَاوِيِّينَ لِيَسْأَلُوهُ: «مَنْ أَنْتَ؟» <sup>٢٠</sup> فَاعْتَرَفَ وَلَمْ يُنْكِرْ وَأَقْرَأَنِي لَسْتُ أَنَا الْمَسِيحُ. <sup>٢١</sup> فَسَأَلُوهُ: «إِذَا مَاذَا؟ إِيْلِيَّا أَنْتَ؟» فَقَالَ: «لَسْتُ أَنَا». «الْتَّبِي أَنْتَ؟» فَاجَابَ: «لَا». <sup>٢٢</sup> فَقَالُوا لَهُ: «مَنْ أَنْتَ لِنُعْطِي جَوَابًا لِلَّذِينَ أَرْسَلُونَا؟ مَاذَا تَقُولُ عَنْ نَفْسِكَ؟» <sup>٢٣</sup> قَالَ: «أَنَا صَوْتُ صَارِخٍ فِي الْبَرِّيَّةِ: قَوْمُوا طَرِيقَ الرَّبِّ كَمَا قَالَ إِشْعِيَاءُ النَّبِيُّ». <sup>٢٤</sup> وَكَانَ الْمُرْسَلُونَ مِنَ الْفَرِيسِيِّينَ <sup>٢٥</sup> فَسَأَلُوهُ وَقَالُوا لَهُ: «فَمَا بِالكَ تُعَمِّدُ إِنْ كُنْتَ لَسْتُ الْمَسِيحَ وَلَا إِيْلِيَّا وَلَا النَّبِيَّ؟» <sup>٢٦</sup> أَجَابَهُمْ يُوْحَنَّا: «أَنَا أَعْمِدُ بِمَاءٍ وَلَكِنْ فِي وَسْطِكُمْ قَائِمٌ الَّذِي لَسْتُمْ تَعْرِفُونَهُ. <sup>٢٧</sup> هُوَ الَّذِي يَأْتِي بَعْدِي الَّذِي صَارَ قَدَامِي الَّذِي لَسْتُ بِمُسْتَحِقٍّ أَنْ أَحُلَّ سَيُورَ حَذَائِهِ». <sup>٢٨</sup> هَذَا كَانَ فِي بَيْتِ عَبْرَةَ فِي عَبْرِ الْأُرْدُنِّ حَيْثُ كَانَ يُوْحَنَّا يَعْمِدُ.

### يسوع حمل الله الذي يرفع خطية العالم

<sup>٢٩</sup> وَفِي الْغَدِ نَظَرَ يُوْحَنَّا يَسُوعَ مُقْبِلًا إِلَيْهِ فَقَالَ: «هُوَذَا حَمَلُ اللَّهِ الَّذِي يَرْفَعُ

the sin of the world.<sup>30</sup> This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.<sup>31</sup> And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.<sup>32</sup> And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.<sup>33</sup> And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.<sup>34</sup> And I saw, and bare record that this is the Son of God.

### Jesus Meets His First Disciples

<sup>35</sup>Again the next day after John stood, and two of his disciples;<sup>36</sup> And looking upon Jesus as he walked, he saith, Behold the Lamb of God!<sup>37</sup> And the two disciples heard him speak, and they followed Jesus.<sup>38</sup> Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?<sup>39</sup> He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.<sup>40</sup> One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.<sup>41</sup> He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.<sup>42</sup> And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas,

حَظِيَّةَ الْعَالَمِ.<sup>٣٠</sup> هَذَا هُوَ الَّذِي قُلْتُ عَنْهُ يَأْتِي بَعْدِي رَجُلٌ صَارَ قُدَّامِي لِأَنَّهُ كَانَ قَبْلِي.<sup>٣١</sup> وَأَنَا لَمْ أَكُنْ أَعْرِفُهُ. لَكِنْ لِيُظْهَرَ لِإِسْرَائِيلَ لِدَلِيلِكَ لِذَلِكَ جِئْتُ أَعْمِدُ بِالْمَاءِ.<sup>٣٢</sup> وَشَهِدَ يُوْحَنَّا قَائِلًا: «إِنِّي قَدْ رَأَيْتُ الرُّوحَ نَازِلًا مِثْلَ حَمَامَةٍ مِنَ السَّمَاءِ فَاسْتَقَرَّ عَلَيْهِ.<sup>٣٣</sup> وَأَنَا لَمْ أَكُنْ أَعْرِفُهُ لَكِنْ الَّذِي أَرْسَلَنِي لِأَعْمِدَ بِالْمَاءِ ذَاكَ قَالَ لِي: الَّذِي تَرَى الرُّوحَ نَازِلًا وَمُسْتَقِرًّا عَلَيْهِ فَهَذَا هُوَ الَّذِي يُعْمِدُ بِالرُّوحِ الْقُدُسِ.<sup>٣٤</sup> وَأَنَا قَدْ رَأَيْتُ وَشَهِدْتُ أَنَّ هَذَا هُوَ ابْنُ اللَّهِ.»

### يسوع يقابل تلاميذه الأولين

<sup>٣٥</sup>وَفِي الْغَدِ أَيْضًا كَانَ يُوْحَنَّا وَاقِفًا هُوَ وَأَتْنَانِ مِنَ تَلَامِيذِهِ<sup>٣٦</sup> فَنَظَرَ إِلَى يَسُوعَ مَاشِيًا فَقَالَ: «هُوَذَا حَمَلُ اللَّهِ.»<sup>٣٧</sup> فَسَمِعَهُ التَّلَامِيذَانِ يَتَكَلَّمُ فَتَبِعَا يَسُوعَ.<sup>٣٨</sup> فَالْتَفَتَ يَسُوعَ وَنَظَرَهُمَا يَتَبَعَانِ فَقَالَ لَهُمَا: «مَاذَا تَطْلُبَانِ؟» فَقَالَ: «رَبِّي (الَّذِي تَفْسِيرُهُ: يَا مُعَلِّمُ) أَيْنَ تَمَكْتُ؟»<sup>٣٩</sup> فَقَالَ لَهُمَا: «تَعَالِيَا وَأَنْظُرَا.» فَاتَّيَا وَنَظَرَا أَيْنَ كَانَ يَمَكْتُ وَمَكَّنَا عِنْدَهُ ذَلِكَ الْيَوْمِ. وَكَانَ نَحْوَ السَّاعَةِ الْعَاشِرَةِ.<sup>٤٠</sup> كَانَ أَنْدَرَاوَسُ أَخُو سِمَعَانَ بَطْرُسَ وَاحِدًا مِنَ الْاِثْنَيْنِ الَّذِينَ سَمِعَا يُوْحَنَّا وَتَبِعَاهُ.<sup>٤١</sup> هَذَا وَجَدَ أَوَّلًا أَخَاهُ سِمَعَانَ فَقَالَ لَهُ: «قَدْ وَجَدْنَا مَسِيًّا» (الَّذِي تَفْسِيرُهُ: الْمَسِيحُ).<sup>٤٢</sup> فَجَاءَ بِهِ إِلَى يَسُوعَ. فَنَظَرَ إِلَيْهِ يَسُوعَ وَقَالَ: «أَنْتَ سِمَعَانُ بْنُ يُونَا. أَنْتَ تُدْعَى صَفَا» (الَّذِي تَفْسِيرُهُ: بَطْرُسُ).

which is by interpretation, A stone.

<sup>43</sup>The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

<sup>44</sup>Now Philip was of Bethsaida, the city of Andrew and Peter. <sup>45</sup>Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. <sup>46</sup>And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

<sup>47</sup>Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

<sup>48</sup>Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. <sup>49</sup>Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. <sup>50</sup>Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. <sup>51</sup>And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

### Jesus' First Miracle

**2** <sup>1</sup>And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: <sup>2</sup>And both Jesus was called, and his disciples, to the marriage. <sup>3</sup>And when they wanted wine, the mother of Jesus saith unto him, They have no wine. <sup>4</sup>Jesus saith unto her, Woman, what have I to do

<sup>٤٣</sup> فِي الْعَدِّ أَرَادَ يَسُوعُ أَنْ يَخْرُجَ إِلَى الْجَلِيلِ فَوَجَدَ فِيلِبُّسَ فَقَالَ لَهُ: «اتَّبِعْنِي».

<sup>٤٤</sup> وَكَانَ فِيلِبُّسُ مِنْ بَيْتِ صَيْدَا مِنْ مَدِينَةِ أَنْدَرَاوُسَ وَبَطْرُسَ. <sup>٤٥</sup> فِيلِبُّسُ وَجَدَ نَثَانَائِيلَ وَقَالَ لَهُ: «وَجَدْنَا الَّذِي كَتَبَ عَنْهُ مُوسَى فِي النَّامُوسِ وَالْأَنْبِيَاءِ: يَسُوعُ ابْنُ يَوْسُفَ الَّذِي مِنَ النَّاصِرَةِ». <sup>٤٦</sup> فَقَالَ لَهُ نَثَانَائِيلُ: «أَمِنْ النَّاصِرَةِ يُمَكِّنُ أَنْ يَكُونَ شَيْءٌ صَالِحٌ؟» قَالَ لَهُ فِيلِبُّسُ: «تَعَالَى وَانظُرْ».

<sup>٤٧</sup> وَرَأَى يَسُوعُ نَثَانَائِيلَ مُقْبِلًا إِلَيْهِ فَقَالَ عَنْهُ: «هُوَذَا إِسْرَائِيلِيُّ حَقًّا لَا غِشٍّ فِيهِ».

<sup>٤٨</sup> قَالَ لَهُ نَثَانَائِيلُ: «مِنْ أَيْنَ تَعْرِفْنِي؟» أَجَابَ يَسُوعُ وَقَالَ لَهُ: «قَبْلَ أَنْ دَعَاكَ فِيلِبُّسُ وَأَنْتَ تَحْتَ الْتِينَةِ رَأَيْتَكَ». <sup>٤٩</sup> أَجَابَ نَثَانَائِيلَ وَقَالَ لَهُ: «يَا مُعَلِّمُ أَنْتَ ابْنُ اللَّهِ! أَنْتَ مَلِكُ إِسْرَائِيلِ!» أَجَابَ يَسُوعُ وَقَالَ لَهُ: «هَلْ آمَنْتَ لَأَنِّي قُلْتُ لَكَ إِنِّي رَأَيْتَكَ تَحْتَ الْتِينَةِ؟ سَوْفَ تَرَى أَعْظَمَ مِنْ هَذَا!» <sup>٥١</sup> وَقَالَ لَهُ: «الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: مِنَ الْآنَ تَرَوْنَ السَّمَاءَ مَفْتُوحَةً وَمَلَائِكَةَ اللَّهِ يَصْعَدُونَ وَيَنْزِلُونَ عَلَى ابْنِ الْإِنْسَانِ».

### معجزة المسيح الأولى

**٢** <sup>١</sup> وَفِي الْيَوْمِ الثَّلَاثِ كَانَ عَرْسٌ فِي قَانَا الْجَلِيلِ وَكَانَتْ أُمُّ يَسُوعَ هُنَاكَ. <sup>٢</sup> وَدُعِيَ أَيْضًا يَسُوعُ وَتَلَامِيذُهُ إِلَى الْعَرْسِ. <sup>٣</sup> وَلَمَّا فَرَعَتِ الْخَمْرُ قَالَتْ أُمُّ يَسُوعَ لَهُ: «لَيْسَ لَهُمْ خَمْرٌ». <sup>٤</sup> قَالَ لَهَا

with thee? mine hour is not yet come. <sup>5</sup>His mother saith unto the servants, Whatsoever he saith unto you, do it. <sup>6</sup>And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. <sup>7</sup>Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. <sup>8</sup>And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. <sup>9</sup>When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, <sup>10</sup>And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. <sup>11</sup>This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

<sup>12</sup>After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

### Jesus Clears the Temple

<sup>13</sup>And the Jews' passover was at hand, and Jesus went up to Jerusalem, <sup>14</sup>And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: <sup>15</sup>And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew

يَسُوعُ: «مَا لِي وَلكَ يَا امرأَةُ! لَمْ تَأْتِ سَاعَتِي بَعْدُ». <sup>٥</sup>قَالَتْ أُمُّهُ لِلخُدَّامِ: «مَهْمَا قَال لَكُمْ فافعلوه». <sup>٦</sup>وكانت ستة أجران من حجارة موضوعة هناك حسب تطهير اليهود يسع كل واحد مطرين أو ثلاثة. <sup>٧</sup>قال لهم يسوع: «املأوا الأجران ماء». <sup>٨</sup>فملأوها إلى فوق. <sup>٩</sup>ثم قال لهم: «استقوا الآن وقدموا إلى رئيس المتك». <sup>١٠</sup>فقدّموا. <sup>١١</sup>فلما ذاق رئيس المتك الماء المتحول خمرًا ولم يكن يعلم من أين هي - لكن الخدام الذين كانوا قد استقوا الماء علموا - دعا رئيس المتك العريس <sup>١٢</sup>وقال له: «كل إنسان إنما يضع الخمر الجيدة أولاً ومتى سكرُوا فحينئذ الدون. أما أنت فقد بقيت الخمر الجيدة إلى الآن». <sup>١٣</sup>هذه بداية الآيات فعلها يسوع في قانا الجليل وأظهر مجده فآمن به تلاميذه.

<sup>١٢</sup>وبعد هذا انحدر إلى كفرناحوم هو وأمه وإخوته وتلاميذه وأقاموا هناك أياماً ليست كثيرة

### يسوع يطرد الباعة من الهيكل

<sup>١٣</sup>وكان فصح اليهود قريباً فصعد يسوع إلى أورشليم <sup>١٤</sup>ووجد في الهيكل الذين كانوا يبيعون بقرًا وغنماً وحمّاماً والصيارف جلوساً. <sup>١٥</sup>فصنع سوطاً من حبال وطرّد الجميع من الهيكل الغنم والبقر وكب دراهم الصيارف وقلب

the tables; <sup>16</sup>And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. <sup>17</sup>And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

<sup>18</sup>Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? <sup>19</sup>Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. <sup>20</sup>Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? <sup>21</sup>But he spake of the temple of his body. <sup>22</sup>When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

<sup>23</sup>Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. <sup>24</sup>But Jesus did not commit himself unto them, because he knew all men, <sup>25</sup>And needed not that any should testify of man: for he knew what was in man.

### Born of the Spirit

**3** <sup>1</sup>There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: <sup>2</sup>The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. <sup>3</sup>Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of

مَوَائِدَهُمْ. <sup>١٦</sup> وَقَالَ لِبَاعَةِ الْحَمَامِ: «ارْفَعُوا هَذِهِ مِنْ هَهُنَا. لَا تَجْعَلُوا بَيْتَ أَبِي بَيْتَ تِجَارَةٍ». <sup>١٧</sup> فَتَذَكَّرَ تَلَامِيذُهُ أَنَّهُ مَكْتُوبٌ: «غَيْرَةَ بَيْتِكَ أَكَلْتَنِي».

<sup>١٨</sup> فَأَجَابَ الْيَهُودُ وَقَالُوا لَهُ: «أَيَّةَ آيَةٍ تُرِينَا حَتَّى تَفْعَلَ هَذَا؟» <sup>١٩</sup> أَجَابَ يَسُوعُ وَقَالَ لَهُمْ: «اتَّقِضُوا هَذَا الْهَيْكَلَ وَفِي ثَلَاثَةِ أَيَّامٍ أُقِيمُهُ». <sup>٢٠</sup> فَقَالَ الْيَهُودُ: «فِي سِتِّ وَأَرْبَعِينَ سَنَةً بُنِيَ هَذَا الْهَيْكَلُ أَفَأَنْتَ فِي ثَلَاثَةِ أَيَّامٍ تُقِيمُهُ؟» <sup>٢١</sup> وَأَمَّا هُوَ فَكَانَ يَقُولُ عَنْ هَيْكَلِ جَسَدِهِ. <sup>٢٢</sup> فَلَمَّا قَامَ مِنَ الْأَمْوَاتِ تَذَكَّرَ تَلَامِيذُهُ أَنَّهُ قَالَ هَذَا فَأَمَّنُوا بِالْكِتَابِ وَالْكَلَامِ الَّذِي قَالَهُ يَسُوعُ.

<sup>٢٣</sup> وَلَمَّا كَانَ فِي أُورُشَلِيمَ فِي عِيدِ الْفِصْحِ آمَنَ كَثِيرُونَ بِاسْمِهِ إِذْ رَأَوْا الْآيَاتِ الَّتِي صَنَعَ. <sup>٢٤</sup> لَكِنَّ يَسُوعَ لَمْ يَأْتِمْنَهُمْ عَلَى نَفْسِهِ لِأَنَّهُ كَانَ يَعْرِفُ الْجَمِيعَ. <sup>٢٥</sup> وَلِأَنَّهُ لَمْ يَكُنْ مُحْتَاجًا أَنْ يَشْهَدَ أَحَدٌ عَنِ الْإِنْسَانِ لِأَنَّهُ عَلِمَ مَا كَانَ فِي الْإِنْسَانِ.

### الولادة الجديدة من الروح

**٣** <sup>١</sup> كَانَ إِسْنَانٌ مِنَ الْفَرِيسِيِّينَ اسْمُهُ نَيْقُودِيمُوسُ رَيْسٌ لِلْيَهُودِ. <sup>٢</sup> هَذَا جَاءَ إِلَى يَسُوعَ لَيْلًا وَقَالَ لَهُ: «يَا مُعَلِّمُ نَعْلَمُ أَنَّكَ قَدْ أَتَيْتَ مِنَ اللَّهِ مُعَلِّمًا لِأَنَّ لَيْسَ أَحَدًا يَقْدِرُ أَنْ يَعْمَلَ هَذِهِ الْآيَاتِ الَّتِي أَنْتَ تَعْمَلُ إِنْ لَمْ يَكُنِ اللَّهُ مَعَهُ». <sup>٣</sup> أَجَابَ يَسُوعُ وَقَالَ لَهُ: «الْحَقُّ الْحَقُّ أَقُولُ لَكَ: إِنْ

God. <sup>4</sup>Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

<sup>5</sup>Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. <sup>6</sup>That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. <sup>7</sup>Marvel not that I said unto thee, Ye must be born again. <sup>8</sup>The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

<sup>9</sup>Nicodemus answered and said unto him, How can these things be?

<sup>10</sup>Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? <sup>11</sup>Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. <sup>12</sup>If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? <sup>13</sup>And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

### God's Love for the World

<sup>14</sup>And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

<sup>15</sup>That whosoever believeth in him should not perish, but have eternal life. <sup>16</sup>For God so loved the world, that he gave his only begotten Son,

كَانَ أَحَدًا لَا يُوَلَدُ مِنْ فَوْقَ لَا يَقْدِرُ أَنْ يَرَى مَلَكُوتَ اللَّهِ». <sup>٤</sup> قَالَ لَهُ نِقُودِيمُوسُ: «كَيْفَ يُمَكِّنُ الْإِنْسَانُ أَنْ يُوَلَدَ وَهُوَ شَيْخٌ؟ أَلَعَلَّهُ يَقْدِرُ أَنْ يَدْخُلَ بَطْنِ أُمِّهِ ثَانِيَةً وَيُوَلَدَ؟» <sup>٥</sup> أَجَابَ يَسُوعُ: «الْحَقُّ الْحَقُّ أَقُولُ لَكَ: إِنْ كَانَ أَحَدًا لَا يُوَلَدُ مِنَ الْمَاءِ وَالرُّوحِ لَا يَقْدِرُ أَنْ يَدْخُلَ مَلَكُوتَ اللَّهِ. <sup>٦</sup> الْمَوْلُودُ مِنَ الْجَسَدِ جَسَدٌ هُوَ وَالْمَوْلُودُ مِنَ الرُّوحِ هُوَ رُوحٌ. <sup>٧</sup> لَا تَتَعَجَّبْ أَنِّي قُلْتُ لَكَ: يَنْبَغِي أَنْ تُوَلَدُوا مِنْ فَوْقَ. <sup>٨</sup> الرِّيحُ نَهَبُ حَيْثُ تَشَاءُ وَتَسْمَعُ صَوْتَهَا لَكِنَّكَ لَا تَعْلَمُ مِنْ أَيْنَ تَأْتِي وَلَا إِلَى أَيْنَ تَذْهَبُ. هَكَذَا كُلُّ مَنْ وُلِدَ مِنَ الرُّوحِ».

<sup>٩</sup> أَجَابَ نِقُودِيمُوسُ وَقَالَ لَهُ: «كَيْفَ يُمَكِّنُ أَنْ يَكُونَ هَذَا؟» <sup>١٠</sup> أَجَابَ يَسُوعُ وَقَالَ لَهُ: «أَنْتَ مُعَلِّمُ إِسْرَائِيلَ وَلَسْتَ تَعْلَمُ هَذَا! <sup>١١</sup> الْحَقُّ الْحَقُّ أَقُولُ لَكَ: إِنَّا إِنَّمَا نَتَكَلَّمُ بِمَا نَعْلَمُ وَنَشْهَدُ بِمَا رَأَيْنَا وَلَسْتُمْ تَقْبَلُونَ شَهَادَتَنَا. <sup>١٢</sup> إِنْ كُنْتُ قُلْتُ لَكُمْ الْأَرْضِيَّاتِ وَلَسْتُمْ تُؤْمِنُونَ فَكَيْفَ تُؤْمِنُونَ إِنْ قُلْتُ لَكُمْ السَّمَاوِيَّاتِ؟ <sup>١٣</sup> وَلَيْسَ أَحَدٌ صَعَدَ إِلَى السَّمَاءِ إِلَّا الَّذِي نَزَلَ مِنَ السَّمَاءِ ابْنُ الْإِنْسَانِ الَّذِي هُوَ فِي السَّمَاءِ».

### حبة الله للعالم

<sup>١٤</sup> «وَكَمَا رَفَعَ مُوسَى الْحَيَّةَ فِي الْبَرِّيَّةِ هَكَذَا يَنْبَغِي أَنْ يُرْفَعَ ابْنُ الْإِنْسَانِ <sup>١٥</sup> الْكَيِّ لَا يَهْلِكُ كُلُّ مَنْ يُؤْمِنُ بِهِ بَلْ تَكُونُ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ. <sup>١٦</sup> لِأَنَّهُ هَكَذَا أَحَبَّ اللَّهُ

that whosoever believeth in him should not perish, but have everlasting life. <sup>17</sup>For God sent not his Son into the world to condemn the world; but that the world through him might be saved. <sup>18</sup>He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. <sup>19</sup>And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. <sup>20</sup>For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. <sup>21</sup>But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

### John the Baptist's Last Testimony

<sup>22</sup>After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized. <sup>23</sup>And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. <sup>24</sup>For John was not yet cast into prison.

<sup>25</sup>Then there arose a question between some of John's disciples and the Jews about purifying. <sup>26</sup>And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. <sup>27</sup>John answered and said, A man can receive nothing, except it be given him from heaven. <sup>28</sup>Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. <sup>29</sup>He that hath

الْعَالَمَ حَتَّىٰ بَدَلَ ابْنَهُ الْوَحِيدَ لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ بَلْ تَكُونُ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ. <sup>١٧</sup> لِأَنَّهُ لَمْ يُرْسِلِ اللَّهُ ابْنَهُ إِلَى الْعَالَمِ لِيَدِينِ الْعَالَمَ بَلْ لِيُخَلِّصَ بِهِ الْعَالَمَ. <sup>١٨</sup> الَّذِي يُؤْمِنُ بِهِ لَا يَدَانَ وَالَّذِي لَا يُؤْمِنُ قَدْ دِينَ لِأَنَّهُ لَمْ يُؤْمِنِ بِاسْمِ ابْنِ اللَّهِ الْوَحِيدِ. <sup>١٩</sup> وَهَذِهِ هِيَ الدَّيْنُونَةُ: إِنَّ النُّورَ قَدْ جَاءَ إِلَى الْعَالَمِ وَأَحَبَّ النَّاسُ الظُّلْمَةَ أَكْثَرَ مِنَ النُّورِ لِأَنَّ أَعْمَالَهُمْ كَانَتْ شَرِيرَةً. <sup>٢٠</sup> لِأَنَّ كُلَّ مَنْ يَعْمَلُ السَّيِّئَاتِ يَبْغِضُ النُّورَ وَلَا يَأْتِي إِلَى النُّورِ لئَلَّا تُبْخِ أَعْمَالُهُ. <sup>٢١</sup> وَأَمَّا مَنْ يَفْعَلُ الْحَقَّ فَيَقْبَلُ إِلَى النُّورِ لِكَيْ تَظْهَرَ أَعْمَالُهُ بِإِلَهٍ مَعْمُولَةً».

### شهادة يوحنا الأخيرة ليسوع

<sup>٢٢</sup> وَبَعْدَ هَذَا جَاءَ يَسُوعُ وَتَلَامِيذُهُ إِلَى أَرْضِ الْيَهُودِيَّةِ وَمَكَثَ مَعَهُمْ هُنَاكَ وَكَانَ يُعَمِّدُ. <sup>٢٣</sup> وَكَانَ يُوْحَنَّا أَيْضًا يُعَمِّدُ فِي عَيْنِ ثُونٍ قُرْبَ سَالِيمَ لِأَنَّهُ كَانَ هُنَاكَ مِيَاهَ كَثِيرَةً وَكَانُوا يَأْتُونَ وَيُعْتَمِدُونَ - لِأَنَّهُ لَمْ يَكُنْ يُوْحَنَّا قَدْ أُلْقِيَ بَعْدُ فِي السَّجْنِ.

<sup>٢٥</sup> وَوَحَدَّتْ مُبَاحَثَةٌ مِنْ تَلَامِيذِ يُوْحَنَّا مَعَ يَهُودٍ مِنْ جِهَةِ التَّطْهِيرِ. <sup>٢٦</sup> فَجَاءُوا إِلَى يُوْحَنَّا وَقَالُوا لَهُ: «يَا مُعَلِّمُ هُوَذَا الَّذِي كَانَ مَعَكَ فِي عِبْرِ الْأَرْدُنِّ الَّذِي أَنْتَ قَدْ شَهِدْتَ لَهُ هُوَ يُعَمِّدُ وَالْجَمِيعُ يَأْتُونَ إِلَيْهِ» <sup>٢٧</sup> أَجَابَ يُوْحَنَّا وَقَالَ: «لَا يَقْدِرُ إِنْسَانٌ أَنْ يَأْخُذَ شَيْئًا إِنْ لَمْ يَكُنْ قَدْ أُعْطِيَ مِنَ السَّمَاءِ. <sup>٢٨</sup> أَنْتُمْ أَنْفُسُكُمْ تَشْهَدُونَ لِي أَنِّي

the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. <sup>30</sup>He must increase, but I must decrease. <sup>31</sup>He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. <sup>32</sup>And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. <sup>33</sup>He that hath received his testimony hath set to his seal that God is true. <sup>34</sup>For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. <sup>35</sup>The Father loveth the Son, and hath given all things into his hand. <sup>36</sup>He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

قُلْتُ: لَسْتُ أَنَا الْمَسِيحَ بَلْ إِنِّي مُرْسَلٌ  
أَمَامَهُ. <sup>٢٩</sup>مَنْ لَهُ الْعَرُوسُ فَهُوَ الْعَرِيسُ وَأَمَّا  
صَدِيقُ الْعَرِيسِ الَّذِي يَقِفُ وَيَسْمَعُهُ فَيَفْرَحُ  
فَرَحًا مِنْ أَجْلِ صَوْتِ الْعَرِيسِ. إِذَا فَرِحِي  
هَذَا قَدْ كَمَلَ. <sup>٣٠</sup>يَنْبَغِي أَنْ ذَلِكَ يَزِيدُ وَأَنِّي  
أَنَا أَنْقَصُ. <sup>٣١</sup>الَّذِي يَأْتِي مِنْ فَوْقَ هُوَ فَوْقَ  
الْجَمِيعِ وَالَّذِي مِنَ الْأَرْضِ هُوَ أَرْضِيٌّ  
وَمِنَ الْأَرْضِ يَتَكَلَّمُ. الَّذِي يَأْتِي مِنَ السَّمَاءِ  
هُوَ فَوْقَ الْجَمِيعِ <sup>٣٢</sup>وَمَا رَأَاهُ وَسَمِعَهُ بِهِ  
يَشْهَدُ وَشَهَادَتُهُ لَيْسَ أَحَدٌ يَقْبَلُهَا. <sup>٣٣</sup>وَمَنْ  
قَبِلَ شَهَادَتَهُ فَقَدْ خَتَمَ أَنَّ اللَّهَ صَادِقٌ <sup>٣٤</sup>لَأَنَّ  
الَّذِي أَرْسَلَهُ اللَّهُ يَتَكَلَّمُ بِكَلَامِ اللَّهِ. لِأَنَّهُ  
لَيْسَ بِكَيْلٍ يُعْطِي اللَّهُ الرُّوحَ. <sup>٣٥</sup>الْأَبُ  
يُحِبُّ الْإِبْنَ وَقَدْ دَفَعَ كُلَّ شَيْءٍ فِي يَدِهِ.  
<sup>٣٦</sup>الَّذِي يُؤْمِنُ بِالْإِبْنِ لَهُ حَيَاةٌ أَبَدِيَّةٌ وَالَّذِي  
لَا يُؤْمِنُ بِالْإِبْنِ لَنْ يَرَى حَيَاةً بَلْ يَمَكُثُ  
عَلَيْهِ غَضَبُ اللَّهِ.

### The Samaritan Woman

**4** <sup>1</sup>When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, <sup>2</sup>(Though Jesus himself baptized not, but his disciples,) <sup>3</sup>He left Judaea, and departed again into Galilee. <sup>4</sup>And he must needs go through Samaria. <sup>5</sup>Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. <sup>6</sup>Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. <sup>7</sup>There cometh a woman of

### المرأة السامرية تتعرف بالمسيح

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فَلَمَّا عَلِمَ الرَّبُّ أَنَّ الْفَرِيسِيِّينَ  
سَمِعُوا أَنَّ يَسُوعَ يَصِيرُ وَيَعْمَدُ  
تَلَامِيذَ أَكْثَرَ مِنْ يُوْحَنَّا - <sup>٢</sup>مَعَ أَنَّ يَسُوعَ  
نَفْسَهُ لَمْ يَكُنْ يَعْمَدُ بَلْ تَلَامِيذُهُ - تَرَكَ  
الْيَهُودِيَّةَ وَمَضَى أَيْضًا إِلَى الْجَلِيلِ. <sup>٤</sup>وَكَانَ  
لَا بُدَّ لَهُ أَنْ يَجْتَازَ السَّامِرَةَ. <sup>٥</sup>فَأَتَى إِلَى  
مَدِينَةٍ مِنَ السَّامِرَةِ يُقَالُ لَهَا سُوحَارُ بِقُرْبِ  
الضَّيْعَةِ الَّتِي وَهَبَهَا يَعْقُوبُ لِيُوسُفَ ابْنِهِ.  
<sup>٦</sup>وَكَانَتْ هُنَاكَ بَيْتْرُ يَعْقُوبَ. فَإِذْ كَانَ يَسُوعُ  
قَدْ تَعَبَ مِنْ السَّفَرِ جَلَسَ هَكَذَا عَلَى الْبَيْتْرِ



Samaria to draw water: Jesus saith unto her, Give me to drink. <sup>8</sup>(For his disciples were gone away unto the city to buy meat.) <sup>9</sup>Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. <sup>10</sup>Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. <sup>11</sup>The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? <sup>12</sup>Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? <sup>13</sup>Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: <sup>14</sup>But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. <sup>15</sup>The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. <sup>16</sup>Jesus saith unto her, Go, call thy husband, and come hither. <sup>17</sup>The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: <sup>18</sup>For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. <sup>19</sup>The woman saith unto him, Sir, I perceive that thou art a prophet. <sup>20</sup>Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. <sup>21</sup>Jesus saith unto

وَكَانَ نَحْوَ السَّاعَةِ السَّادِسَةِ. <sup>٧</sup>فَجَاءَتْ امْرَأَةً  
مِنَ السَّامِرَةِ لَتَسْتَقِي مَاءً. فَقَالَ لَهَا يَسُوعُ:  
«أَعْطِينِي لِأَشْرَبَ» - <sup>٨</sup>لَأَنَّ تَلَامِيذَهُ كَانُوا  
قَدْ مَضَوْا إِلَى الْمَدِينَةِ لِيَتَاعَوْا طَعَامًا.  
<sup>٩</sup>فَقَالَتْ لَهُ الْمَرْأَةُ السَّامِرِيَّةُ: «كَيْفَ تَطْلُبُ  
مِنِّي لِتَشْرَبَ وَأَنْتَ يَهُودِيٌّ وَأَنَا امْرَأَةٌ  
سَّامِرِيَّةٌ؟» <sup>١٠</sup>لَأَنَّ الْيَهُودَ لَا يُعَامِلُونَ  
السَّامِرِيِّينَ. <sup>١١</sup>أَجَابَ يَسُوعُ وَقَالَ لَهَا: «لَوْ  
كُنْتُ تَعْلَمِينَ عَطِيَّةَ اللَّهِ وَمَنْ هُوَ الَّذِي  
يَقُولُ لَكَ أَعْطِينِي لِأَشْرَبَ لَطَلَبْتَ أَنْتِ مِنْهُ  
فَأَعْطَاكَ مَاءً حَيًّا». <sup>١٢</sup>قَالَتْ لَهُ الْمَرْأَةُ: «يَا  
سَيِّدُ لَا دَلِيلَ لَكَ وَالْبَيْتُ عَمِيقَةٌ. فَمِنْ أَيْنَ  
لَكَ الْمَاءُ الْحَيُّ؟» <sup>١٣</sup>أَلْعَلَّكَ أَعْظَمُ مِنْ أَبِيْنَا  
يَعْقُوبَ الَّذِي أَعْطَانَا الْبَيْتَ وَشَرِبَ مِنْهَا هُوَ  
وَبَنُوهُ وَمَوَاشِيَهُ؟» <sup>١٤</sup>أَجَابَ يَسُوعُ وَقَالَ  
لَهَا: «كُلُّ مَنْ يَشْرَبُ مِنْ هَذَا الْمَاءِ يَعْطَشُ  
أَيْضًا. <sup>١٥</sup>وَلَكِنْ مَنْ يَشْرَبُ مِنْ الْمَاءِ الَّذِي  
أَعْطَيْهِ أَنَا فَلَنْ يَعْطَشَ إِلَى الْأَبَدِ بَلِ الْمَاءُ  
الَّذِي أَعْطَيْهِ يَصِيرُ فِيهِ يَنْبُوعٌ مَاءٌ يَنْبَعُ إِلَى  
حَيَاةٍ أَبَدِيَّةٍ». <sup>١٦</sup>قَالَتْ لَهُ الْمَرْأَةُ: «يَا سَيِّدُ  
أَعْطِنِي هَذَا الْمَاءَ لِكَيْ لَا أَعْطَشَ وَلَا آتِي  
إِلَى هُنَا لِأَسْتَقِي». <sup>١٧</sup>قَالَ لَهَا يَسُوعُ:  
«أَذْهَبِي وَأَدْعِي زَوْجَكَ وَتَعَالِي إِلَى هَهُنَا»  
<sup>١٨</sup>أَجَابَتْ الْمَرْأَةُ وَقَالَتْ: «لَيْسَ لِي زَوْجٌ».  
قَالَ لَهَا يَسُوعُ: «حَسَنًا قُلْتَ لَيْسَ لِي زَوْجٌ»  
<sup>١٩</sup>لِأَنَّهُ كَانَ لِكَ خَمْسَةَ أَزْوَاجٍ وَالَّذِي لِكَ  
الآنَ لَيْسَ هُوَ زَوْجَكَ. هَذَا قُلْتَ  
بِالْصِّدْقِ». <sup>٢٠</sup>قَالَتْ لَهُ الْمَرْأَةُ: «يَا سَيِّدُ أَرَى  
أَنَّكَ نَبِيٌّ! <sup>٢١</sup>أَبَاؤُنَا سَجَدُوا فِي هَذَا الْجَبَلِ

her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. <sup>22</sup>Ye worship ye know not what: we know what we worship: for salvation is of the Jews. <sup>23</sup>But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. <sup>24</sup>God is a Spirit: and they that worship him must worship him in spirit and in truth. <sup>25</sup>The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. <sup>26</sup>Jesus saith unto her, I that speak unto thee am he.

<sup>27</sup>And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? <sup>28</sup>The woman then left her waterpot, and went her way into the city, and saith to the men, <sup>29</sup>Come, see a man, which told me all things that ever I did: is not this the Christ? <sup>30</sup>Then they went out of the city, and came unto him.

<sup>31</sup>In the mean while his disciples prayed him, saying, Master, eat. <sup>32</sup>But he said unto them, I have meat to eat that ye know not of. <sup>33</sup>Therefore said the disciples one to another, Hath any man brought him ought to eat? <sup>34</sup>Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. <sup>35</sup>Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. <sup>36</sup>And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that

وَأَنْتُمْ تَقُولُونَ إِنَّ فِي أُورُشَلِيمَ الْمَوْضِعَ الَّذِي يَنْبَغِي أَنْ يُسَجَدَ فِيهِ. <sup>٢١</sup> قَالَ لَهَا يَسُوعُ: «يَا امْرَأَةُ صَدِّقِيْنِي إِنَّهُ تَأْتِي سَاعَةٌ لَا فِي هَذَا الْجَبَلِ وَلَا فِي أُورُشَلِيمَ تَسْجُدُونَ لِلآبِ. <sup>٢٢</sup> أَنْتُمْ تَسْجُدُونَ لِمَا لَسْتُمْ تَعْلَمُونَ أَمَا نَحْنُ فَنَسْجُدُ لِمَا نَعْلَمُ - لِأَنَّ الْخَلَاصَ هُوَ مِنَ الْيَهُودِ. <sup>٢٣</sup> وَلَكِنْ تَأْتِي سَاعَةٌ وَهِيَ الْآنَ حِينَ السَّاجِدُونَ الْحَقِيقِيُّونَ يَسْجُدُونَ لِلآبِ بِالرُّوحِ وَالْحَقِّ. لِأَنَّ الْآبَ طَالِبٌ مِثْلَ هؤُلَاءِ السَّاجِدِينَ لَهُ. <sup>٢٤</sup> اللَّهُ رُوحٌ وَالَّذِينَ يَسْجُدُونَ لَهُ فَيَالرُّوحِ وَالْحَقِّ يَنْبَغِي أَنْ يَسْجُدُوا». <sup>٢٥</sup> قَالَتْ لَهُ الْمَرْأَةُ: «أَنَا أَعْلَمُ أَنَّ مَسِيًّا الَّذِي يُقَالُ لَهُ الْمَسِيحُ يَأْتِي. فَمَتَى جَاءَ ذَلِكَ يُخْبِرُنَا بِكُلِّ شَيْءٍ». <sup>٢٦</sup> قَالَ لَهَا يَسُوعُ: «أَنَا الَّذِي أَكَلَمْتُكَ هُوَ».

<sup>٢٧</sup> وَعِنْدَ ذَلِكَ جَاءَ تَلَامِيذُهُ وَكَانُوا يَتَعَجَّبُونَ أَنَّهُ يَتَكَلَّمُ مَعَ امْرَأَةٍ. وَلَكِنْ لَمْ يَقُلْ أَحَدٌ: مَاذَا تَطْلُبُ أَوْ لِمَاذَا تَتَكَلَّمُ مَعَهَا. <sup>٢٨</sup> فَتَرَكَتِ الْمَرْأَةُ جَرَّتَهَا وَمَضَتْ إِلَى الْمَدِينَةِ وَقَالَتْ لِلنَّاسِ: <sup>٢٩</sup> «هَلُمُّوا انظُرُوا إِنْسَانًا قَالَ لِي كُلُّ مَا فَعَلْتُ. أَلَعَلَّ هَذَا هُوَ الْمَسِيحُ؟». <sup>٣٠</sup> فَخَرَجُوا مِنَ الْمَدِينَةِ وَاتَّوَّأُوا إِلَيْهِ.

<sup>٣١</sup> وَفِي أُنْتَاءِ ذَلِكَ سَأَلَهُ تَلَامِيذُهُ قَائِلِينَ: «يَا مُعَلِّمُ كُلِّ» <sup>٣٢</sup> فَقَالَ لَهُمْ: «أَنَا لِي طَعَامٌ لِأَكُلَ لَسْتُمْ تَعْرِفُونَهُ أَنْتُمْ». <sup>٣٣</sup> فَقَالَ التَّلَامِيذُ بَعْضُهُمْ لِبَعْضٍ: «أَلَعَلَّ أَحَدًا أَتَاهُ بِشَيْءٍ لِيَأْكُلَ؟» <sup>٣٤</sup> قَالَ لَهُمْ يَسُوعُ: «طَعَامِي أَنْ

both he that soweth and he that reapeth may rejoice together. <sup>37</sup>And herein is that saying true, One soweth, and another reapeth. <sup>38</sup>I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

<sup>39</sup>And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. <sup>40</sup>So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. <sup>41</sup>And many more believed because of his own word; <sup>42</sup>And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

أَعْمَلَ مَشِيئَةَ الَّذِي أَرْسَلَنِي وَتَمَّ عَمَلُهُ. <sup>٣٥</sup>أَمَّا تَقُولُونَ إِنَّهُ يَكُونُ أَرْبَعَةَ أَشْهُرٍ ثُمَّ يَأْتِي الْحَصَادَ؟ هَا أَنَا أَقُولُ لَكُمْ: أَرْفَعُوا أَعْيُنَكُمْ وَأَنْظُرُوا الْحُقُولَ إِنَّهَا قَدْ أَبِيضَتْ لِلْحَصَادِ. <sup>٣٦</sup>وَالْحَاصِدُ يَأْخُذُ أَجْرَهُ وَيَجْمَعُ ثَمَرًا لِلْحَيَاةِ الْأَبَدِيَّةِ لِكَيْ يَفْرَحَ الزَّارِعُ وَالْحَاصِدُ مَعًا. <sup>٣٧</sup>لَآئِهٖ فِي هَذَا يَصَدِّقُ الْقَوْلُ: إِنَّ وَاحِدًا يَزْرَعُ وَآخَرَ يَحْصُدُ. <sup>٣٨</sup>أَنَا أَرْسَلْتُكُمْ لِتَحْصُدُوا مَا لَمْ تَتَّعْبُوا فِيهِ. آخَرُونَ تَعْبُوا وَأَنْتُمْ قَدْ دَخَلْتُمْ عَلَى تَعْبِهِمْ».

<sup>٣٩</sup>فَأَمَّنَ بِهِ مِنْ تِلْكَ الْمَدِينَةِ كَثِيرُونَ مِنْ السَّامِرِيِّينَ بِسَبَبِ كَلَامِ الْمَرْأَةِ الَّتِي كَانَتْ تَشْهَدُ أَنَّهُ: «قَالَ لِي كُلُّ مَا فَعَلْتُ». <sup>٤٠</sup>فَلَمَّا جَاءَ إِلَيْهِ السَّامِرِيُّونَ سَأَلُوهُ أَنْ يَمْكُثَ عِنْدَهُمْ فَمَكَّثَ هُنَاكَ يَوْمَيْنِ. <sup>٤١</sup>فَأَمَّنَ بِهِ أَكْثَرُ جِدًّا بِسَبَبِ كَلَامِهِ. <sup>٤٢</sup>وَقَالُوا لِلْمَرْأَةِ: «إِنَّا لَسْنَا بَعْدُ بِسَبَبِ كَلَامِكَ نُؤْمِنُ لِأَنَّ نَحْنُ قَدْ سَمِعْنَا وَنَعْلَمُ أَنَّ هَذَا هُوَ بِالْحَقِيقَةِ الْمَسِيحُ مُخَلِّصُ الْعَالَمِ».

### Jesus Heals the Nobleman's Son

<sup>43</sup>Now after two days he departed thence, and went into Galilee. <sup>44</sup>For Jesus himself testified, that a prophet hath no honour in his own country. <sup>45</sup>Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. <sup>46</sup>So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. <sup>47</sup>When he heard

شفاء ابن خادم الملك <sup>٤٣</sup>وَبَعْدَ الْيَوْمَيْنِ خَرَجَ مِنْ هُنَاكَ وَمَضَى إِلَى الْجَلِيلِ <sup>٤٤</sup>لِأَنَّ يَسُوعَ نَفْسَهُ شَهِدَ أَنْ: «لَيْسَ لِنَبِيِّ كَرَامَةٍ فِي وَطَنِهِ». <sup>٤٥</sup>فَلَمَّا جَاءَ إِلَى الْجَلِيلِ قَبْلَهُ الْجَلِيلِيُّونَ إِذْ كَانُوا قَدْ عَابَتُوا كُلَّ مَا فَعَلَ فِي أُورُشَلِيمَ فِي الْعِيدِ لِأَنَّهُمْ هُمْ أَيْضًا جَاءُوا إِلَى الْعِيدِ. <sup>٤٦</sup>فَجَاءَ يَسُوعُ أَيْضًا إِلَى قَانَا الْجَلِيلِ حَيْثُ صَنَعَ الْمَاءَ خَمْرًا. وَكَانَ خَادِمًا لِلْمَلِكِ ابْنُهُ

that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. <sup>48</sup>Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. <sup>49</sup>The nobleman saith unto him, Sir, come down ere my child die. <sup>50</sup>Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. <sup>51</sup>And as he was now going down, his servants met him, and told him, saying, Thy son liveth. <sup>52</sup>Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. <sup>53</sup>So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. <sup>54</sup>This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.

### Healing at the Pool

**5** <sup>1</sup>After this there was a feast of the Jews; and Jesus went up to Jerusalem. <sup>2</sup>Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. <sup>3</sup>In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. <sup>4</sup>For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. <sup>5</sup>And a certain man was there, which had an infirmity thirty and

مَرِيضٌ فِي كَفَرِنَا حُومَ. <sup>٤٧</sup> هَذَا إِذْ سَمِعَ أَنَّ يَسُوعَ قَدْ جَاءَ مِنَ الْيَهُودِيَّةِ إِلَى الْجَلِيلِ أَنْطَلَقَ إِلَيْهِ وَسَأَلَهُ أَنْ يَنْزِلَ وَيَشْفِي ابْنَهُ لِأَنَّهُ كَانَ مُشْرِفًا عَلَى الْمَوْتِ. <sup>٤٨</sup> فَقَالَ لَهُ يَسُوعُ: «لَا تُؤْمِنُونَ إِنْ لَمْ تَرَوْا آيَاتٍ وَعَجَائِبَ!» <sup>٤٩</sup> قَالَ لَهُ خَادِمُ الْمَلِكِ: «يَا سَيِّدُ أَنْزِلْ قَبْلَ أَنْ يَمُوتَ ابْنِي». قَالَ لَهُ يَسُوعُ: «أَذْهَبْ. ابْنُكَ حَيٌّ». فَمَنْ الرَّجُلُ بِالْكَلِمَةِ الَّتِي قَالَهَا لَهُ يَسُوعُ وَذَهَبَ. <sup>٥١</sup> وَفِيمَا هُوَ نَازِلٌ اسْتَقْبَلَهُ عِيْدُهُ وَأَخْبَرُوهُ قَائِلِينَ: «إِنَّ ابْنَكَ حَيٌّ». <sup>٥٢</sup> فَاسْتَحْبِرَهُمْ عَنِ السَّاعَةِ الَّتِي فِيهَا أَخَذَ يَتَعَاْفَى فَقَالُوا لَهُ: «أَمْسِ فِي السَّاعَةِ السَّابِعَةِ تَرَكَتَهُ الْحُمَى». <sup>٥٣</sup> فَفَهَّمُ الْآبُ أَنَّهُ فِي تِلْكَ السَّاعَةِ الَّتِي قَالَ لَهُ فِيهَا يَسُوعُ إِنَّ ابْنُكَ حَيٌّ. فَمَنْ هُوَ وَيَبْتَهُ كُلُّهُ. <sup>٥٤</sup> هَذِهِ أَيْضًا آيَةٌ ثَانِيَةٌ صَنَعَهَا يَسُوعُ لَمَّا جَاءَ مِنَ الْيَهُودِيَّةِ إِلَى الْجَلِيلِ.

### شفاء مريض بيت حسدا

**٥** <sup>١</sup>وَبَعْدَ هَذَا كَانَ عِيدٌ لِلْيَهُودِ فَصَعِدَ يَسُوعُ إِلَى أُورُشَلِيمَ. <sup>٢</sup>وَفِي أُورُشَلِيمَ عِنْدَ بَابِ الضَّأْنِ بَرَكَةٌ يُقَالُ لَهَا بِالْعِبْرَانِيَّةِ «بَيْتُ حَسْدَا» لَهَا خَمْسَةُ أَرْوَاقَةٍ. <sup>٣</sup>فِي هَذِهِ كَانَ مُضْطَجِعًا جُمُهورٌ كَثِيرٌ مِنْ مَرَضَى وَعَمِي وَعَرَجٌ وَعَسَمٌ يَتَوَقَّعُونَ تَحْرِيكَ الْمَاءِ. <sup>٤</sup>لِأَنَّ مَلَكَ كَانَ يَنْزِلُ أحيانًا فِي الْبَرَكَةِ وَيَحْرِكُ الْمَاءَ. فَمَنْ نَزَلَ أَوَّلًا بَعْدَ تَحْرِيكَ الْمَاءِ كَانَ يَبْرَأُ مِنْ أَيِّ مَرَضٍ اعْتَرَاهُ. <sup>٥</sup>وَكَانَ هُنَاكَ إِنْسانٌ بِهِ

eight years. <sup>6</sup>When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? <sup>7</sup>The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. <sup>8</sup>Jesus saith unto him, Rise, take up thy bed, and walk. <sup>9</sup>And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

<sup>10</sup>The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. <sup>11</sup>He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. <sup>12</sup>Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? <sup>13</sup>And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. <sup>14</sup>Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. <sup>15</sup>The man departed, and told the Jews that it was Jesus, which had made him whole.

<sup>16</sup>And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

### Father and Son

<sup>17</sup>But Jesus answered them, My Father worketh hitherto, and I work. <sup>18</sup>Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself

مَرَضٌ مُنْذُ ثَمَانٍ وَثَلَاثِينَ سَنَةً. <sup>٦</sup>هَذَا رَأَى  
يَسُوعُ مُضْطَجِعًا وَعَلِمَ أَنَّ لَهُ زَمَانًا كَثِيرًا  
فَقَالَ لَهُ: «أَتُرِيدُ أَنْ تَبْرَأَ؟» <sup>٧</sup>أَجَابَهُ الْمَرِيضُ:  
«يَا سَيِّدُ لَيْسَ لِي إِنْسَانٌ يُقْلِنِي فِي الْبَرَكَةِ  
مَتَى تَحْرَكَ الْمَاءُ. بَلْ بَيْنَمَا أَنَا آتٍ يَنْزِلُ  
فُدَامِي آخِرًا». <sup>٨</sup>قَالَ لَهُ يَسُوعُ: «فُم. أَحْمِلْ  
سَرِيرَكَ وَأَمْشِ». <sup>٩</sup>فَحَلَا بَرِيَّ الْإِنْسَانَ  
وَحَمَلَ سَرِيرَهُ وَمَشَى. وَكَانَ فِي ذَلِكَ  
الْيَوْمِ سَبْتٌ.

<sup>١٠</sup>فَقَالَ الْيَهُودُ لِلَّذِي شَفِيَ: «إِنَّهُ سَبْتٌ!  
لَا يَحِلُّ لَكَ أَنْ تَحْمِلَ سَرِيرَكَ». <sup>١١</sup>أَجَابَهُمْ:  
«إِنَّ الَّذِي أُبْرَأْتُ هُوَ قَالَ لِي أَحْمِلْ سَرِيرَكَ  
وَأَمْشِ». <sup>١٢</sup>فَسَأَلُوهُ: «مَنْ هُوَ الْإِنْسَانُ الَّذِي  
قَالَ لَكَ أَحْمِلْ سَرِيرَكَ وَأَمْشِ؟». <sup>١٣</sup>أَمَّا  
الَّذِي شَفِيَ فَلَمْ يَكُنْ يَعْلَمُ مَنْ هُوَ لِأَنَّ  
يَسُوعَ اعْتَرَلَ إِذْ كَانَ فِي الْمَوْضِعِ جَمْعًا.  
<sup>١٤</sup>بَعْدَ ذَلِكَ وَجَدَهُ يَسُوعُ فِي الْهَيْكَلِ وَقَالَ  
لَهُ: «هَذَا أَنتَ قَدْ بَرَأْتَ فَلَا تُحْطِئْ أَيْضًا لثَلَاثًا  
يَكُونُ لَكَ أَشْرٌ». <sup>١٥</sup>فَمَضَى الْإِنْسَانُ وَأَخْبَرَ  
الْيَهُودَ أَنَّ يَسُوعَ هُوَ الَّذِي أُبْرَأَهُ.

<sup>١٦</sup>وَلِهَذَا كَانَ الْيَهُودُ يَطْرُدُونَ يَسُوعَ  
وَيَطْلُبُونَ أَنْ يَقْتُلُوهُ لِأَنَّهُ عَمِلَ هَذَا فِي  
سَبْتٍ.

### علاقة الآب بالابن

<sup>١٧</sup>فَأَجَابَهُمْ يَسُوعُ: «أَبِي يَعْمَلُ حَتَّى  
الآنَ وَأَنَا أَعْمَلُ». <sup>١٨</sup>فَمِنْ أَجْلِ هَذَا كَانَ  
الْيَهُودُ يَطْلُبُونَ أَكْثَرَ أَنْ يَقْتُلُوهُ لِأَنَّهُ لَمْ  
يَنْتَضِ السَّبْتِ فَقَطُّ بَلْ قَالَ أَيْضًا إِنَّ اللَّهَ

equal with God.

<sup>19</sup>Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

<sup>20</sup>For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. <sup>21</sup>For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

<sup>22</sup>For the Father judgeth no man, but hath committed all judgment unto the Son: <sup>23</sup>That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

أَبُوهُ مُعَادِلًا نَفْسَهُ بِاللَّهِ.

<sup>١٩</sup> فَأَجَابَ يَسُوعُ وَقَالَ لَهُمْ: «الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: لَا يَقْدِرُ الْإِبْنُ أَنْ يَعْمَلَ مِنْ نَفْسِهِ شَيْئًا إِلَّا مَا يَنْظُرُ آبَ يَعْمَلُ. لِأَنَّ مَهْمَا عَمِلَ ذَاكَ فَهَذَا يَعْمَلُهُ الْإِبْنُ كَذَلِكَ. لِأَنَّ آبَ يُحِبُّ الْإِبْنَ وَيُرِيهِ جَمِيعَ مَا هُوَ يَعْمَلُهُ وَسِيرِيهِ أَعْمَالًا أَعْظَمَ مِنْ هَذِهِ لِتَتَعَجَّبُوا أَنْتُمْ. <sup>٢١</sup> لِأَنَّهُ كَمَا أَنَّ آبَ يَقِيمُ الْأَمْوَاتَ وَيُحْيِي كَذَلِكَ الْإِبْنُ أَيْضًا يُحْيِي مَنْ يَشَاءُ. <sup>٢٢</sup> لِأَنَّ آبَ لَا يَدِينُ أَحَدًا بَلْ قَدْ أَعْطَى كُلَّ الدِّيُونَةِ لِلْإِبْنِ لِكَيْ يَكْرَمَ الْجَمِيعَ الْإِبْنَ كَمَا يَكْرُمُونَ آبَ. مَنْ لَا يَكْرُمُ الْإِبْنَ لَا يَكْرُمُ آبَ الَّذِي أَرْسَلَهُ.

### From Death to Life

<sup>24</sup>Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. <sup>25</sup>Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. <sup>26</sup>For as the Father hath life in himself; so hath he given to the Son to have life in himself; <sup>27</sup>And hath given him authority to execute judgment also, because he is the Son of man. <sup>28</sup>Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, <sup>29</sup>And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the

من الموت إلى الحياة

<sup>٢٤</sup> «الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: إِنْ مَنْ يَسْمَعُ كَلَامِي وَيُؤْمِنُ بِالَّذِي أَرْسَلَنِي فَلَهُ حَيَاةٌ أَبَدِيَّةٌ وَلَا يَأْتِي إِلَى دِيُونَةٍ بَلْ قَدْ أَتَقَلَّ مِنَ الْمَوْتِ إِلَى الْحَيَاةِ. <sup>٢٥</sup> الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: إِنَّهُ تَأْتِي سَاعَةٌ وَهِيَ الْآنَ حِينَ يَسْمَعُ الْأَمْوَاتُ صَوْتَ ابْنِ اللَّهِ وَالسَّامِعُونَ يَحْيَوْنَ. <sup>٢٦</sup> لِأَنَّهُ كَمَا أَنَّ آبَ لَهُ حَيَاةٌ فِي ذَاتِهِ كَذَلِكَ أَعْطَى الْإِبْنَ أَيْضًا أَنْ تَكُونَ لَهُ حَيَاةٌ فِي ذَاتِهِ <sup>٢٧</sup> وَأَعْطَاهُ سُلْطَانًا أَنْ يَدِينَ أَيْضًا لِأَنَّهُ ابْنُ الْإِنْسَانِ. <sup>٢٨</sup> لَا تَتَعَجَّبُوا مِنْ هَذَا فَإِنَّهُ تَأْتِي سَاعَةٌ فِيهَا يَسْمَعُ جَمِيعُ الَّذِينَ فِي الْقُبُورِ صَوْتَهُ <sup>٢٩</sup> فَيُخْرَجُ الَّذِينَ فَعَلُوا الصَّالِحَاتِ إِلَى

resurrection of damnation. <sup>30</sup>I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

### The Father's Testimony

<sup>31</sup>If I bear witness of myself, my witness is not true. <sup>32</sup>There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. <sup>33</sup>Ye sent unto John, and he bare witness unto the truth. <sup>34</sup>But I receive not testimony from man: but these things I say, that ye might be saved. <sup>35</sup>He was a burning and a shining light: and ye were willing for a season to rejoice in his light. <sup>36</sup>But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. <sup>37</sup>And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. <sup>38</sup>And ye have not his word abiding in you: for whom he hath sent, him ye believe not. <sup>39</sup>Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. <sup>40</sup>And ye will not come to me, that ye might have life.

<sup>41</sup>I receive not honour from men.

<sup>42</sup>But I know you, that ye have not the love of God in you. <sup>43</sup>I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

<sup>44</sup>How can ye believe, which receive

قِيَامَةَ الْحَيَاةِ وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَى قِيَامَةِ الدِّيُونَةِ. <sup>٣٠</sup>أَنَا لَا أَقْدِرُ أَنْ أَفْعَلَ مِنْ نَفْسِي شَيْئًا. كَمَا أَسْمَعُ أَدِينُ وَدِينَوْتِي عَادِلَةٌ لِأَنِّي لَا أَطْلُبُ مَشِيئَتِي بَلْ مَشِيئَةَ الْآبِ الَّذِي أَرْسَلَنِي.

### الآب يشهد لابن

<sup>٣١</sup>إِنْ كُنْتُ أَشْهَدُ لِنَفْسِي فَشَهَادَتِي لَيْسَتْ حَقًّا. <sup>٣٢</sup>الَّذِي يَشْهَدُ لِي هُوَ آخَرٌ وَأَنَا أَعْلَمُ أَنَّ شَهَادَتَهُ الَّتِي يَشْهَدُهَا لِي هِيَ حَقٌّ. <sup>٣٣</sup>أَنْتُمْ أَرْسَلْتُمْ إِلَيَّ يُوْحَنَّا فَشْهَدَ لِلْحَقِّ. <sup>٣٤</sup>وَأَنَا لَا أَقْبَلُ شَهَادَةَ مَنْ مِنْ إِنْسَانٍ وَلَكِنِّي أَقُولُ هَذَا لِتَخْلُصُوا أَنْتُمْ. <sup>٣٥</sup>كَانَ هُوَ السَّرَّاجَ الْمَوْقَدَ الْمُنِيرَ وَأَنْتُمْ أَرَدْتُمْ أَنْ تَبْتَهَجُوا بِنُورِهِ سَاعَةً. <sup>٣٦</sup>وَأَمَّا أَنَا فَلِي شَهَادَةٌ أَعْظَمُ مِنْ يُوْحَنَّا لِأَنَّ الْأَعْمَالَ الَّتِي أَعْطَانِي الْآبُ لِأَكْمَلَهَا هَذِهِ الْأَعْمَالَ بَعِيْنَهَا الَّتِي أَنَا أَعْمَلُهَا هِيَ تَشْهَدُ لِي أَنَّ الْآبَ قَدْ أَرْسَلَنِي. <sup>٣٧</sup>وَالْآبُ نَفْسُهُ الَّذِي أَرْسَلَنِي يَشْهَدُ لِي. لَمْ تَسْمَعُوا صَوْتَهُ قَطُّ وَلَا أَبْصَرْتُمْ هَيْئَتَهُ <sup>٣٨</sup>وَلَيْسَتْ لَكُمْ كَلِمَتُهُ ثَابِتَةً فِيكُمْ لِأَنَّ الَّذِي أَرْسَلَهُ هُوَ لَسْتُمْ أَنْتُمْ تُؤْمِنُونَ بِهِ. <sup>٣٩</sup>فَتَشْأُوا الْكُتُبَ لِأَنَّكُمْ تَظُنُّونَ أَنَّ لَكُمْ فِيهَا حَيَاةً أَبَدِيَّةً. وَهِيَ الَّتِي تَشْهَدُ لِي. <sup>٤٠</sup>وَلَا تُرِيدُونَ أَنْ تَأْتُوا إِلَيَّ لِتَكُونَ لَكُمْ حَيَاةً.

<sup>٤١</sup>«مَجْدًا مِنْ النَّاسِ لَسْتُ أَقْبَلُ» <sup>٤٢</sup>وَلَكِنِّي قَدْ عَرَفْتِكُمْ أَنَّ لَيْسَتْ لَكُمْ مَحَبَّةَ اللَّهِ فِي أَنْفُسِكُمْ. <sup>٤٣</sup>أَنَا قَدْ أَتَيْتُ بِاسْمِ أَبِي وَلَسْتُمْ تَقْبَلُونَنِي. إِنْ أَتَى آخَرَ بِاسْمِ نَفْسِهِ

honour one of another, and seek not the honour that cometh from God only?

<sup>45</sup>Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. <sup>46</sup>For had ye believed Moses, ye would have believed me: for he wrote of me. <sup>47</sup>But if ye believe not his writings, how shall ye believe my words?

فَذَلِكَ تَقْبَلُونَهُ. <sup>٤٤</sup>كَيْفَ تَقْدِرُونَ أَنْ تُؤْمِنُوا وَأَنْتُمْ تَقْبَلُونَ مَجْدًا بَعْضُكُمْ مِنْ بَعْضٍ؟ وَالْمَجْدُ الَّذِي مِنَ الْإِلَهِ الْوَاحِدِ لَسْتُمْ تَطْلُبُونَهُ؟

<sup>٤٥</sup>«لَا تَطْنُونَا أَنِّي أَشْكُوكُمْ إِلَى الْآبِ. يُوجَدُ الَّذِي يَشْكُوكُمْ وَهُوَ مُوسَى الَّذِي عَلَيْهِ رَجَاؤُكُمْ. <sup>٤٦</sup>لَا تَكْفُرُوا لَوْ كُنْتُمْ تُصَدِّقُونَ مُوسَى لَكُنْتُمْ تُصَدِّقُونِي لِأَنَّهُ هُوَ كَتَبَ عَنِّي. <sup>٤٧</sup>فَإِنْ كُنْتُمْ لَسْتُمْ تُصَدِّقُونَ كُتِبَ ذَاكَ فَكَيْفَ تُصَدِّقُونَ كَلَامِي؟».

### Feeding the Five Thousand

**6** <sup>1</sup>After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

<sup>2</sup>And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

<sup>3</sup>And Jesus went up into a mountain, and there he sat with his disciples.

<sup>4</sup>And the passover, a feast of the Jews, was nigh. <sup>5</sup>When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? <sup>6</sup>And this he said to prove him: for he himself knew what he would do. <sup>7</sup>Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. <sup>8</sup>One of his disciples, Andrew, Simon Peter's brother, saith unto him, <sup>9</sup>There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? <sup>10</sup>And Jesus said, Make the men sit down. Now there was much grass in the place. So the

### إشباع الخمسة آلاف

**٦** <sup>١</sup>بَعْدَ هَذَا مَضَى يَسُوعُ إِلَى عَبْرِ بَحْرِ الْجَلِيلِ وَهُوَ بَحْرُ طَبْرِيةَ. <sup>٢</sup>وَتَبِعَهُ جَمْعٌ كَثِيرٌ لَأَنَّهُمْ أَبْصَرُوا آيَاتِهِ الَّتِي كَانَ يَصْنَعُهَا فِي الْمَرْضَى. <sup>٣</sup>فَصَعِدَ يَسُوعُ إِلَى جَبَلٍ وَجَلَسَ هُنَاكَ مَعَ تَلَامِيذِهِ. <sup>٤</sup>وَكَانَ الْفِصْحُ عِيدُ الْيَهُودِ قَرِيبًا. <sup>٥</sup>فَرَفَعَ يَسُوعُ عَيْنَيْهِ وَنَظَرَ أَنَّ جَمْعًا كَثِيرًا مُقْبِلَ إِلَيْهِ فَقَالَ لِفِيلِبُّسَ: «مِنْ أَيْنَ نَتَنَاجُ خُبْزًا لِيَأْكُلَ هَؤُلَاءِ؟» <sup>٦</sup>وَإِنَّمَا قَالَ هَذَا لِيَمْتَحِنَهُ لِأَنَّهُ هُوَ عَلِمَ مَا هُوَ مُزْمَعٌ أَنْ يَفْعَلَ. <sup>٧</sup>أَجَابَهُ فِيلِبُّسُ: «لَا يَكْفِيهِمْ خُبْزٌ بِمِثِّي دِينَارٍ لِيَأْخُذَ كُلُّ وَاحِدٍ مِنْهُمْ شَيْئًا سِيرًا». <sup>٨</sup>قَالَ لَهُ وَاحِدٌ مِنْ تَلَامِيذِهِ وَهُوَ أَنْدْرَاوُسُ أَخُو سِمْعَانَ بُطْرُسَ: «هُنَا غُلَامٌ مَعَهُ خَمْسَةُ أَرْغَافَةٍ شَعِيرٍ وَسَمَكَتَانِ وَلَكِنْ مَا هَذَا لِمِثْلِ هَؤُلَاءِ؟» <sup>٩</sup>فَقَالَ يَسُوعُ: «أَجْعَلُوا النَّاسَ يَتَكُونُونَ». وَكَانَ فِي الْمَكَانِ عُشْبٌ كَثِيرٌ.



men sat down, in number about five thousand. <sup>11</sup>And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. <sup>12</sup>When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. <sup>13</sup>Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. <sup>14</sup>Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. <sup>15</sup>When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

### Jesus Walks on Water

<sup>16</sup>And when even was now come, his disciples went down unto the sea, <sup>17</sup>And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. <sup>18</sup>And the sea arose by reason of a great wind that blew. <sup>19</sup>So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. <sup>20</sup>But he saith unto them, It is I; be not afraid. <sup>21</sup>Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

<sup>22</sup>The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one

فَأَكَّا الرِّجَالَ وَعَدَدَهُمْ نَحْوُ خَمْسَةِ آلَافٍ.  
<sup>١١</sup> وَأَخَذَ يَسُوعُ الْأَرْغِفَةَ وَشَكَرَ وَوَزَعَ عَلَى  
 التَّلَامِيذِ وَالتَّلَامِيذُ أَعْطَوْا الْمُتَكِنِينَ.  
 وَكَذَلِكَ مِنَ السَّمَكِينَ بِقَدْرِ مَا شَاءُوا.  
<sup>١٢</sup> فَلَمَّا شَبِعُوا قَالَ لِتَلَامِيذِهِ: «اجْمَعُوا  
 الْكِسِرَ الْفَاضِلَةَ لِكَيْ لَا يَضِيعَ شَيْءٌ».  
<sup>١٣</sup> فَجَمَعُوا وَمَلَأُوا اثْنَتَيْ عَشْرَةَ قَفَّةً مِنَ  
 الْكِسِرِ مِنْ خَمْسَةِ أَرْغِفَةِ الشَّعِيرِ الَّتِي  
 فَضَلَتْ عَنِ الْأَكْلِينَ. <sup>١٤</sup> فَلَمَّا رَأَى النَّاسُ  
 الْآيَةَ الَّتِي صَنَعَهَا يَسُوعُ قَالُوا: «إِنَّ هَذَا هُوَ  
 بِالْحَقِيقَةِ النَّبِيُّ الَّاتِي إِلَى الْعَالَمِ!» <sup>١٥</sup> وَأَمَّا  
 يَسُوعُ فَإِذْ عَلِمَ أَنَّهُمْ مُزْمِعُونَ أَنْ يَأْتُوا  
 وَيَخْتَطِفُوهُ لِيَجْعَلُوهُ مَلِكًا أَنْصَرَفَ أَيْضًا  
 إِلَى الْجَبَلِ وَحَدَهُ.

### يسوع يمشي على الماء

<sup>١٦</sup> وَلَمَّا كَانَ الْمَسَاءُ نَزَلَ تَلَامِيذُهُ إِلَى  
 الْبَحْرِ <sup>١٧</sup> فَدَخَلُوا السَّفِينَةَ وَكَانُوا يَذْهَبُونَ  
 إِلَى عَبْرِ الْبَحْرِ إِلَى كَفَرْنَاحُومَ. وَكَانَ  
 الظُّلَامُ قَدْ أَقْبَلَ وَلَمْ يَكُنْ يَسُوعُ قَدْ أَتَى  
 إِلَيْهِمْ. <sup>١٨</sup> وَهَاجَ الْبَحْرُ مِنْ رِيحٍ عَظِيمَةٍ  
 تَهَبُ. <sup>١٩</sup> فَلَمَّا كَانُوا قَدْ جَدُّوا نَحْوَ خَمْسِ  
 وَعَشْرِينَ أَوْ ثَلَاثِينَ عُلُوَّةً نَظَرُوا يَسُوعَ  
 مَاشِيًا عَلَى الْبَحْرِ مُقْتَرِبًا مِنَ السَّفِينَةِ  
 فَخَافُوا. <sup>٢٠</sup> فَقَالَ لَهُمْ: «أَنَا هُوَ لَا تَخَافُوا».  
<sup>٢١</sup> فَارْضُوا أَنْ يَقْبَلُوهُ فِي السَّفِينَةِ. وَلَوْ قَتِ  
 صَارَتِ السَّفِينَةُ إِلَى الْأَرْضِ الَّتِي كَانُوا  
 ذَاهِبِينَ إِلَيْهَا.

whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; <sup>23</sup>(Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)<sup>24</sup>When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.<sup>25</sup>And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? <sup>26</sup>Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.<sup>27</sup>Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.<sup>28</sup>Then said they unto him, What shall we do, that we might work the works of God? <sup>29</sup>Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.<sup>30</sup>They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? <sup>31</sup>Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.<sup>32</sup>Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.<sup>33</sup>For the bread of God is he which cometh down from heaven, and giveth life unto the world.<sup>34</sup>Then said they unto him, Lord, evermore give us this bread.

<sup>٢٣</sup> وفي الغد لما رأى الجمع الذين كانوا واقفين في عبر البحر أنه لم تكن هناك سفينة أخرى سوى واحدة وهي تلك التي دخلها تلاميذه وأن يسوع لم يدخل السفينة مع تلاميذه بل مضى تلاميذه وحدهم - <sup>٢٤</sup> غير أنه جاءت سفن من طبرية إلى قرب الموضع الذي أكلوا فيه الخبز إذ شكر الرب - <sup>٢٥</sup> فلما رأى الجمع أن يسوع ليس هو هناك ولا تلاميذه دخلوا هم أيضاً السفن وجاءوا إلى كفرناحوم يطلبون يسوع. <sup>٢٦</sup> ولما وجدوه في عبر البحر قالوا له: «يا معلم متى صرت هنا؟» <sup>٢٧</sup> أجابهم يسوع وقال: «الحق الحق أقول لكم: أنتم تطلبونني ليس لأنكم رأيتم آيات بل لأنكم أكلتم من الخبز فشبعتم.» <sup>٢٨</sup> أعملوا لا للطعام البائد بل للطعام الباقي للحياة الأبدية الذي يعطيكم ابن الإنسان لأن هذا الله الأب قد ختمه. <sup>٢٩</sup> فقالوا له: «ماذا نفعل حتى نعمل أعمال الله؟» <sup>٣٠</sup> أجاب يسوع وقال لهم: «هذا هو عمل الله: أن تؤمنوا بالذي هو أرسله.» <sup>٣١</sup> فقالوا له: «فأية آية تصنع لئرى وتؤمن بك؟ ماذا نعمل؟» <sup>٣٢</sup> أباننا أكلوا المن في البرية كما هو مكتوب: أنه أعطانهم خبزاً من السماء ليأكلوا.»

<sup>٣٣</sup> فقال لهم يسوع: «الحق الحق أقول لكم: ليس موسى أعطاكم الخبز من

<sup>35</sup>And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

<sup>36</sup>But I said unto you, That ye also have seen me, and believe not. <sup>37</sup>All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. <sup>38</sup>For I came down from heaven, not to do mine own will, but the will of him that sent me. <sup>39</sup>And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. <sup>40</sup>And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

<sup>41</sup>The Jews then murmured at him, because he said, I am the bread which came down from heaven.

<sup>42</sup>And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

<sup>43</sup>Jesus therefore answered and said unto them, Murmur not among yourselves. <sup>44</sup>No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. <sup>45</sup>It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. <sup>46</sup>Not that any man hath seen the Father, save he which is of God, he hath seen the Father. <sup>47</sup>Verily, verily, I say unto you, He that believeth on me hath everlasting life. <sup>48</sup>I am that bread of life. <sup>49</sup>Your fathers did eat manna in the wilderness, and are dead. <sup>50</sup>This is the bread which cometh down

السَّمَاءِ بَلْ أَبِي يُعْطِيكُمْ الْخُبْزَ الْحَقِيقِيَّ مِنَ السَّمَاءِ <sup>٣٥</sup>لَأَنَّ خُبْزَ اللَّهِ هُوَ النَّازِلُ مِنَ السَّمَاءِ الْوَاهِبُ حَيَاةً لِلْعَالَمِ». <sup>٣٦</sup>فَقَالُوا لَهُ: «يَا سَيِّدُ اعْطِنَا فِي كُلِّ حِينٍ هَذَا الْخُبْزَ». <sup>٣٧</sup>فَقَالَ لَهُمْ يَسُوعُ: «أَنَا هُوَ خُبْزُ الْحَيَاةِ. مَنْ يَقْبَلُ إِلَيَّ فَلَا يَجُوعُ وَمَنْ يُؤْمِنُ بِي فَلَا يَعْطَشُ أَبَدًا». <sup>٣٨</sup>وَلَكِنِّي قُلْتُ لَكُمْ إِنَّكُمْ قَدْ رَأَيْتُمُونِي وَلَسْتُمْ تُؤْمِنُونَ. <sup>٣٩</sup>كُلُّ مَا يُعْطِينِي الْآبُ فَإِلَيَّ يَقْبَلُ وَمَنْ يَقْبَلُ إِلَيَّ لَا أُخْرِجُهُ خَارِجًا. <sup>٤٠</sup>لَأَنِّي قَدْ نَزَلْتُ مِنَ السَّمَاءِ لَيْسَ لِأَعْمَلِ مَشِيئَتِي بَلْ مَشِيئَةِ الَّذِي أَرْسَلَنِي. <sup>٤١</sup>وَهَذِهِ مَشِيئَةُ الْآبِ الَّذِي أَرْسَلَنِي: أَنْ كُلُّ مَا اعْطَانِي لَا أَتْلَفُ مِنْهُ شَيْئًا بَلْ أُقِيمُهُ فِي الْيَوْمِ الْآخِرِ. <sup>٤٢</sup>لَأَنَّ هَذِهِ هِيَ مَشِيئَةُ الَّذِي أَرْسَلَنِي: أَنْ كُلُّ مَنْ يَرَى الْإِبْنَ وَيُؤْمِنُ بِهِ تَكُونُ لَهُ حَيَاةٌ أَبَدِيَّةٌ وَأَنَا أُقِيمُهُ فِي الْيَوْمِ الْآخِرِ».

<sup>٤٣</sup>فَكَانَ الْيَهُودُ يَتَدَمَّرُونَ عَلَيْهِ لِأَنَّهُ قَالَ: «أَنَا هُوَ الْخُبْزُ الَّذِي نَزَلَ مِنَ السَّمَاءِ». <sup>٤٤</sup>وَقَالُوا: «أَلَيْسَ هَذَا هُوَ يَسُوعُ بْنُ يَوْسُفَ الَّذِي نَحْنُ عَارِفُونَ بِأَبِيهِ وَأُمِّهِ. فَكَيْفَ يَقُولُ هَذَا: إِنِّي نَزَلْتُ مِنَ السَّمَاءِ؟» <sup>٤٥</sup>فَأَجَابَ يَسُوعُ وَقَالَ لَهُمْ: «لَا تَتَدَمَّرُوا فِيمَا بَيْنَكُمْ. <sup>٤٦</sup>لَا يَقْدِرُ أَحَدٌ أَنْ يَقْبَلَ إِلَيَّ إِنْ لَمْ يَجْتَذِبْهُ الْآبُ الَّذِي أَرْسَلَنِي وَأَنَا أُقِيمُهُ فِي الْيَوْمِ الْآخِرِ. <sup>٤٧</sup>إِنَّهُ مَكْتُوبٌ فِي الْأَنْبِيَاءِ: وَيَكُونُ الْجَمِيعُ مُتَعَلِّمِينَ مِنَ اللَّهِ. فَكُلُّ مَنْ سَمِعَ مِنَ الْآبِ وَتَعَلَّمَ يَقْبَلُ إِلَيَّ».

from heaven, that a man may eat thereof, and not die.<sup>51</sup> I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

<sup>52</sup>The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? <sup>53</sup>Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

<sup>54</sup>Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

<sup>55</sup>For my flesh is meat indeed, and my blood is drink indeed. <sup>56</sup>He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

<sup>57</sup>As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

<sup>58</sup>This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. <sup>59</sup>These things said he in the synagogue, as he taught in Capernaum.

٤٦ لَيْسَ أَنْ أَحَدًا رَأَى الْآبَ إِلَّا الَّذِي مِنَ اللَّهِ. هَذَا قَدْ رَأَى الْآبَ. ٤٧ الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: مَنْ يُؤْمِنُ بِي فَلَهُ حَيَاةٌ أَبَدِيَّةٌ. ٤٨ أَنَا هُوَ خُبْزُ الْحَيَاةِ. ٤٩ أَبَاؤُكُمْ أَكَلُوا الْمَنَّ فِي الْبَرِّيَّةِ وَمَاتُوا. ٥٠ هَذَا هُوَ الْخُبْزُ النَّازِلُ مِنَ السَّمَاءِ لِكَيْ يَأْكُلَ مِنْهُ الْإِنْسَانُ وَلَا يَمُوتَ. ٥١ أَنَا هُوَ الْخُبْزُ الْحَيُّ الَّذِي نَزَلَ مِنَ السَّمَاءِ. إِنْ أَكَلَ أَحَدٌ مِنْ هَذَا الْخُبْزِ يَحْيَا إِلَى الْأَبَدِ. وَالْخُبْزُ الَّذِي أَنَا أُعْطِي هُوَ جَسَدِي الَّذِي أُبْذَلُهُ مِنْ أَجْلِ حَيَاةِ الْعَالَمِ.

٥٢ فَخَاصَمَ الْيَهُودُ بَعْضُهُمْ بَعْضًا قَائِلِينَ: «كَيْفَ يَقْدِرُ هَذَا أَنْ يُعْطِينَا جَسَدَهُ لِنَأْكُلَ؟» ٥٣ فَقَالَ لَهُمْ يَسُوعُ: «الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: إِنْ لَمْ تَأْكُلُوا جَسَدَ ابْنِ الْإِنْسَانِ وَتَشْرَبُوا دَمَهُ فَلَيْسَ لَكُمْ حَيَاةٌ فِيكُمْ.» ٥٤ مَنْ يَأْكُلُ جَسَدِي وَيَشْرَبُ دَمِي فَلَهُ حَيَاةٌ أَبَدِيَّةٌ وَأَنَا أُقِيمُهُ فِي الْيَوْمِ الْآخِرِ. ٥٥ لِأَنَّ جَسَدِي مَأْكَلٌ حَقٌّ وَدَمِي مَشْرَبٌ حَقٌّ. ٥٦ مَنْ يَأْكُلُ جَسَدِي وَيَشْرَبُ دَمِي يَثْبِتَ فِيَّ وَأَنَا فِيهِ. ٥٧ كَمَا أَرْسَلَنِي الْآبُ الْحَيُّ وَأَنَا حَيٌّ بِالْآبِ فَمَنْ يَأْكُلْنِي فَهُوَ يَحْيَا بِي. ٥٨ هَذَا هُوَ الْخُبْزُ الَّذِي نَزَلَ مِنَ السَّمَاءِ. لَيْسَ كَمَا أَكَلَ أَبَاؤُكُمْ الْمَنَّ وَمَاتُوا. مَنْ يَأْكُلُ هَذَا الْخُبْزَ فَإِنَّهُ يَحْيَا إِلَى الْأَبَدِ.» ٥٩ قَالَ هَذَا فِي الْمَجْمَعِ وَهُوَ يُعَلِّمُ فِي كَفَرْنَاحُومَ.

### Many Desert Jesus

<sup>60</sup>Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?

### التلاميذ يشكون

٦٠ فَقَالَ كَثِيرُونَ مِنْ تَلَامِيذِهِ إِذْ سَمِعُوا: «إِنَّ هَذَا الْكَلَامَ صَعْبٌ! مَنْ يَقْدِرُ أَنْ

<sup>61</sup>When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

<sup>62</sup>What and if ye shall see the Son of man ascend up where he was before?

<sup>63</sup>It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. <sup>64</sup>But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. <sup>65</sup>And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

<sup>66</sup>From that time many of his disciples went back, and walked no more with him. <sup>67</sup>Then said Jesus unto the twelve, Will ye also go away? <sup>68</sup>Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. <sup>69</sup>And we believe and are sure that thou art that Christ, the Son of the living God. <sup>70</sup>Jesus answered them, Have not I chosen you twelve, and one of you is a devil? <sup>71</sup>He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

يَسْمَعَهُ؟<sup>٦١</sup> فَفَعَلِمَ يَسُوعُ فِي نَفْسِهِ أَنَّ تَلَامِيذَهُ يَتَذَمَّرُونَ عَلَى هَذَا فَقَالَ لَهُمْ: «أَهَذَا يُعْزِرُكُمْ؟<sup>٦٢</sup> فَإِنْ رَأَيْتُمْ ابْنَ الْإِنْسَانِ صَاعِدًا إِلَى حَيْثُ كَانَ أَوَّلًا!<sup>٦٣</sup> الرُّوحُ هُوَ الَّذِي يُحْيِي. أَمَّا الْجَسَدُ فَلَا يُفِيدُ شَيْئًا. الْكَلَامُ الَّذِي أَكَلِمْتُكُمْ بِهِ هُوَ رُوحٌ وَحَيَاةٌ<sup>٦٤</sup> وَلَكِنْ مِنْكُمْ قَوْمٌ لَا يُؤْمِنُونَ». لِأَنَّ يَسُوعَ مِنْ الْبَدَءِ عَلِمَ مَنْ هُمْ الَّذِينَ لَا يُؤْمِنُونَ وَمَنْ هُوَ الَّذِي يُسَلِّمُهُ.<sup>٦٥</sup> فَقَالَ: «لِهَذَا قُلْتُ لَكُمْ إِنَّهُ لَا يَقْدِرُ أَحَدٌ أَنْ يَأْتِيَ إِلَيَّ إِنْ لَمْ يُعْطَ مِنْ أَبِي».

<sup>٦٦</sup> مِنْ هَذَا الْوَقْتِ رَجَعَ كَثِيرُونَ مِنْ تَلَامِيذِهِ إِلَى الْوَرَاءِ وَلَمْ يَعُودُوا يَمْشُونَ مَعَهُ.<sup>٦٧</sup> فَقَالَ يَسُوعُ لِلْآثِنِيِّ عَشْرًا: «الْعَلَّيْكُمْ أَنْتُمْ أَيْضًا تُرِيدُونَ أَنْ تَمْضُوا؟»<sup>٦٨</sup> فَاجَابَهُ سِمْعَانُ بَطْرُسُ: «يَا رَبُّ إِلَى مَنْ نَذْهَبُ؟ كَلَامُ الْحَيَاةِ الْأَبَدِيَّةِ عِنْدَكَ<sup>٦٩</sup> وَنَحْنُ قَدْ آمَنَّا وَعَرَفْنَا أَنَّكَ أَنْتَ الْمَسِيحُ ابْنُ اللَّهِ الْحَيِّ». «أَجَابَهُمْ يَسُوعُ: «أَلَيْسَ أَنِّي أَنَا أَخْتَرْتُكُمْ الْآثِنِيِّ عَشْرًا؟ وَوَاحِدٌ مِنْكُمْ شَيْطَانًا!»<sup>٧١</sup> قَالَ عَنِ يَهُودَا سِمْعَانَ الْإِسْخَرْيُوطِيِّ لِأَنَّ هَذَا كَانَ مُزْمَعًا أَنْ يُسَلِّمَهُ وَهُوَ وَاحِدٌ مِنَ الْآثِنِيِّ عَشْرًا.

### Jesus Goes to Judea

**7** <sup>1</sup>After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

<sup>2</sup>Now the Jews' feast of tabernacles was at hand. <sup>3</sup>His brethren therefore

### يسوع يذهب إلى اليهودية

**٧** وَكَانَ يَسُوعُ يَتَرَدَّدُ بَعْدَ هَذَا فِي الْجَلِيلِ لِأَنَّهُ لَمْ يُرِدْ أَنْ يَتَرَدَّدَ فِي الْيَهُودِيَّةِ لِأَنَّ الْيَهُودَ كَانُوا يَطْلُبُونَ أَنْ يَقْتُلُوهُ.

said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. <sup>4</sup>For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. <sup>5</sup>For neither did his brethren believe in him. <sup>6</sup>Then Jesus said unto them, My time is not yet come; but your time is always ready. <sup>7</sup>The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. <sup>8</sup>Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. <sup>9</sup>When he had said these words unto them, he abode still in Galilee.

<sup>10</sup>But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. <sup>11</sup>Then the Jews sought him at the feast, and said, Where is he? <sup>12</sup>And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. <sup>13</sup>Howbeit no man spake openly of him for fear of the Jews.

<sup>٢</sup>وَكَانَ عِيدُ الْيَهُودِ عِيدَ الْمِظَالِ قَرِيبًا  
<sup>٣</sup>فَقَالَ لَهُ إِخْوَتُهُ: «انْتَقِلْ مِنْ هُنَا وَادْهَبْ  
إِلَى الْيَهُودِيَّةِ لِكَيْ يَرَى تَلَامِيذُكَ أَيْضًا  
أَعْمَالَكَ الَّتِي تَعْمَلُ؛ لِأَنَّهُ لَيْسَ أَحَدٌ يَعْمَلُ  
شَيْئًا فِي الْخَفَاءِ وَهُوَ يُرِيدُ أَنْ يَكُونَ  
عَلَانِيَةً. إِنْ كُنْتَ تَعْمَلُ هَذِهِ الْأَشْيَاءَ فَاطْهَرِ  
نَفْسَكَ لِلْعَالَمِ». <sup>٥</sup>لَأَنَّ إِخْوَتَهُ أَيْضًا لَمْ  
يَكُونُوا يُؤْمِنُونَ بِهِ. <sup>٦</sup>فَقَالَ لَهُمْ يَسُوعُ: «إِنَّ  
وَقْتِي لَمْ يَحْضُرْ بَعْدُ. وَأَمَّا وَقْتُكُمْ فَفِي كُلِّ  
حِينٍ حَاضِرٌ. <sup>٧</sup>لَا يَقْدِرُ الْعَالَمُ أَنْ يُبْغِضَكُمْ  
وَلَكِنَّهُ يُبْغِضُنِي أَنَا لِأَنِّي أَشْهَدُ عَلَيْهِ أَنْ  
أَعْمَالَهُ شَرِيرَةٌ. <sup>٨</sup>اصْعَدُوا أَنْتُمْ إِلَى هَذَا  
الْعِيدِ. أَنَا لَسْتُ أَصْعَدُ بَعْدُ إِلَى هَذَا الْعِيدِ  
لَأَنَّ وَقْتِي لَمْ يُكْمَلْ بَعْدُ». <sup>٩</sup>قَالَ لَهُمْ هَذَا  
وَمَكَثَ فِي الْجَلِيلِ.

<sup>١٠</sup>وَلَمَّا كَانَ إِخْوَتُهُ قَدْ صَعَدُوا حَيْثُ  
صَعِدَ هُوَ أَيْضًا إِلَى الْعِيدِ لَا ظَاهِرًا بَلْ كَأَنَّهُ  
فِي الْخَفَاءِ. <sup>١١</sup>فَكَانَ الْيَهُودُ يَطْلُبُونَهُ فِي  
الْعِيدِ وَيَقُولُونَ: «أَيْنَ ذَلِكَ؟» <sup>١٢</sup>وَكَانَ فِي  
الْجُمُوعِ مَنَاجَاةٌ كَثِيرَةٌ مِنْ نَحْوِهِ. بَعْضُهُمْ  
يَقُولُونَ: «إِنَّهُ صَالِحٌ». وَآخَرُونَ يَقُولُونَ:  
«لَا بَلْ يُضِلُّ الشَّعْبَ». <sup>١٣</sup>وَلَكِنْ لَمْ يَكُنْ  
أَحَدٌ يَتَكَلَّمُ عَنْهُ جَهَارًا لِسَبَبِ الْخَوْفِ مِنَ  
الْيَهُودِ.

### Jesus Teaches at the Temple

<sup>14</sup>Now about the midst of the feast Jesus went up into the temple, and taught. <sup>15</sup>And the Jews marvelled, saying, How knoweth this man letters, having never learned? <sup>16</sup>Jesus

يسوع يعلم علناً في الهيكل

<sup>١٤</sup>وَلَمَّا كَانَ الْعِيدُ قَدْ انْتَصَفَ صَعِدَ  
يَسُوعُ إِلَى الْهَيْكَلِ وَكَانَ يُعَلِّمُ. <sup>١٥</sup>فَتَعَجَّبَ  
الْيَهُودُ قَائِلِينَ: «كَيْفَ هَذَا يَعْرِفُ الْكُتُبَ

answered them, and said, My doctrine is not mine, but his that sent me. <sup>17</sup>If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. <sup>18</sup>He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. <sup>19</sup>Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

<sup>20</sup>The people answered and said, Thou hast a devil: who goeth about to kill thee? <sup>21</sup>Jesus answered and said unto them, I have done one work, and ye all marvel. <sup>22</sup>Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. <sup>23</sup>If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? <sup>24</sup>Judge not according to the appearance, but judge righteous judgment.

<sup>25</sup>Then said some of them of Jerusalem, Is not this he, whom they seek to kill? <sup>26</sup>But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? <sup>27</sup>Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

<sup>28</sup>Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. <sup>29</sup>But I know him: for I am from him, and he hath sent me. <sup>30</sup>Then they sought

وَهُوَ لَمْ يَتَعَلَّمْ؟» <sup>١٦</sup>أَجَابَهُمْ يَسُوعُ وَقَالَ: «تَعْلِيمِي لَيْسَ لِي بَلْ لِلَّذِي أَرْسَلَنِي. <sup>١٧</sup>إِنْ شَاءَ أَحَدٌ أَنْ يَعْمَلَ مَشِيئَتَهُ يَعْرِفُ التَّعْلِيمَ هَلْ هُوَ مِنَ اللَّهِ أَمْ أَتَكَلَّمُ أَنَا مِنْ نَفْسِي. <sup>١٨</sup>مَنْ يَتَكَلَّمُ مِنْ نَفْسِهِ يَطْلُبُ مَجْدَ نَفْسِهِ وَأَمَّا مَنْ يَطْلُبُ مَجْدَ الَّذِي أَرْسَلَهُ فَهُوَ صَادِقٌ وَلَيْسَ فِيهِ ظُلْمٌ. <sup>١٩</sup>أَلَيْسَ مُوسَى قَدْ أَعْطَاكُمْ النَّامُوسَ؟ وَلَيْسَ أَحَدٌ مِنْكُمْ يَعْمَلُ النَّامُوسَ! لِمَاذَا تَطْلُبُونَ أَنْ تَقْتُلُونِي؟»

<sup>٢٠</sup>أَجَابَ الْجَمْعُ وَقَالُوا: «بِكَ شَيْطَانٌ. مَنْ يَطْلُبُ أَنْ يَقْتُلَكَ؟» <sup>٢١</sup>أَجَابَ يَسُوعُ وَقَالَ لَهُمْ: «عَمَلًا وَاحِدًا عَمَلْتُ فَتَتَحَبَّبُونَ جَمِيعًا. <sup>٢٢</sup>هَذَا أَعْطَاكُمْ مُوسَى الْخِتَانَ. لَيْسَ أَنَّهُ مِنْ مُوسَى بَلْ مِنَ الْآبَاءِ. فِي السَّبْتِ تَحْتِنُونَ الْإِنْسَانَ. <sup>٢٣</sup>إِنْ كَانَ الْإِنْسَانُ يَقْبَلُ الْخِتَانَ فِي السَّبْتِ لِئَلَّا يُنْقِضَ نَامُوسُ مُوسَى أَتَسْخَطُونَ عَلَيَّ لِأَنِّي شَفَيْتُ إِنْسَانًا كُلَّهُ فِي السَّبْتِ؟ <sup>٢٤</sup>لَا تَحْكُمُوا حَسَبَ الظَّاهِرِ بَلْ أَحْكُمُوا حُكْمًا عَادِلًا.»

<sup>٢٥</sup>فَقَالَ قَوْمٌ مِنْ أَهْلِ أُورُشَلِيمَ: «أَلَيْسَ هَذَا هُوَ الَّذِي يَطْلُبُونَ أَنْ يَقْتُلُوهُ؟ <sup>٢٦</sup>وَهَا هُوَ يَتَكَلَّمُ جَهَارًا وَلَا يَقُولُونَ لَهُ شَيْئًا! أَلَعَلَّ الرُّؤَسَاءَ عَرَفُوا يَقِينًا أَنَّ هَذَا هُوَ الْمَسِيحُ حَقًّا؟ <sup>٢٧</sup>وَلَكِنْ هَذَا نَعْلَمُ مِنْ أَيْنَ هُوَ وَأَمَّا الْمَسِيحُ فَمَتَى جَاءَ لَا يَعْرِفُ أَحَدٌ مِنْ أَيْنَ هُوَ.»

<sup>٢٨</sup>فَنَادَى يَسُوعُ وَهُوَ يَعْلَمُ فِي الْهَيْكَلِ

to take him: but no man laid hands on him, because his hour was not yet come. <sup>31</sup>And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

<sup>32</sup>The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. <sup>33</sup>Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. <sup>34</sup>Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

<sup>35</sup>Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? <sup>36</sup>What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

قَائِلًا: «تَعْرِفُونَنِي وَتَعْرِفُونَنِي مِنْ أَيْنَ أَنَا وَمِنْ نَفْسِي لَمْ آتِ بَلِ الَّذِي أَرْسَلَنِي هُوَ حَقٌّ الَّذِي أَنْتُمْ لَسْتُمْ تَعْرِفُونَهُ. <sup>٣١</sup>أَنَا أَعْرِفُهُ لِأَنِّي مِنْهُ وَهُوَ أَرْسَلَنِي». <sup>٣٢</sup>فَطَلَبُوا أَنْ يُمَسِّكُوهُ وَلَمْ يُلْقِ أَحَدٌ يَدًا عَلَيْهِ لِأَنَّ سَاعَتَهُ لَمْ تَكُنْ قَدْ جَاءَتْ بَعْدُ. <sup>٣٣</sup>فَأَمَّنَ بِهِ كَثِيرُونَ مِنَ الْجَمْعِ وَقَالُوا: «أَلَعَلَّ الْمَسِيحَ مَتَى جَاءَ يَعْمَلُ آيَاتٍ أَكْثَرَ مِنْ هَذِهِ الَّتِي عَمَلَهَا هَذَا؟».

<sup>٣٢</sup>سَمِعَ الْفَرِيسِيُّونَ الْجَمْعَ يَتَنَاجَوْنَ بِهَذَا مِنْ نَحْوِهِ فَأَرْسَلَ الْفَرِيسِيُّونَ وَرُؤَسَاءَ الْكَهَنَةِ خُدَامًا لِيُمَسِّكُوهُ. <sup>٣٣</sup>فَقَالَ لَهُمْ يَسُوعُ: «أَنَا مَعَكُمْ زَمَانًا يَسِيرًا بَعْدَ ثَمَّ أَمْضِي إِلَى الَّذِي أَرْسَلَنِي. <sup>٣٤</sup>سَتَطْلُبُونَنِي وَلَا تَجِدُونَنِي وَحَيْثُ أَكُونُ أَنَا لَا تَقْدِرُونَ أَنْتُمْ أَنْ تَأْتُوا». <sup>٣٥</sup>فَقَالَ الْيَهُودُ فِيمَا بَيْنَهُمْ: «إِلَى أَيْنَ هَذَا مُرْمَعٌ أَنْ يَذْهَبَ حَتَّى لَا نَجِدَهُ نَحْنُ؟ أَلَعَلَّهُ مُرْمَعٌ أَنْ يَذْهَبَ إِلَى شَتَاتِ الْيُونَانِيِّينَ وَيَعْلَمَ الْيُونَانِيِّينَ؟ <sup>٣٦</sup>مَا هَذَا الْقَوْلُ الَّذِي قَالَ: سَتَطْلُبُونَنِي وَلَا تَجِدُونَنِي وَحَيْثُ أَكُونُ أَنَا لَا تَقْدِرُونَ أَنْتُمْ أَنْ تَأْتُوا؟».

### Streams of Living Water

<sup>37</sup>In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. <sup>38</sup>He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. <sup>39</sup>(But this spake he of the Spirit, which they that believe

إن عطش أحد فليقبل إلي <sup>٣٧</sup>وفي اليوم الأخير العظيم من العيد وقف يسوع ونادى قائلاً: «إن عطش أحد فليقبل إلي ويشرب». <sup>٣٨</sup>من آمن بي كما قال الكتاب تجري من بطنه أنهار ماء حي». <sup>٣٩</sup>قال هذا عن الروح الذي كان



on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)<sup>40</sup> Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.<sup>41</sup> Others said, This is the Christ. But some said, Shall Christ come out of Galilee?<sup>42</sup> Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?<sup>43</sup> So there was a division among the people because of him.<sup>44</sup> And some of them would have taken him; but no man laid hands on him.

<sup>45</sup>Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?<sup>46</sup> The officers answered, Never man spake like this man.<sup>47</sup> Then answered them the Pharisees, Are ye also deceived?<sup>48</sup> Have any of the rulers or of the Pharisees believed on him?<sup>49</sup> But this people who knoweth not the law are cursed.<sup>50</sup> Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) <sup>51</sup>Doth our law judge any man, before it hear him, and know what he doeth?<sup>52</sup> They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.<sup>53</sup> And every man went unto his own house.

الْمُؤْمِنُونَ بِهِ مُزْمَعِينَ أَنْ يَقْبَلُوهُ لِأَنَّ الرُّوحَ  
الْقُدُسَ لَمْ يَكُنْ قَدْ أُعْطِيَ بَعْدَ لَأَنَّ يَسُوعَ  
لَمْ يَكُنْ قَدْ مُجِدَّ بَعْدَ.<sup>٤٠</sup> فَكَثِيرُونَ مِنْ  
الْجَمْعِ لَمَّا سَمِعُوا هَذَا الْكَلَامَ قَالُوا: «هَذَا  
بِالْحَقِيقَةِ هُوَ النَّبِيُّ». <sup>٤١</sup>آخَرُونَ قَالُوا: «هَذَا  
هُوَ الْمَسِيحُ». وَآخَرُونَ قَالُوا: «أَلَعَلَّ  
الْمَسِيحَ مِنَ الْجَلِيلِ يَأْتِي؟» <sup>٤٢</sup>أَلَمْ يَقُلِ  
الْكِتَابُ إِنَّهُ مِنْ نَسْلِ دَاوُدَ وَمِنْ بَيْتِ لَحْمِ  
الْقَرْيَةِ الَّتِي كَانَ دَاوُدُ فِيهَا يَأْتِي الْمَسِيحُ؟»  
<sup>٤٣</sup>فَحَدَّثَ انْتِشَاقًا فِي الْجَمْعِ لِسَبَبِهِ.  
<sup>٤٤</sup>وَكَانَ قَوْمٌ مِنْهُمْ يُرِيدُونَ أَنْ يُمْسِكُوهُ  
وَلَكِنْ لَمْ يَلْقُ أَحَدٌ عَلَيْهِ الْأَيْدِيَّ.

<sup>٤٥</sup>فَجَاءَ الْخُدَّامُ إِلَى رُؤَسَاءِ الْكَهَنَةِ  
وَالْفَرِيسِيِّينَ. فَقَالَ هُوَ لَاءَ لَهُمْ: «لِمَاذَا لَمْ  
تَأْتُوا بِهِ؟» <sup>٤٦</sup>أَجَابَ الْخُدَّامُ: «لَمْ يَتَكَلَّمْ قَطُّ  
إِنْسَانٌ هَكَذَا مِثْلَ هَذَا الْإِنْسَانِ». <sup>٤٧</sup>  
فَأَجَابَهُمُ الْفَرِيسِيُّونَ: «أَلَعَلَّكُمْ أَنْتُمْ أَيْضًا  
قَدْ ضَلَلْتُمْ؟» <sup>٤٨</sup>أَلَعَلَّ أَحَدًا مِنَ الرُّؤَسَاءِ أَوْ  
مِنَ الْفَرِيسِيِّينَ آمَنَ بِهِ؟ <sup>٤٩</sup>وَلَكِنَّ هَذَا  
الشَّعْبَ الَّذِي لَا يَفْهَمُ التَّامُوسَ هُوَ  
مَلْعُونٌ». <sup>٥٠</sup>قَالَ لَهُمْ نِيقُودِيمُوسُ الَّذِي جَاءَ  
إِلَيْهِ لَيْلًا وَهُوَ وَاحِدٌ مِنْهُمْ: <sup>٥١</sup>«أَلَعَلَّ  
تَامُوسًا يَدِينُ إِنْسَانًا لَمْ يَسْمَعْ مِنْهُ أَوْلًا  
وَيَعْرِفُ مَاذَا فَعَلَ؟» <sup>٥٢</sup>أَجَابُوا وَقَالُوا لَهُ:  
«أَلَعَلَّكَ أَنْتَ أَيْضًا مِنَ الْجَلِيلِ؟ فَتَسْ  
وَأَنْظُرْ! إِنَّهُ لَمْ يَقُمْ نَبِيٌّ مِنَ الْجَلِيلِ». <sup>٥٣</sup>  
فَمَضَى كُلُّ وَاحِدٍ إِلَى بَيْتِهِ.

## The Woman Caught in Adultery

**8** <sup>1</sup>Jesus went unto the mount of Olives. <sup>2</sup>And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. <sup>3</sup>And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, <sup>4</sup>They say unto him, Master, this woman was taken in adultery, in the very act. <sup>5</sup>Now Moses in the law commanded us, that such should be stoned: but what sayest thou? <sup>6</sup>This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. <sup>7</sup>So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. <sup>8</sup>And again he stooped down, and wrote on the ground. <sup>9</sup>And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. <sup>10</sup>When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? <sup>11</sup>She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

## Jesus Light of the World

<sup>12</sup>Then spake Jesus again unto them, saying, I am the light of the

## الزانية أمام يسوع

**٨** <sup>١</sup>أَمَّا يَسُوعُ فَمَضَى إِلَى جَبَلِ الزَيْتُونِ. <sup>٢</sup>ثُمَّ حَضَرَ أَيْضاً إِلَى الْهَيْكَلِ فِي الصُّبْحِ وَجَاءَ إِلَيْهِ جَمِيعُ الشَّعْبِ فَجَلَسَ يُعَلِّمُهُمْ. <sup>٣</sup>وَقَدَّمَ إِلَيْهِ الْكَتَبَةُ وَالْفَرِيسِيُّونَ امْرَأَةً اُمْسِكْتَ فِي زِنَا. وَلَمَّا أَقَامُوهَا فِي الْوَسْطِ قَالُوا لَهُ: «يَا مُعَلِّمُ هَذِهِ الْمَرْأَةُ اُمْسِكْتَ وَهِيَ تَزْنِي فِي ذَاتِ الْفِعْلِ وَمُوسَى فِي التَّامُوسِ أَوْصَانًا أَنْ مِثْلَ هَذِهِ تُرْجَمُ. فَمَاذَا تَقُولُ أَنْتَ؟» <sup>٤</sup>قَالُوا هَذَا لِيَجْرِبُوهُ لِكَيْ يَكُونَ لَهُمْ مَا يَشْتَكُونَ بِهِ عَلَيْهِ. وَأَمَّا يَسُوعُ فَانْحَنَى إِلَى اسْفَلٍ وَكَانَ يَكْتُبُ بِأَصْبَعِهِ عَلَى الْأَرْضِ. <sup>٥</sup>وَلَمَّا اسْتَمَرُّوا يَسْأَلُونَهُ ائْتَصَبَ وَقَالَ لَهُمْ: «مَنْ كَانَ مِنْكُمْ بِلاَ خَطِيئَةٍ فَلْيَرْمِهَا أَوَّلًا بِحِجَرٍ!» <sup>٦</sup>ثُمَّ انْحَنَى أَيْضاً إِلَى اسْفَلٍ وَكَانَ يَكْتُبُ عَلَى الْأَرْضِ. <sup>٧</sup>وَأَمَّا هُمْ فَلَمَّا سَمِعُوا وَكَانَتْ صَمَاتُهُمْ تُبَكِّتُهُمْ خَرَجُوا وَاحِدًا فَوَاحِدًا مُبْتَدئينَ مِنَ الشُّبُوحِ إِلَى الْآخِرِينَ. وَبَقِيَ يَسُوعُ وَحْدَهُ وَالْمَرْأَةُ وَاقِفَةً فِي الْوَسْطِ. <sup>٨</sup>فَلَمَّا ائْتَصَبَ يَسُوعُ وَلَمْ يَنْظُرْ أَحَدًا سِوَى الْمَرْأَةِ قَالَ لَهَا: «يَا امْرَأَةُ أَيْنَ هُمْ أَوْلِيكَ اَلْمَشْتَكُونَ عَلَيْكَ؟ أَمَا دَانِكَ أَحَدٌ؟» <sup>٩</sup>فَقَالَتْ: «لَا أَحَدٌ يَا سَيِّدُ». فَقَالَ لَهَا يَسُوعُ: «وَلَا أَنَا أُدِينُكَ. اذْهَبِي وَلَا تُخْطِئِي أَيْضاً».

## يسوع نور العالم

<sup>١٢</sup>ثُمَّ كَلَّمَهُمْ يَسُوعُ أَيْضاً قَائِلاً: «أَنَا هُوَ

world: he that followeth me shall not walk in darkness, but shall have the light of life. <sup>13</sup>The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. <sup>14</sup>Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. <sup>15</sup>Ye judge after the flesh; I judge no man. <sup>16</sup>And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. <sup>17</sup>It is also written in your law, that the testimony of two men is true. <sup>18</sup>I am one that bear witness of myself, and the Father that sent me beareth witness of me. <sup>19</sup>Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

<sup>20</sup>These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

### Result of Unbelief

<sup>21</sup>Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. <sup>22</sup>Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. <sup>23</sup>And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. <sup>24</sup>I said therefore unto you, that ye shall die in your sins: for if ye

نورُ الْعَالَمِ. مَنْ يَتَّبِعْنِي فَلَا يَمْشِي فِي الظُّلْمَةِ بَلْ يَكُونُ لَهُ نُورُ الْحَيَاةِ». <sup>١٣</sup> فَقَالَ لَهُ الْفَرِيسِيُّونَ: «أَنْتَ تَشْهَدُ لِنَفْسِكَ. شَهَادَتُكَ لَيْسَتْ حَقًّا». <sup>١٤</sup> أَجَابَ يَسُوعُ وَقَالَ لَهُمْ: «وَأَنْ كُنْتُ أَشْهَدُ لِنَفْسِي فَشَهَادَتِي حَقٌّ لِأَنِّي أَعْلَمُ مِنْ أَيْنَ أَتَيْتُ وَإِلَى أَيْنَ أَذْهَبُ. وَأَمَّا أَنْتُمْ فَلَا تَعْلَمُونَ مِنْ أَيْنَ آتَيْتُ وَلَا إِلَى أَيْنَ أَذْهَبُ». <sup>١٥</sup> أَنْتُمْ حَسَبَ الْجَسَدِ تَدِينُونَ أَمَّا أَنَا فَلَسْتُ أَدِينُ أَحَدًا. <sup>١٦</sup> وَإِنْ كُنْتُ أَنَا أَدِينُ فِدَيْتُونِي حَقٌّ لِأَنِّي لَسْتُ وَحْدِي بَلْ أَنَا وَالآبُ الَّذِي أَرْسَلَنِي. <sup>١٧</sup> وَأَيْضًا فِي نَامُوسِكُمْ مَكْتُوبٌ: أَنَّ شَهَادَةَ رَجُلَيْنِ حَقٌّ. <sup>١٨</sup> أَنَا هُوَ الشَّاهِدُ لِنَفْسِي وَيَشْهَدُ لِي الْآبُ الَّذِي أَرْسَلَنِي». <sup>١٩</sup> فَقَالُوا لَهُ: «أَيْنَ هُوَ أَبُوكَ؟» أَجَابَ يَسُوعُ: «لَسْتُمْ تَعْرِفُونِي أَنَا وَلَا أَبِي. لَوْ عَرَفْتُمُونِي لَعَرَفْتُمْ أَبِي أَيْضًا».

<sup>٢٠</sup> هَذَا الْكَلَامَ قَالَهُ يَسُوعُ فِي الْخِزَانَةِ وَهُوَ يَعْلَمُ فِي الْهَيْكَلِ. وَلَمْ يُمْسِكْهُ أَحَدٌ لِأَنَّ سَاعَتَهُ لَمْ تَكُنْ قَدْ جَاءَتْ بَعْدُ.

### عاقبة عدم الإيمان

<sup>٢١</sup> قَالَ لَهُمْ يَسُوعُ أَيْضًا: «أَنَا أَمْضِي وَسَتَطْلُبُونَنِي وَتَمُوتُونَ فِي خَطِيئَتِكُمْ. حَيْثُ أَمْضِي أَنَا لَا تَقْدِرُونَ أَنْتُمْ أَنْ تَأْتُوا» <sup>٢٢</sup> فَقَالَ الْيَهُودُ: «الْعَلَّةُ يَقْتُلُ نَفْسَهُ حَتَّى يَقُولُ: حَيْثُ أَمْضِي أَنَا لَا تَقْدِرُونَ أَنْتُمْ أَنْ تَأْتُوا؟» <sup>٢٣</sup> فَقَالَ لَهُمْ: «أَنْتُمْ مِنْ أَسْفَلِ أَمَّا أَنَا فَمِنْ فَوْقِ. أَنْتُمْ مِنْ هَذَا الْعَالَمِ أَمَّا أَنَا فَلَسْتُ مِنْ

believe not that I am he, ye shall die in your sins.<sup>25</sup> Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.<sup>26</sup> I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.<sup>27</sup> They understood not that he spake to them of the Father.<sup>28</sup> Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.<sup>29</sup> And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

### Jesus Frees the Slaves of Sin

<sup>30</sup>As he spake these words, many believed on him.<sup>31</sup> Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;<sup>32</sup> And ye shall know the truth, and the truth shall make you free.<sup>33</sup> They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?<sup>34</sup> Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.<sup>35</sup> And the servant abideth not in the house for ever: but the Son abideth ever.<sup>36</sup> If the Son therefore shall make you free, ye shall be free indeed.<sup>37</sup> I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.<sup>38</sup> I speak that which I have

هَذَا الْعَالَمِ.<sup>٢٤</sup> فَقُلْتُ لَكُمْ إِنَّكُمْ تَمُوتُونَ فِي خَطَايَاكُمْ لِأَنَّكُمْ إِنْ لَمْ تُؤْمِنُوا أَنِّي أَنَا هُوَ تَمُوتُونَ فِي خَطَايَاكُمْ.<sup>٢٥</sup> فَقَالُوا لَهُ: «مَنْ أَنْتَ؟» فَقَالَ لَهُمْ يَسُوعُ: «أَنَا مِنَ الْبَدَأِ مَا أَكَلِمَتُكُمْ أَيْضًا بِهِ. إِنْ لِي أَشْيَاءَ كَثِيرَةٌ أَنْتَكَلِّمُ وَأَحْكُمُ بِهَا مِنْ نَحْوِكُمْ لَكِنَّ الَّذِي أَرْسَلَنِي هُوَ حَقٌّ. وَأَنَا مَا سَمِعْتُهُ مِنْهُ فَهَذَا أَقُولُهُ لِلْعَالَمِ.»<sup>٢٦</sup> وَلَمْ يَفْهَمُوا أَنَّهُ كَانَ يَقُولُ لَهُمْ عَنِ الْآبِ.<sup>٢٧</sup> فَقَالَ لَهُمْ يَسُوعُ: «مَتَى رَفَعْتُمْ ابْنَ الْإِنْسَانِ فَحِينَئِذٍ تَفْهَمُونَ أَنِّي أَنَا هُوَ وَكَلَّمْتُكُمْ أَفْعَلُ شَيْئًا مِنْ نَفْسِي بَلْ أَنْتَكَلِّمُ بِهِذَا كَمَا عَلَّمَنِي أَبِي.»<sup>٢٨</sup> وَالَّذِي أَرْسَلَنِي هُوَ مَعِي وَلَمْ يَتْرُكْنِي الْآبُ وَخَدِي لِأَنِّي فِي كُلِّ حِينٍ أَفْعَلُ مَا يُرْضِيهِ.»

### المسيح يحرر من عبودية الخطيئة

<sup>٣٠</sup>وَبَيْنَمَا هُوَ يَتَكَلَّمُ بِهِذَا آمَنَ بِهِ كَثِيرُونَ.<sup>٣١</sup> فَقَالَ يَسُوعُ لِلْيَهُودِ الَّذِينَ آمَنُوا بِهِ: «إِنَّكُمْ إِنْ تَبْتَمُّوا فِي كَلَامِي فَبِالْحَقِيقَةِ تَكُونُونَ تَلَامِيذِي.»<sup>٣٢</sup> وَتَعْرِفُونَ الْحَقَّ وَالْحَقُّ يُحَرِّرُكُمْ.»<sup>٣٣</sup> أَجَابُوهُ: «إِنَّا ذُرِّيَّةُ إِبْرَاهِيمَ وَلَمْ نَسْتَعْبُدْ لِأَحَدٍ قَطُّ. كَيْفَ تَقُولُ أَنْتَ: إِنَّكُمْ تَصِيرُونَ أحراراً؟»<sup>٣٤</sup> أَجَابَهُمْ يَسُوعُ: «الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: إِنْ كُلُّ مَنْ يَعْمَلُ الْخَطِيئَةَ هُوَ عَبْدٌ لِلْخَطِيئَةِ.»<sup>٣٥</sup> وَالْعَبْدُ لَا يَبْقَى فِي الْبَيْتِ إِلَى الْأَبَدِ أَمَّا الْابْنُ فَيَبْقَى إِلَى الْأَبَدِ.<sup>٣٦</sup> فَإِنْ حَرَّرَكُمُ الْابْنُ فَبِالْحَقِيقَةِ تَكُونُونَ أحراراً.<sup>٣٧</sup> أَنَا عَالِمٌ أَنَّكُمْ ذُرِّيَّةُ إِبْرَاهِيمَ. لَكِنَّكُمْ تَطْلُبُونَ أَنْ تَقْتُلُونِي لِأَنَّ

seen with my Father: and ye do that which ye have seen with your father.<sup>39</sup> They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.<sup>40</sup> But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.<sup>41</sup> Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.

<sup>42</sup>Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

<sup>43</sup>Why do ye not understand my speech? even because ye cannot hear my word.<sup>44</sup> Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.<sup>45</sup> And because I tell you the truth, ye believe me not.<sup>46</sup> Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?<sup>47</sup> He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

<sup>48</sup>Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?<sup>49</sup> Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.<sup>50</sup> And I seek not mine own glory: there is one that seeketh and judgeth.<sup>51</sup> Verily, verily, I say unto you, If a man keep my saying, he shall never see death.<sup>52</sup> Then said the Jews unto him, Now we know

كلامي لا موضع له فيكم.<sup>٣٨</sup> انا اتكلم بما رايت عند ابي وانتم تعملون ما رايتم عند ابيكم.<sup>٣٩</sup> اجابوا وقالوا له: «ابونا هو ابراهيم». قال لهم يسوع: «لو كنتم اولاد ابراهيم لكنتم تعملون اعمال ابراهيم! ولكنكم الان تطلبون ان تقتلوني وانا انسان قد كلمكم بالحق الذي سمعته من الله. هذا لم يعمله ابراهيم.<sup>٤١</sup> انتم تعملون اعمال ابيكم». فقالوا له: «اننا لم نولد من زنا. لنا اب واحد وهو الله».

<sup>٤٢</sup>فقال لهم يسوع: «لو كان الله اباكم لكنتم تحبونني لاني خرجت من قبل الله واتيبت. لاني لم ات من نفسي بل ذاك ارسلني.<sup>٤٣</sup> لماذا لا تفهمون كلامي؟ لانكم لا تقدررون ان تسمعوا قولي.<sup>٤٤</sup> انتم من اب هو ابليس وشهوات ابيكم تريدون ان تعملوا. ذاك كان قتالا للناس من البدء ولم يثبت في الحق لانه ليس فيه حق. متى تكلم بالكذب فابما يتكلم مما له لانه كذاب وابو الكذاب.<sup>٤٥</sup> واما انا فلا ابي اقول الحق لستم تؤمنون بي.<sup>٤٦</sup> من منكم يبكتني على خطية؟ فان كنت اقول الحق فلماذا لستم تؤمنون بي؟<sup>٤٧</sup> الذي من الله يسمع كلام الله. لذلك انتم لستم تسمعون لانكم لستم من الله».

<sup>٤٨</sup>فقال اليهود وقالوا له: «السنا نقول حسنا انك سامري وبك شيطان؟»<sup>٤٩</sup> اجاب يسوع: «انا ليس بي شيطان لكني

that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. <sup>53</sup>Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? <sup>54</sup>Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: <sup>55</sup>Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. <sup>56</sup>Your father Abraham rejoiced to see my day: and he saw it, and was glad. <sup>57</sup>Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? <sup>58</sup>Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. <sup>59</sup>Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

أَكْرَمُ أَبِي وَأَنْتُمْ تُهَيِّئُونَني. <sup>٥٠</sup>أَنَا لَسْتُ أَطْلُبُ مَجْدِي. يُوجَدُ مَنْ يَطْلُبُ وَيَدِينُ. <sup>٥١</sup>«الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: إِنْ كَانَ أَحَدٌ يَحْفَظُ كَلَامِي فَلَنْ يَرَى الْمَوْتَ إِلَى الْأَبَدِ». <sup>٥٢</sup>فَقَالَ لَهُ الْيَهُودُ: «الآنَ عَلِمْنَا أَنَّ بِكَ شَيْطَانًا. قَدْ مَاتَ إِبْرَاهِيمُ وَالْأَنْبِيَاءُ وَأَنْتَ تَقُولُ: «إِنْ كَانَ أَحَدٌ يَحْفَظُ كَلَامِي فَلَنْ يَذُوقَ الْمَوْتَ إِلَى الْأَبَدِ». <sup>٥٣</sup>أَلَعَلَّكَ أَعْظَمُ مِنَ أَبِيْنَا إِبْرَاهِيمَ الَّذِي مَاتَ. وَالْأَنْبِيَاءُ مَاتُوا. مَنْ تَجْعَلُ نَفْسَكَ؟» <sup>٥٤</sup>أَجَابَ يَسُوعُ: «إِنْ كُنْتُ أُمَجِّدُ نَفْسِي فَلَيْسَ مَجْدِي شَيْئًا. أَبِي هُوَ الَّذِي يَمَجِّدُنِي الَّذِي تَقُولُونَ أَنْتُمْ إِنَّهُ إِلَهُكُمْ <sup>٥٥</sup>وَلَسْتُمْ تَعْرِفُونَهُ. وَأَمَّا أَنَا فَأَعْرِفُهُ. وَإِنْ قُلْتُ إِنِّي لَسْتُ أَعْرِفُهُ أَكُونُ مِثْلَكُمْ كَاذِبًا لَكِنِّي أَعْرِفُهُ وَأَحْفَظُ قَوْلَهُ. <sup>٥٦</sup>أَبُوكُمْ إِبْرَاهِيمُ تَهَلَّلَ بِأَنْ يَرَى يَوْمِي فَرَأَى وَفَرِحَ». <sup>٥٧</sup>فَقَالَ لَهُ الْيَهُودُ: «لَيْسَ لَكَ خَمْسُونَ سَنَةً بَعْدَ أَفْرَأَيْتَ إِبْرَاهِيمَ؟» <sup>٥٨</sup>قَالَ لَهُمْ يَسُوعُ: «الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: قَبْلَ أَنْ يَكُونَ إِبْرَاهِيمُ أَنَا كَائِنٌ». <sup>٥٩</sup>فَرَفَعُوا حِجَارَةً لِيَرْجُمُوهُ. أَمَّا يَسُوعُ فَاخْتَفَى وَخَرَجَ مِنَ الْهَيْكَلِ مُجْتَازًا فِي وَسْطِهِمْ وَمَضَى هَكَذَا.

### Jesus Heals the Man Born Blind

**9** <sup>1</sup>And as Jesus passed by, he saw a man which was blind from his birth. <sup>2</sup>And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? <sup>3</sup>Jesus answered, Neither hath this man

### شفاء المولود أعمى

**٩** <sup>١</sup>وَفِيمَا هُوَ مُجْتَازٌ رَأَى إِسْنَانًا أَعْمَى مُنْذُ وِلَادَتِهِ <sup>٢</sup>فَسَأَلَهُ تَلَامِيذُهُ قَائِلِينَ: «يَا مُعَلِّمُ مَنْ أَحْطَأَ: هَذَا أَمْ أَبَوَاهُ حَتَّى وُلِدَ أَعْمَى؟» <sup>٣</sup>أَجَابَ يَسُوعُ: «لَا

sinned, nor his parents: but that the works of God should be made manifest in him. <sup>4</sup>I must work the works of him that sent me, while it is day: the night cometh, when no man can work. <sup>5</sup>As long as I am in the world, I am the light of the world.

<sup>6</sup>When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, <sup>7</sup>And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

<sup>8</sup>The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? <sup>9</sup>Some said, This is he: others said, He is like him: but he said, I am he.

<sup>10</sup>Therefore said they unto him, How were thine eyes opened? <sup>11</sup>He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. <sup>12</sup>Then said they unto him, Where is he? He said, I know not.

<sup>13</sup>They brought to the Pharisees him that aforetime was blind. <sup>14</sup>And it was the sabbath day when Jesus made the clay, and opened his eyes. <sup>15</sup>Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. <sup>16</sup>Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

هَذَا أَخْطَأُ وَلَا أَبَوَاهُ لَكِنْ لِيُظَهَرَ أَعْمَالُ اللَّهِ فِيهِ. يُنْبَغِي أَنْ أَعْمَلَ أَعْمَالَ الَّذِي أَرْسَلَنِي مَا دَامَ نَهَارًا. يَأْتِي لَيْلٌ حِينَ لَا يَسْتَطِيعُ أَحَدٌ أَنْ يَعْمَلَ. مَا دُمْتُ فِي الْعَالَمِ فَأَنَا نُورٌ الْعَالَمِ».

<sup>٦</sup> قَالَ هَذَا وَتَفَلَ عَلَى الْأَرْضِ وَصَنَعَ مِنَ التُّفْلِ طِينًا وَطَلَى بِالطِّينِ عَيْنِي الْأَعْمَى. وَقَالَ لَهُ: «أَذْهَبْ اغْتَسِلْ فِي بَرَكَةِ سِيلَوَامِ». الَّذِي تَفْسِيرُهُ مُرْسَلٌ. فَمَضَى وَاعْتَسَلَ وَاتَى بَصِيرًا.

<sup>٨</sup> فَأَلْحِيزَانُ وَالَّذِينَ كَانُوا يَرَوْنَهُ قَبْلًا أَنَّهُ كَانَ أَعْمَى قَالُوا: «أَلَيْسَ هَذَا هُوَ الَّذِي كَانَ يَجْلِسُ وَيَسْتَعْطِي؟» آخَرُونَ قَالُوا: «هَذَا هُوَ». وَآخَرُونَ: «إِنَّهُ يُشَبِّهُهُ». وَأَمَّا هُوَ فَقَالَ: «إِنِّي أَنَا هُوَ». فَقَالُوا لَهُ: «كَيْفَ انْفَتَحَتْ عَيْنَاكَ؟»<sup>١١</sup> أَجَابَ ذَلِكَ وَقَالَ: «إِنْسَانٌ يُقَالُ لَهُ يَسُوعُ صَنَعَ طِينًا وَطَلَى عَيْنِي وَقَالَ لِي: أَذْهَبْ إِلَى بَرَكَةِ سِيلَوَامِ وَاعْتَسِلْ. فَمَضَيْتُ وَاعْتَسَلْتُ فَأَبْصَرْتُ». فَقَالُوا لَهُ: «أَيْنَ ذَلِكَ؟» قَالَ: «لَا أَعْلَمُ».

<sup>١٣</sup> فَأَتَوْا إِلَى الْفَرِيسِيِّينَ بِالَّذِي كَانَ قَبْلًا أَعْمَى. <sup>١٤</sup> وَكَانَ سَبْتُ حِينَ صَنَعَ يَسُوعُ الطِّينَ وَفَتَحَ عَيْنَيْهِ. <sup>١٥</sup> فَسَأَلَهُ الْفَرِيسِيُّونَ أَيْضًا كَيْفَ أَبْصَرَ. فَقَالَ لَهُمْ: «وَضَعُ طِينًا عَلَى عَيْنِي وَاعْتَسَلْتُ فَأَنَا أَبْصِرُ». <sup>١٦</sup> فَقَالَ قَوْمٌ مِنَ الْفَرِيسِيِّينَ: «هَذَا الْإِنْسَانُ لَيْسَ مِنَ اللَّهِ لِأَنَّهُ لَا يَحْفَظُ السَّبْتَ». آخَرُونَ قَالُوا: «كَيْفَ يَقْدِرُ إِنْسَانٌ خَاطِئٌ أَنْ يَعْمَلَ مِثْلَ

<sup>17</sup>They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. <sup>18</sup>But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. <sup>19</sup>And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? <sup>20</sup>His parents answered them and said, We know that this is our son, and that he was born blind: <sup>21</sup>But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. <sup>22</sup>These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. <sup>23</sup>Therefore said his parents, He is of age; ask him.

<sup>24</sup>Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. <sup>25</sup>He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. <sup>26</sup>Then said they to him again, What did he to thee? how opened he thine eyes? <sup>27</sup>He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? <sup>28</sup>Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. <sup>29</sup>We know that God spake unto Moses: as for this fellow, we know not from whence he is. <sup>30</sup>The man answered and said unto them, Why herein is a marvellous thing,

هَذِهِ الْآيَاتُ؟ وَكَانَ بَيْنَهُمْ انْشِقَاقٌ. <sup>١٧</sup> قَالُوا أَيْضًا لِلْأَعْمَى: «مَاذَا تَقُولُ أَنْتَ عَنْهُ مِنْ حَيْثُ إِنَّهُ فَتَحَ عَيْنَيْكَ؟» فَقَالَ: «إِنَّهُ نَبِيٌّ». <sup>١٨</sup> فَلَمْ يُصَدِّقِ الْيَهُودُ عَنْهُ أَنَّهُ كَانَ أَعْمَى فَأَبْصَرَ حَتَّى دَعَوْا أَبِي الَّذِي أَبْصَرَ. <sup>١٩</sup> فَسَأَلُوهُمَا قَائِلِينَ: «أَهَذَا ابْنُكُمْ الَّذِي تَقُولَانِ إِنَّهُ وُلِدَ أَعْمَى؟ فَكَيْفَ يُبْصِرُ الْآنَ؟» <sup>٢٠</sup> أَجَابَهُمْ أَبَوَاهُ وَقَالَ: «نَعْلَمُ أَنَّ هَذَا ابْنُنَا وَأَنَّهُ وُلِدَ أَعْمَى <sup>٢١</sup> وَأَمَا كَيْفَ يُبْصِرُ الْآنَ فَلَا نَعْلَمُ. أَوْ مَنْ فَتَحَ عَيْنَيْهِ فَلَا نَعْلَمُ. هُوَ كَامِلُ السِّنِّ. أَسْأَلُوهُ فَهُوَ يَتَكَلَّمُ عَن نَفْسِهِ». <sup>٢٢</sup> قَالَ أَبَوَاهُ هَذَا لِأَنَّهُمَا كَانَا يَخَافَانِ مِنَ الْيَهُودِ لِأَنَّ الْيَهُودَ كَانُوا قَدْ تَعَاهَدُوا أَنَّهُ إِنْ اعْتَرَفَ أَحَدٌ بِأَنَّهُ الْمَسِيحُ يُخْرَجُ مِنَ الْمَجْمَعِ. <sup>٢٣</sup> لِذَلِكَ قَالَ أَبَوَاهُ: «إِنَّهُ كَامِلُ السِّنِّ أَسْأَلُوهُ».

<sup>٢٤</sup> فَدَعَوْا ثَانِيَةً الْإِنْسَانَ الَّذِي كَانَ أَعْمَى وَقَالُوا لَهُ: «أَعْطِ مَجْدًا لِلَّهِ. نَحْنُ نَعْلَمُ أَنَّ هَذَا الْإِنْسَانَ خَاطِئٌ». <sup>٢٥</sup> فَأَجَابَ ذَلِكَ وَقَالَ: «أَخَاطِئُ هُوَ؟ لَسْتُ أَعْلَمُ. إِنَّمَا أَعْلَمُ شَيْئًا وَاحِدًا: أَنِّي كُنْتُ أَعْمَى وَالْآنَ أَبْصِرُ». <sup>٢٦</sup> فَقَالُوا لَهُ أَيْضًا: «مَاذَا صَنَعَ بِكَ؟ كَيْفَ فَتَحَ عَيْنَيْكَ؟» <sup>٢٧</sup> أَجَابَهُمْ: «قَدْ قُلْتُ لَكُمْ وَلَمْ تَسْمَعُوا. لِمَاذَا تُرِيدُونَ أَنْ تَسْمَعُوا أَيْضًا؟ أَلَعَلَّكُمْ أَنْتُمْ تُرِيدُونَ أَنْ تَصِيرُوا لَهُ تَلَامِيذًا؟» <sup>٢٨</sup> فَسْتَمَوْهُ وَقَالُوا: «أَنْتَ تَلْمِيزُ ذَلِكَ وَأَمَّا نَحْنُ فَإِنَّا تَلَامِيذُ مُوسَى. نَحْنُ نَعْلَمُ أَنَّ مُوسَى كَلَّمَهُ اللَّهُ



that ye know not from whence he is, and yet he hath opened mine eyes. <sup>31</sup>Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. <sup>32</sup>Since the world began was it not heard that any man opened the eyes of one that was born blind. <sup>33</sup>If this man were not of God, he could do nothing. <sup>34</sup>They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

<sup>35</sup>Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? <sup>36</sup>He answered and said, Who is he, Lord, that I might believe on him? <sup>37</sup>And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. <sup>38</sup>And he said, Lord, I believe. And he worshipped him.

<sup>39</sup>And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. <sup>40</sup>And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? <sup>41</sup>Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

### The Good Shepherd

**10** <sup>1</sup>Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the

وَأَمَّا هَذَا فَمَا نَعْلَمُ مِنْ أَيْنَ هُوَ». <sup>٣٠</sup> أَجَابَ الرَّجُلُ وَقَالَ لَهُمْ: «إِنَّ فِي هَذَا عَجَبًا! إِنَّكُمْ لَسْتُمْ تَعْلَمُونَ مِنْ أَيْنَ هُوَ وَقَدْ فَتَحَ عَيْنَيَّ. <sup>٣١</sup> وَنَعْلَمُ أَنَّ اللَّهَ لَا يَسْمَعُ لِلْخَطَاةِ. وَلَكِنْ إِنْ كَانَ أَحَدٌ يَتَّقِي اللَّهَ وَيَفْعَلُ مَشِيئَتَهُ فَلِهَذَا يَسْمَعُ. <sup>٣٢</sup> مُنْذُ الدَّهْرِ لَمْ يَسْمَعْ أَنَّ أَحَدًا فَتَحَ عَيْنَيَّ مَوْلُودٍ أَعْمَى. <sup>٣٣</sup> لَوْ لَمْ يَكُنْ هَذَا مِنْ اللَّهِ لَمْ يَقْدِرْ أَنْ يَفْعَلَ شَيْئًا». <sup>٣٤</sup> أَجَابُوا وَقَالُوا لَهُ: «فِي الْخَطَايَا وُلِدْتَ أَنْتَ بِجُمْلَتِكَ وَأَنْتَ تَعْلَمُنَا!» فَأَخْرَجُوهُ خَارِجًا.

<sup>٣٥</sup> فَسَمِعَ يَسُوعُ أَنَّهُمْ أَخْرَجُوهُ خَارِجًا فَوَجَدَهُ وَقَالَ لَهُ: «أَتُؤْمِنُ بِابْنِ اللَّهِ؟» <sup>٣٦</sup> أَجَابَ ذَلِكَ وَقَالَ: «مَنْ هُوَ يَا سَيِّدُ لِأَوْمِنُ بِهِ؟» <sup>٣٧</sup> فَقَالَ لَهُ يَسُوعُ: «قَدْ رَأَيْتَهُ وَالَّذِي يَتَكَلَّمُ مَعَكَ هُوَ هُوَ». <sup>٣٨</sup> فَقَالَ: «أَوْمِنُ يَا سَيِّدُ». وَسَجَدَ لَهُ.

<sup>٣٩</sup> فَقَالَ يَسُوعُ: «لِالدِّيُونَةِ أَتَيْتُ أَنَا إِلَى هَذَا الْعَالَمِ حَتَّى يُبْصِرَ الَّذِينَ لَا يُبْصِرُونَ وَيَعْمَى الَّذِينَ يُبْصِرُونَ». <sup>٤٠</sup> فَسَمِعَ هَذَا الَّذِينَ كَانُوا مَعَهُ مِنَ الْفَرِيسِيِّينَ وَقَالُوا لَهُ: «أَلَعَلْنَا نَحْنُ أَيْضًا عَمِيَانُ؟» <sup>٤١</sup> قَالَ لَهُمْ يَسُوعُ: «لَوْ كُنْتُمْ عَمِيَانًا لَمَا كَانَتْ لَكُمْ خَطِيئَةٌ. وَلَكِنْ الْآنَ تَقُولُونَ إِنَّنَا نُبْصِرُ فَخَطِيئَتُكُمْ بَاقِيَةٌ».

### الراعي الصالح

**١٠** <sup>١</sup>«الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: إِنْ الَّذِي لَا يَدْخُلُ مِنَ الْبَابِ إِلَى حَظِيرَةِ الْخِرَافِ بَلْ يَطْلُعُ مِنْ مَوْضِعٍ آخَرَ

same is a thief and a robber. <sup>2</sup>But he that entereth in by the door is the shepherd of the sheep. <sup>3</sup>To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. <sup>4</sup>And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. <sup>5</sup>And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. <sup>6</sup>This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

<sup>7</sup>Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. <sup>8</sup>All that ever came before me are thieves and robbers: but the sheep did not hear them. <sup>9</sup>I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. <sup>10</sup>The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. <sup>11</sup>I am the good shepherd: the good shepherd giveth his life for the sheep. <sup>12</sup>But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. <sup>13</sup>The hireling fleeth, because he is an hireling, and careth not for the sheep. <sup>14</sup>I am the good shepherd, and know my sheep, and am known of mine. <sup>15</sup>As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. <sup>16</sup>And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there

فَذَاكَ سَارِقٌ وَلِصٌّ. <sup>٢</sup> وَأَمَّا الَّذِي يَدْخُلُ مِنَ الْبَابِ فَهُوَ رَاعِي الْخِرَافِ. <sup>٣</sup> لِهَذَا يَفْتَحُ الْبُوابَ وَالْخِرَافُ تَسْمَعُ صَوْتَهُ فَيَدْعُو خِرَافَةَ الْخَاصَّةَ بِأَسْمَاءٍ وَيُخْرِجُهَا. <sup>٤</sup> وَمَتَى أَخْرَجَ خِرَافَةَ الْخَاصَّةَ يَذْهَبُ أَمَامَهَا وَالْخِرَافُ تَتَّبِعُهُ لِأَنَّهَا تَعْرِفُ صَوْتَهُ. <sup>٥</sup> وَأَمَّا الْغَرِيبُ فَلَا تَتَّبِعُهُ بَلْ تَهْرَبُ مِنْهُ لِأَنَّهَا لَا تَعْرِفُ صَوْتَ الْغُرَبَاءِ. <sup>٦</sup> هَذَا الْمَثَلُ قَالَهُ لَهُمْ يَسُوعُ وَأَمَّا هُمْ فَلَمْ يَفْهَمُوا مَا هُوَ الَّذِي كَانَ يُكَلِّمُهُمْ بِهِ.

<sup>٧</sup> فَقَالَ لَهُمْ يَسُوعُ أَيْضًا: «الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: إِنِّي أَنَا بَابُ الْخِرَافِ. <sup>٨</sup> جَمِيعُ الَّذِينَ أَتَوْا قِبَلِي هُمْ سَرَّاقٌ وَلُصُوصٌ وَلَكِنَّ الْخِرَافَ لَمْ تَسْمَعْ لَهُمْ. <sup>٩</sup> أَنَا هُوَ الْبَابُ. إِنْ دَخَلَ بِي أَحَدٌ فَيُخَلِّصُ وَيَدْخُلُ وَيُخْرِجُ وَيَجِدُ مَرْعَى. <sup>١٠</sup> السَّارِقُ لَا يَأْتِي إِلَّا لِيَسْرِقَ وَيَذْبَحَ وَيُهْلِكَ وَأَمَّا أَنَا فَقَدْ أَتَيْتُ لَتَكُونَ لَهُمْ حَيَاةٌ وَلِيَكُونَ لَهُمْ أَفْضَلُ. <sup>١١</sup> أَنَا هُوَ الرَّاعِي الصَّالِحُ وَالرَّاعِي الصَّالِحُ يَبْدُلُ نَفْسَهُ عَنِ الْخِرَافِ. <sup>١٢</sup> وَأَمَّا الَّذِي هُوَ أَجِيرٌ وَلَيْسَ رَاعِيًا الَّذِي لَيْسَتْ الْخِرَافُ لَهُ فَيَرَى الذَّبَّ مُقْبِلًا وَيَتْرُكُ الْخِرَافَ وَيَهْرَبُ فَيُخَطِّفُ الذَّبُّ الْخِرَافَ وَيَبْدُدُهَا. <sup>١٣</sup> وَالْأَجِيرُ يَهْرَبُ لِأَنَّهُ أَجِيرٌ وَلَا يُبَالِي بِالْخِرَافِ. <sup>١٤</sup> وَأَمَّا أَنَا فَيُنِّي الرَّاعِي الصَّالِحُ وَأَعْرِفُ خَاصَّتِي وَخَاصَّتِي تَعْرِفُنِي <sup>١٥</sup> كَمَا أَنَّ الْآبَ يَعْرِفُنِي وَأَنَا أَعْرِفُ الْآبَ. وَأَنَا أَضَعُ نَفْسِي عَنِ الْخِرَافِ. <sup>١٦</sup> وَلِي خِرَافٌ

shall be one fold, and one shepherd.<sup>17</sup> Therefore doth my Father love me, because I lay down my life, that I might take it again.<sup>18</sup> No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

<sup>19</sup>There was a division therefore again among the Jews for these sayings.<sup>20</sup> And many of them said, He hath a devil, and is mad; why hear ye him?<sup>21</sup> Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

### Jesus Declares He is the Christ

<sup>22</sup>And it was at Jerusalem the feast of the dedication, and it was winter.<sup>23</sup> And Jesus walked in the temple in Solomon's porch.<sup>24</sup> Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.<sup>25</sup> Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.<sup>26</sup> But ye believe not, because ye are not of my sheep, as I said unto you.<sup>27</sup> My sheep hear my voice, and I know them, and they follow me:<sup>28</sup> And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.<sup>29</sup> My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.<sup>30</sup> I and my

أُخْرُ لَيْسَتْ مِنْ هَذِهِ الْحَظِيرَةِ يَتَّبِعِي أَنْ آتِي بِتِلْكَ أَيْضًا فَتَسْمَعُ صَوْتِي وَتَكُونُ رَعِيَّةً وَاحِدَةً وَرَاعٍ وَاحِدًا.<sup>١٧</sup> لِهَذَا يُحِبُّنِي الْآبُ لِأَنِّي أَضَعُ نَفْسِي لِأَخْذِهَا أَيْضًا.<sup>١٨</sup> لَيْسَ أَحَدٌ يَأْخُذْهَا مِنِّي بَلْ أَضَعُهَا أَنَا مِنْ ذَاتِي. لِي سُلْطَانٌ أَنْ أَضَعَهَا وَلِي سُلْطَانٌ أَنْ أَخْذَهَا أَيْضًا. هَذِهِ الْوَصِيَّةُ قَبِلْتُهَا مِنْ أَبِي».

<sup>١٩</sup> فَحَدَّثَ أَيْضًا انْتِشَاقًا بَيْنَ الْيَهُودِ بِسَبَبِ هَذَا الْكَلَامِ.<sup>٢٠</sup> فَقَالَ كَثِيرُونَ مِنْهُمْ: «بِهِ شَيْطَانٌ وَهُوَ يَهْدِي. لِمَاذَا تَسْتَمِعُونَ لَهُ؟»<sup>٢١</sup> آخَرُونَ قَالُوا: «لَيْسَ هَذَا كَلَامٌ مِنْ بِهِ شَيْطَانٌ. أَلَعَلَّ شَيْطَانًا يَقْدِرُ أَنْ يَفْتَحَ أَعْيُنَ الْعُمَيَانِ؟».

### يسوع يعلن أنه المسيح

<sup>٢٢</sup> وَكَانَ عِيدَ التَّجْدِيدِ فِي أُورُشَلِيمَ وَكَانَ شِتَاءً.<sup>٢٣</sup> وَكَانَ يَسُوعُ يَتَمَسَّى فِي الْهَيْكَلِ فِي رَوَاقِ سُلَيْمَانَ<sup>٢٤</sup> فَحَاطَ بِهِ الْيَهُودُ وَقَالُوا لَهُ: «إِلَى مَتَى نُعَلِّقُ أَنْفُسَنَا؟ إِنَّ كُنْتَ أَنْتَ الْمَسِيحَ فَقُلْ لَنَا جَهْرًا».<sup>٢٥</sup> أَجَابَهُمْ يَسُوعُ: «إِنِّي قُلْتُ لَكُمْ وَلَسْتُمْ تُؤْمِنُونَ. الْأَعْمَالُ الَّتِي أَنَا أَعْمَلُهَا بِاسْمِ أَبِي هِيَ تَشْهَدُ لِي»<sup>٢٦</sup> وَلَكِنْ كُنْتُمْ لَسْتُمْ تُؤْمِنُونَ لِأَنَّكُمْ لَسْتُمْ مِنْ خِرَافِي كَمَا قُلْتُ لَكُمْ.<sup>٢٧</sup> خِرَافِي تَسْمَعُ صَوْتِي وَأَنَا أَعْرِفُهَا فَتَتَّبِعْنِي.<sup>٢٨</sup> وَأَنَا أُعْطِيهَا حَيَاةً أَبَدِيَّةً وَلَنْ تَهْلِكَ إِلَى الْأَبَدِ وَلَا يَحْطِفُهَا أَحَدٌ مِنْ يَدِي.<sup>٢٩</sup> أَبِي الَّذِي أُعْطَانِي إِيَّاهَا هُوَ أَعْظَمُ مِنَ الْكُلِّ وَلَا يَقْدِرُ أَحَدٌ أَنْ يَحْطِفَ مِنْ يَدِ

Father are one.

أبي. <sup>٣٠</sup>أَنَا وَالآبَ وَاحِدٌ.

### The Jews Seek to Kill Jesus

<sup>31</sup>Then the Jews took up stones again to stone him. <sup>32</sup>Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? <sup>33</sup>The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. <sup>34</sup>Jesus answered them, Is it not written in your law, I said, Ye are gods? <sup>35</sup>If he called them gods, unto whom the word of God came, and the scripture cannot be broken; <sup>36</sup>Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? <sup>37</sup>If I do not the works of my Father, believe me not. <sup>38</sup>But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

<sup>39</sup>Therefore they sought again to take him: but he escaped out of their hand,

<sup>40</sup>And went away again beyond Jordan into the place where John at first baptized; and there he abode.

<sup>41</sup>And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. <sup>42</sup>And many believed on him there.

اليهود يقررون قتل يسوع

<sup>٣١</sup>فَتَنَّاوَلِ الْيَهُودِ أَيْضًا حِجَارَةً لِيَرْجُمُوهُ. <sup>٣٢</sup>أَجَابَهُمْ يَسُوعُ: «أَعْمَالًا كَثِيرَةً حَسَنَةً أَرَيْتُكُمْ مِنْ عِنْدِ أَبِي - بِسَبَبِ أَيِّ عَمَلٍ مِنْهَا تَرْجُمُونَنِي؟» <sup>٣٣</sup>أَجَابَهُ الْيَهُودُ قَائِلِينَ: «لَسْنَا نَرْجُمُكَ لِأَجْلِ عَمَلٍ حَسَنٍ بَلْ لِأَجْلِ تَجْدِيفٍ. فَإِنَّكَ وَأَنْتَ إِنْسَانٌ تَجْعَلُ نَفْسَكَ إِلَهًا.» <sup>٣٤</sup>أَجَابَهُمْ يَسُوعُ: «أَلَيْسَ مَكْتُوبًا فِي نَامُوسِكُمْ: أَنَا قُلْتُ إِنَّكُمْ آلِهَةٌ؟» <sup>٣٥</sup>إِنْ قَالَ إِلَهَةٌ لِأَوْلَادِكَ الَّذِينَ صَارَتْ إِلَيْهِمْ كَلِمَةُ اللَّهِ وَلَا يُمْكِنُ أَنْ يُنْقَضَ الْمَكْتُوبُ <sup>٣٦</sup>فَالَّذِي قَدَّسَهُ الْآبُ وَأَرْسَلَهُ إِلَى الْعَالَمِ أَتَقُولُونَ لَهُ: إِنَّكَ تُجَدِّفُ لِأَنِّي قُلْتُ إِنَّي ابْنُ اللَّهِ؟» <sup>٣٧</sup>إِنْ كُنْتُ لَسْتُ أَعْمَلُ أَعْمَالَ أَبِي فَلَا تُؤْمِنُوا بِي. <sup>٣٨</sup>وَلَكِنْ إِنْ كُنْتُ أَعْمَلُ فَإِنْ لَمْ تُؤْمِنُوا بِي فَامْنُوا بِالْأَعْمَالِ لِكَيْ تَعْرِفُوا وَتُؤْمِنُوا أَنْ الْآبَ فِيَّ وَأَنَا فِيهِ.»

<sup>٣٩</sup>فَطَلَبُوا أَيْضًا أَنْ يُمَسِّكُوهُ فَخَرَجَ مِنْ أَيْدِيهِمْ. <sup>٤٠</sup>وَمَضَى أَيْضًا إِلَى عَبْرِ الْأَرْدَنِ إِلَى الْمَكَانِ الَّذِي كَانَ يُوحَنَّا يُعَمِّدُ فِيهِ أَوْلًا وَمَكَثَ هُنَاكَ. <sup>٤١</sup>فَأَتَى إِلَيْهِ كَثِيرُونَ وَقَالُوا: «إِنْ يُوحَنَّا لَمْ يَفْعَلْ آيَةً وَاحِدَةً وَلَكِنْ كُلَّ مَا قَالَهُ يُوحَنَّا عَنْ هَذَا كَانَ حَقًّا.» <sup>٤٢</sup>فَامَنَّ كَثِيرُونَ بِهِ هُنَاكَ.

## The Death of Lazarus

**11** <sup>1</sup>Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. <sup>2</sup>(It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) <sup>3</sup>Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

<sup>4</sup>When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. <sup>5</sup>Now Jesus loved Martha, and her sister, and Lazarus. <sup>6</sup>When he had heard therefore that he was sick, he abode two days still in the same place where he was. <sup>7</sup>Then after that saith he to his disciples, Let us go into Judaea again. <sup>8</sup>His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? <sup>9</sup>Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. <sup>10</sup>But if a man walk in the night, he stumbleth, because there is no light in him. <sup>11</sup>These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. <sup>12</sup>Then said his disciples, Lord, if he sleep, he shall do well. <sup>13</sup>Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. <sup>14</sup>Then said Jesus unto them plainly, Lazarus is dead. <sup>15</sup>And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. <sup>16</sup>Then said

## موت لعازر

١١ <sup>١</sup>وَكَانَ إِنْسَانٌ مَرِيضًا وَهُوَ لِعَازِرُ مِنْ بَيْتِ عَنِيَا مِنْ قَرْيَةِ مَرِيمَ وَمَرْثَا أُخْتَيْهَا. <sup>٢</sup>وَكَانَتْ مَرِيمُ الَّتِي كَانَ لِعَازِرُ أُخُوهَا مَرِيضًا هِيَ الَّتِي دَهَنَتْ الرَّبَّ بِطَيْبٍ وَمَسَحَتْ رِجْلَيْهِ بِشَعْرِهَا. <sup>٣</sup>فَأَرْسَلَتْ الْأُخْتَانِ إِلَيْهِ قَائِلَتَيْنِ: «يَا سَيِّدُ هُوَذَا الَّذِي تُحِبُّهُ مَرِيضٌ».

<sup>٤</sup>فَلَمَّا سَمِعَ يَسُوعُ قَالَ: «هَذَا الْمَرَضُ لَيْسَ لِلْمَوْتِ بَلْ لِأَجْلِ مَجْدِ اللَّهِ لِيَتَمَجَّدَ ابْنُ اللَّهِ بِهِ». <sup>٥</sup>وَكَانَ يَسُوعُ يُحِبُّ مَرْثَا وَأُخْتَهَا وَلِعَازِرَ. <sup>٦</sup>فَلَمَّا سَمِعَ أَنَّهُ مَرِيضٌ مَكَثَ حِينَئِذٍ فِي الْمَوْضِعِ الَّذِي كَانَ فِيهِ يَوْمَيْنِ. <sup>٧</sup>ثُمَّ بَعْدَ ذَلِكَ قَالَ لِتَلَامِيذِهِ: «لِنَذْهَبْ إِلَى الْيَهُودِيَّةِ أَيْضًا». <sup>٨</sup>قَالَ لَهُ التَّلَامِيذُ: «يَا مُعَلِّمُ الْآنَ كَانَ الْيَهُودُ يَطْلُبُونَ أَنْ يَرْجُمُوكَ وَتَذْهَبُ أَيْضًا إِلَى هُنَاكَ». <sup>٩</sup>أَجَابَ يَسُوعُ: «أَلَيْسَتْ سَاعَاتُ النَّهَارِ أَتَيْتِي عَشْرَةٌ؟ إِنْ كَانَ أَحَدٌ يَمْشِي فِي النَّهَارِ لَا يَعْثُرُ لِأَنَّهُ يَنْظُرُ نُورَ هَذَا الْعَالَمِ <sup>١٠</sup>وَلَكِنْ إِنْ كَانَ أَحَدٌ يَمْشِي فِي اللَّيْلِ يَعْثُرُ لِأَنَّ النُّورَ لَيْسَ فِيهِ». <sup>١١</sup>قَالَ هَذَا وَبَعْدَ ذَلِكَ قَالَ لَهُمْ: «لِعَازِرُ حَبِيبُنَا قَدْ نَامَ. لَكِنِّي أَذْهَبُ لِأَوْقِظَهُ». <sup>١٢</sup>فَقَالَ تَلَامِيذُهُ: «يَا سَيِّدُ إِنْ كَانَ قَدْ نَامَ فَهُوَ يُسْقَى». <sup>١٣</sup>وَكَانَ يَسُوعُ يَقُولُ عَنْ مَوْتِهِ وَهُمْ ظَنُّوا أَنَّهُ يَقُولُ عَنْ رُقَادِ النَّوْمِ. <sup>١٤</sup>فَقَالَ لَهُمْ يَسُوعُ حِينَئِذٍ عَلَانِيَةً: «لِعَازِرُ مَاتَ. <sup>١٥</sup>وَأَنَا أَفْرَحُ لِأَجْلِكُمْ

Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

إِنِّي لَمْ أَكُنْ هُنَاكَ لِتُؤْمِنُوا. وَلَكِنْ لِنَذْهَبَ إِلَيْهِ». <sup>١٦</sup> فَقَالَ ثُومَا الَّذِي يُقَالُ لَهُ التَّوَامُ لِلتَّلَامِيذِ رُفْقَاتِهِ: «لِنَذْهَبَ نَحْنُ أَيْضًا لِكَيْ نَمُوتَ مَعَهُ».

### Jesus the Resurrection and the Life

<sup>17</sup>Then when Jesus came, he found that he had lain in the grave four days already. <sup>18</sup>Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: <sup>19</sup>And many of the Jews came to Martha and Mary, to comfort them concerning their brother. <sup>20</sup>Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. <sup>21</sup>Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. <sup>22</sup>But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. <sup>23</sup>Jesus saith unto her, Thy brother shall rise again. <sup>24</sup>Martha saith unto him, I know that he shall rise again in the resurrection at the last day. <sup>25</sup>Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: <sup>26</sup>And whosoever liveth and believeth in me shall never die. Believest thou this? <sup>27</sup>She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

### يسوع هو القيامة والحياة

<sup>١٧</sup> فَلَمَّا أَتَى يَسُوعُ وَجَدَ أَنَّهُ قَدْ صَارَ لَهُ أَرْبَعَةُ أَيَّامٍ فِي الْقَبْرِ. <sup>١٨</sup> وَكَانَتْ بَيْتُ عَنِيَا قَرْيَةً مِنْ أُورُشَلِيمَ نَحْوَ خَمْسِ عَشْرَةَ غَلْوَةً. <sup>١٩</sup> وَكَانَ كَثِيرُونَ مِنَ الْيَهُودِ قَدْ جَاءُوا إِلَى مَرثَا وَمَرْيَمَ لِيُعْزُوهُمَا عَنْ أُخِيهِمَا. <sup>٢٠</sup> فَلَمَّا سَمِعَتْ مَرثَا أَنَّ يَسُوعَ آتٍ لِأَقْبَتَهُ وَأَمَّا مَرْيَمُ فَاسْتَمَرَّتْ جَالِسَةً فِي الْبَيْتِ. <sup>٢١</sup> فَقَالَتْ مَرثَا لِيَسُوعَ: «يَا سَيِّدُ لَوْ كُنْتُ هَهُنَا لَمْ يَمُتْ أُخِي. لَكِنِّي الْآنَ أَيْضًا أَعْلَمُ أَنَّ كُلَّ مَا تَطْلُبُ مِنَ اللَّهِ يُعْطِيكَ اللَّهُ إِيَّاهُ». <sup>٢٢</sup> قَالَ لَهَا يَسُوعُ: «سَيَقُومُ أَخُوكَ». <sup>٢٣</sup> قَالَتْ لَهُ مَرثَا: «أَنَا أَعْلَمُ أَنَّهُ سَيَقُومُ فِي الْقِيَامَةِ فِي الْيَوْمِ الْآخِرِ». <sup>٢٤</sup> قَالَ لَهَا يَسُوعُ: «أَنَا هُوَ الْقِيَامَةُ وَالْحَيَاةُ. مَنْ آمَنَ بِي وَلَوْ مَاتَ فَسَيَحْيَا وَكُلُّ مَنْ كَانَ حَيًّا وَآمَنَ بِي فَلَنْ يَمُوتَ إِلَى الْأَبَدِ. أَتُؤْمِنِينَ بِهَذَا؟» <sup>٢٥</sup> قَالَتْ لَهُ: «نَعَمْ يَا سَيِّدُ. أَنَا قَدْ آمَنْتُ أَنَّكَ أَنْتَ الْمَسِيحُ ابْنُ اللَّهِ الْآتِي إِلَى الْعَالَمِ».

### Jesus Weeps

<sup>28</sup>And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. <sup>29</sup>As soon as she heard that, she arose quickly,

### بكى يسوع

<sup>٢٨</sup> وَلَمَّا قَالَتْ هَذَا مَضَتْ وَدَعَتْ مَرْيَمَ أُخْتَهَا سِرًّا قَائِلَةً: «الْمُعَلِّمُ قَدْ حَضَرَ وَهُوَ يَدْعُوكَ». <sup>٢٩</sup> أَمَّا تِلْكَ فَلَمَّا سَمِعَتْ قَامَتْ

and came unto him. <sup>30</sup>Now Jesus was not yet come into the town, but was in that place where Martha met him. <sup>31</sup>The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. <sup>32</sup>Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. <sup>33</sup>When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, <sup>34</sup>And said, Where have ye laid him? They said unto him, Lord, come and see.

<sup>35</sup>Jesus wept. <sup>36</sup>Then said the Jews, Behold how he loved him! <sup>37</sup>And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

### Lazarus Raised From the Dead

<sup>38</sup>Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. <sup>39</sup>Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. <sup>40</sup>Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? <sup>41</sup>Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. <sup>42</sup>And I knew that thou hearest me always: but because of the people which stand by I said it, that they may

سريعاً وِجَاءَتِ إِلَيْهِ. <sup>٣٠</sup>وَلَمْ يَكُنْ يَسُوعُ قَدْ جَاءَ إِلَى الْقَرْيَةِ بَلْ كَانَ فِي الْمَكَانِ الَّذِي لَأَقْتُهُ فِيهِ مَرْتًا. <sup>٣١</sup>ثُمَّ إِنَّ الْيَهُودَ الَّذِينَ كَانُوا مَعَهَا فِي الْبَيْتِ يُعْزُونَهَا لَمَّا رَأَوْا مَرْيَمَ قَامَتْ عَاجِلًا وَخَرَجَتْ تَبِعُوهَا قَائِلِينَ: «إِنَّهَا تَذْهَبُ إِلَى الْقَبْرِ لِتَبْكِي هُنَاكَ». <sup>٣٢</sup>فَمَرْيَمُ لَمَّا آتَتْ إِلَى حَيْثُ كَانَ يَسُوعُ وَرَأَتْهُ خَرَّتْ عِنْدَ رِجْلَيْهِ قَائِلَةً لَهُ: «يَا سَيِّدُ لَوْ كُنْتُ هَهُنَا لَمْ يَمُتْ أَخِي». <sup>٣٣</sup>فَلَمَّا رَأَاهَا يَسُوعُ تَبْكِي وَالْيَهُودَ الَّذِينَ جَاءُوا مَعَهَا يَبْكُونَ انْتَزَعَ بِالرُّوحِ وَأَضْطَرَبَ <sup>٣٤</sup>وَقَالَ: «أَيْنَ وَضَعْتُمُوهُ؟» قَالُوا لَهُ: «يَا سَيِّدُ تَعَالِ وَأَنْظُرْ». <sup>٣٥</sup>بَكَى يَسُوعُ. <sup>٣٦</sup>فَقَالَ الْيَهُودُ: «أَنْظُرُوا كَيْفَ كَانَ يُحِبُّهُ». <sup>٣٧</sup>وَقَالَ بَعْضُ مِنْهُمْ: «أَلَمْ يَقْدِرْ هَذَا الَّذِي فَتَحَ عَيْنِي الْأَعْمَى أَنْ يَجْعَلَ هَذَا أَيْضًا لَا يَمُوتُ؟».

### إقامة لعازر من الموت

<sup>٣٨</sup>فَانْتَزَعَ يَسُوعُ أَيْضًا فِي نَفْسِهِ وَجَاءَ إِلَى الْقَبْرِ وَكَانَ مَعَارَةً وَقَدْ وُضِعَ عَلَيْهِ حَجَرٌ. <sup>٣٩</sup>قَالَ يَسُوعُ: «ارْفَعُوا الْحَجَرَ». قَالَتْ لَهُ مَرْتًا أَخْتُ الْمَيِّتِ: «يَا سَيِّدُ قَدْ أَتْنَنَ لِأَنَّ لَهُ أَرْبَعَةَ أَيَّامٍ». <sup>٤٠</sup>قَالَ لَهَا يَسُوعُ: «أَلَمْ أَقُلْ لَكَ: إِنْ آمَنْتِ تَرَيْنَ مَجْدَ اللَّهِ؟». <sup>٤١</sup>فَرَفَعُوا الْحَجَرَ حَيْثُ كَانَ الْمَيِّتُ مَوْضُوعًا وَرَفَعَ يَسُوعُ عَيْنَيْهِ إِلَى فَوْقِ وَقَالَ: «أَبِيهَا أَلَا بَشَكَرُكَ لِأَنَّكَ سَمِعْتَ لِي وَأَنَا عَلِمْتُ أَنَّكَ فِي كُلِّ حِينٍ تَسْمَعُ لِي. وَلَكِنْ لِأَجْلِ هَذَا الْجَمْعِ الْوَاقِفِ قُلْتُ

believe that thou hast sent me.<sup>43</sup> And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.<sup>44</sup> And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

### The Plot to Kill Jesus

<sup>45</sup>Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.<sup>46</sup> But some of them went their ways to the Pharisees, and told them what things Jesus had done.<sup>47</sup> Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.<sup>48</sup> If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.<sup>49</sup> And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,<sup>50</sup> Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.<sup>51</sup> And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;<sup>52</sup> And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

<sup>53</sup>Then from that day forth they took counsel together for to put him to death.<sup>54</sup> Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

<sup>55</sup>And the Jews' passover was nigh

لِيُؤْمِنُوا أَنَّكَ أَرْسَلْتَنِي». <sup>٤٣</sup> وَكَمَا قَالَ هَذَا صَرَخَ بِصَوْتٍ عَظِيمٍ: «لِعَازِرُ هَلُمَّ خَارِجًا!». <sup>٤٤</sup> فَخَرَجَ الْمَيِّتُ وَيَدَاهُ وَرِجْلَاهُ مَرْبُوطَاتٍ بِأَقْمِطَةٍ وَوَجْهُهُ مَلْفُوفٌ بِمِنْدِيلٍ. فَقَالَ لَهُمْ يَسُوعُ: «حُلُّوهُ وَدَعُوهُ يَذْهَبُ».

### المؤامرة لقتل يسوع

<sup>٤٥</sup> فَكَثِيرُونَ مِنَ الْيَهُودِ الَّذِينَ جَاءُوا إِلَى مَرِيَمَ وَنَظَرُوا مَا فَعَلَ يَسُوعُ آمَنُوا بِهِ. <sup>٤٦</sup> وَأَمَّا قَوْمٌ مِنْهُمْ فَمَضَوْا إِلَى الْفَرِيسِيِّينَ وَقَالُوا لَهُمْ عَمَّا فَعَلَ يَسُوعُ. <sup>٤٧</sup> فَجَمَعَ رُؤَسَاءَ الْكَهَنَةِ وَالْفَرِيسِيِّينَ مَجْمَعًا وَقَالُوا: «مَاذَا نَصْنَعُ؟ فَإِنَّ هَذَا الْإِنْسَانَ يَعْمَلُ آيَاتٍ كَثِيرَةً. <sup>٤٨</sup> إِنْ تَرَكْنَاهُ هَكَذَا يُؤْمِنُ الْجَمِيعُ بِهِ فَيَأْتِي الرُّومَانِيُّونَ وَيَأْخُذُونَ مَوْضِعَنَا وَأُمَّتَنَا». <sup>٤٩</sup> فَقَالَ لَهُمْ وَاحِدٌ مِنْهُمْ وَهُوَ قَيَافَا كَانَ رَئِيسًا لِلْكَهَنَةِ فِي تِلْكَ السَّنَةِ: «أَنْتُمْ لَسْتُمْ تَعْرِفُونَ شَيْئًا <sup>٥٠</sup> وَلَا تَتَفَكَّرُونَ أَنَّهُ خَيْرٌ لَنَا أَنْ يَمُوتَ إِنْسَانٌ وَاحِدٌ عَنِ الشَّعْبِ وَلَا تَهْلِكَ الْأُمَّةُ كُلُّهَا». <sup>٥١</sup> وَلَمْ يَقُلْ هَذَا مِنْ نَفْسِهِ بَلْ إِذْ كَانَ رَئِيسًا لِلْكَهَنَةِ فِي تِلْكَ السَّنَةِ تَنَبَّأَ أَنَّ يَسُوعَ مُزْمَعٌ أَنْ يَمُوتَ عَنِ الْأُمَّةِ <sup>٥٢</sup> وَلَيْسَ عَنِ الْأُمَّةِ فَقَطْ بَلْ لِيَجْمَعَ أَبْنَاءَ اللَّهِ الْمَتَفَرِّقِينَ إِلَى وَاحِدٍ.

<sup>٥٣</sup> فَمِنْ ذَلِكَ الْيَوْمِ تَشَاوَرُوا لِيَقْتُلُوهُ. <sup>٥٤</sup> فَلَمْ يَكُنْ يَسُوعُ أَيْضًا يَمْشِي بَيْنَ الْيَهُودِ عِلَالِيَّةً بَلْ مَضَى مِنْ هُنَاكَ إِلَى الْكُورَةِ الْقَرِيبَةِ مِنَ الْبَرِّيَّةِ إِلَى مَدِينَةٍ يُقَالُ لَهَا أَفْرَايِمُ وَمَكَثَ هُنَاكَ مَعَ تَلَامِيذِهِ.



at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. <sup>56</sup>Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? <sup>57</sup>Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

### Jesus Anointed

**12** <sup>1</sup>Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. <sup>2</sup>There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. <sup>3</sup>Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. <sup>4</sup>Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, <sup>5</sup>Why was not this ointment sold for three hundred pence, and given to the poor? <sup>6</sup>This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. <sup>7</sup>Then said Jesus, Let her alone: against the day of my burying hath she kept this. <sup>8</sup>For the poor always ye have with you; but me ye have not always.

<sup>9</sup>Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also,

٥٥ وَكَانَ فَصَحُ الْيَهُودِ قَرِيبًا. فَصَعِدَ كَثِيرُونَ مِنَ الْكُورِ إِلَى أُورُشَلِيمَ قَبْلَ الْفَصْحِ لِيُطَهِّرُوا أَنْفُسَهُمْ. <sup>٥٦</sup> فَكَانُوا يَطْلُبُونَ يَسُوعَ وَيَقُولُونَ فِيمَا بَيْنَهُمْ وَهُمْ وَأَقْفُونَ فِي الْهَيْكَلِ: «مَاذَا تَظُنُّونَ؟ هَلْ هُوَ لَا يَأْتِي إِلَى الْعِيدِ؟» <sup>٥٧</sup> وَكَانَ أَيْضًا رُؤَسَاءُ الْكَهَنَةِ وَالْفَرِيسِيِّونَ قَدْ أَصْدَرُوا أَمْرًا أَنَّهُ إِنْ عَرَفَ أَحَدٌ أَيْنَ هُوَ فَلْيَدُلْ عَلَيْهِ لِكَيْ يُمَسْكُوهُ.

### سكب الطيب على يسوع

**١٢** <sup>١</sup> ثُمَّ قَبْلَ الْفَصْحِ بَسْتَةَ أَيَّامٍ أَتَى يَسُوعُ إِلَى بَيْتٍ عَيْنًا حَيْثُ كَانَ لِعَازَرُ الْمَيِّتِ الَّذِي أَقَامَهُ مِنَ الْأَمْوَاتِ. أَفْصَنُوا لَهُ هُنَاكَ عَشَاءً. وَكَانَتْ مَرْتَا تَخْدُمُ وَأَمَّا لِعَازَرُ فَكَانَ أَحَدَ الْمَتَكِّينَ مَعَهُ. <sup>٢</sup> فَأَخَذَتْ مَرْيَمُ مَنًّا مِنْ طِيبِ نَارِدِينَ خَالِصٍ كَثِيرٍ الثَّمَنِ وَدَهَنَتْ قَدَمِي يَسُوعَ وَمَسَحَتْ قَدَمِيهِ بِشَعْرِهَا فَامْتَلَأَ الْبَيْتُ مِنْ رَائِحَةِ الطَّيِّبِ. <sup>٣</sup> فَقَالَ وَاحِدٌ مِنْ تَلَامِيذِهِ وَهُوَ يَهُودًا سَمِعَانَ الْإِسْخَرْيُوطِيَّ الْمَزْمُوعِ أَنْ يُسَلِّمَهُ: «لِمَاذَا لَمْ يُبَاعَ هَذَا الطَّيِّبُ بِثَلَاثِمِئَةِ دِينَارٍ وَيُعْطَى لِلْفُقَرَاءِ؟» <sup>٤</sup> قَالَ هَذَا لَيْسَ لِأَنَّهُ كَانَ يُبَالِي بِالْفُقَرَاءِ بَلْ لِأَنَّهُ كَانَ سَارِقًا وَكَانَ الصَّنْدُوقُ عِنْدَهُ وَكَانَ يَحْمِلُ مَا يُلْقَى فِيهِ. <sup>٥</sup> فَقَالَ يَسُوعُ: «أَتْرُكُوهَا. إِنَّهَا لِيَوْمٍ تَكْفِينِي قَدْ حَفِظْتَهُ لِأَنَّ الْفُقَرَاءَ مَعَكُمْ فِي كُلِّ حِينٍ وَأَمَّا أَنَا فَلَسْتُ مَعَكُمْ فِي كُلِّ حِينٍ».

<sup>٩</sup> فَعَلِمَ جَمْعٌ كَثِيرٌ مِنَ الْيَهُودِ أَنَّهُ هُنَاكَ

whom he had raised from the dead.  
<sup>10</sup>But the chief priests consulted that they might put Lazarus also to death;  
<sup>11</sup>Because that by reason of him many of the Jews went away, and believed on Jesus.

### Jesus Enters Jerusalem

<sup>12</sup>On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, <sup>13</sup>Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. <sup>14</sup>And Jesus, when he had found a young ass, sat thereon; as it is written, <sup>15</sup>Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. <sup>16</sup>These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. <sup>17</sup>The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. <sup>18</sup>For this cause the people also met him, for that they heard that he had done this miracle. <sup>19</sup>The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

<sup>20</sup>And there were certain Greeks among them that came up to worship at the feast: <sup>21</sup>The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. <sup>22</sup>Philip cometh and telleth Andrew:

فَجَاءُوا لَيْسَ لِأَجْلِ يَسُوعَ فَقَطْ بَلْ لِيَنْظُرُوا  
 أَيْضاً لِعَازَرَ الَّذِي أَقَامَهُ مِنَ الْأَمْوَاتِ.  
<sup>١٠</sup> فَشَارَوْا رُؤْسَاءَ الْكَهَنَةِ لِيَقْتُلُوا لِعَازَرَ أَيْضاً  
<sup>١١</sup> لِأَنَّ كَثِيرِينَ مِنَ الْيَهُودِ كَانُوا بِسَبَبِهِ  
 يَدْهَبُونَ وَيُؤْمِنُونَ بِيَسُوعَ.

### يسوع يدخل اورشليم

<sup>١٢</sup> وَفِي الْغَدِ سَمِعَ الْجَمْعُ الْكَثِيرُ الَّذِي  
 جَاءَ إِلَى الْعِيدِ أَنَّ يَسُوعَ آتٍ إِلَى أُورُشَلِيمَ  
<sup>١٣</sup> فَأَخَذُوا سُعُوفَ النَّخْلِ وَخَرَجُوا لِلِقَائِهِ  
 وَكَانُوا يَصْرُخُونَ: «أَوْصَتْنَا! مُبَارَكُ الْآتِي  
 بِاسْمِ الرَّبِّ الْمَلِكِ إِسْرَائِيلِ!» <sup>١٤</sup> وَوَجَدَ  
 يَسُوعُ جَحْشًا فَجَلَسَ عَلَيْهِ كَمَا هُوَ  
 مَكْتُوبٌ: <sup>١٥</sup> «لَا تَخَافِي يَا ابْنَةُ صِهْيُونَ.  
 هُوَذَا مَلِكُكَ يَأْتِي جَالِسًا عَلَى جَحْشٍ  
 أَتَانَ». <sup>١٦</sup> وَهَذِهِ الْأُمُورُ لَمْ يَفْهَمَهَا تَلَامِيذُهُ  
 أَوْلًا وَلَكِنْ لَمَّا تَمَجَّدَ يَسُوعُ حِينَئِذٍ تَذَكَّرُوا  
 أَنَّ هَذِهِ كَانَتْ مَكْتُوبَةً عَنْهُ وَأَنَّهُمْ صَنَعُوا  
 هَذِهِ لَهُ. <sup>١٧</sup> وَكَانَ الْجَمْعُ الَّذِي مَعَهُ يَشْهَدُ  
 أَنَّهُ دَعَا لِعَازَرَ مِنَ الْقَبْرِ وَأَقَامَهُ مِنَ  
 الْأَمْوَاتِ. <sup>١٨</sup> لِهَذَا أَيْضاً لَأَقَامَهُ الْجَمْعُ لِأَنَّهُمْ  
 سَمِعُوا أَنَّهُ كَانَ قَدْ صَنَعَ هَذِهِ الْآيَةَ. <sup>١٩</sup> فَقَالَ  
 الْفَرِيسِيُّونَ بَعْضُهُمْ لِبَعْضٍ: «انظُرُوا! إِنَّكُمْ  
 لَا تَنْفَعُونَ شَيْئًا هُوَذَا الْعَالَمُ قَدْ ذَهَبَ  
 وَرَاءَهُ!».

<sup>٢٠</sup> وَكَانَ أَنَاَسُ يُونَانِيُونَ مِنَ الَّذِينَ  
 صَعِدُوا لِيَسْجُدُوا فِي الْعِيدِ. <sup>٢١</sup> فَتَقَدَّمَ  
 هُوَذَا إِلَى فِيلِبُّسَ الَّذِي مِنْ بَيْتِ صَيْدَا  
 الْجَلِيلِ وَسَأَلُوهُ قَائِلِينَ: «يَا سَيِّدُ تُرِيدُ أَنْ

and again Andrew and Philip tell Jesus.

نَرَى يَسُوعَ». <sup>٢٢</sup>فَأَتَى فِيلِبُّسُ وَقَالَ  
لَأَنْدَرَاوُسَ ثُمَّ قَالَ أَنْدَرَاوُسُ وَفِيلِبُّسُ  
لِيَسُوعَ.

### Death the Door to Life

<sup>23</sup>And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. <sup>24</sup>Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. <sup>25</sup>He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. <sup>26</sup>If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

### الموت باب للحياة

<sup>٢٣</sup>وَأَمَّا يَسُوعُ فَأَجَابَهُمَا قَائِلًا: «قَدْ أَتَتْ  
السَّاعَةُ لِيَتَمَجَّدَ ابْنُ الْإِنْسَانِ. <sup>٢٤</sup>الْحَقُّ  
الْحَقُّ أَقُولُ لَكُمْ: إِنْ لَمْ تَقَعْ حَبُّهُ الْحِنْطَةِ  
فِي الْأَرْضِ وَتَمَّتْ فِيهَا تَبَقَى وَحْدَهَا.  
وَلَكِنْ إِنْ مَاتَتْ تَأْتِي بِثَمَرٍ كَثِيرٍ. <sup>٢٥</sup>مَنْ  
يُحِبُّ نَفْسَهُ يُهْلِكُهَا وَمَنْ يُبْغِضُ نَفْسَهُ فِي  
هَذَا الْعَالَمِ يَحْفَظُهَا إِلَى حَيَاةٍ أَبَدِيَّةٍ. <sup>٢٦</sup>إِنْ  
كَانَ أَحَدٌ يَخْدُمُنِي فَلْيَتَّبِعْنِي وَحَيْثُ أَكُونُ  
أَنَا هُنَاكَ أَيْضًا يَكُونُ خَادِمِي. وَإِنْ كَانَ أَحَدٌ  
يَخْدُمُنِي يُكْرِمُهُ الْآبُ.»

### Lack of Faith

<sup>27</sup>Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. <sup>28</sup>Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. <sup>29</sup>The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. <sup>30</sup>Jesus answered and said, This voice came not because of me, but for your sakes. <sup>31</sup>Now is the judgment of this world: now shall the prince of this world be cast out. <sup>32</sup>And I, if I be lifted up from the earth, will draw all men unto me. <sup>33</sup>This he said, signifying what death he should die. <sup>34</sup>The people answered him, We have heard out of the law

### عمى عدم الإيمان

<sup>٢٧</sup>الآن نَفْسِي قَدْ اضْطَرَبْتُ. وَمَاذَا  
أَقُولُ؟ أَيُّهَا الْآبُ نَجِّنِي مِنْ هَذِهِ السَّاعَةِ.  
وَلَكِنْ لِأَجْلِ هَذَا أَتَيْتُ إِلَى هَذِهِ السَّاعَةِ.  
<sup>٢٨</sup>أَيُّهَا الْآبُ مَجِّدْ اسْمَكَ». فَجَاءَ صَوْتُ  
مِنَ السَّمَاءِ: «مَجَّدْتُ وَأَمَجَّدُ أَيْضًا».  
<sup>٢٩</sup>فَالْجَمْعُ الَّذِي كَانَ وَأَقْفًا وَسَمِعَ قَالَ:  
«قَدْ حَدَثَ رَعْدٌ». وَآخَرُونَ قَالُوا: «قَدْ  
كَلَّمَهُ مَلَاكٌ». «أَجَابَ يَسُوعُ وَقَالَ: «لَيْسَ  
مِنْ أَجْلِي صَارَ هَذَا الصَّوْتُ بَلْ مِنْ  
أَجْلِكُمْ. <sup>٣١</sup>الآن دَيْثُونَةُ هَذَا الْعَالَمِ. الْآنَ  
يُطْرَحُ رَيْسُ هَذَا الْعَالَمِ خَارِجًا. <sup>٣٢</sup>وَأَنَا إِنْ  
ارْتَفَعْتُ عَنِ الْأَرْضِ أَجْذِبُ إِلَيَّ الْجَمِيعَ».  
<sup>٣٣</sup>قَالَ هَذَا مُشِيرًا إِلَى آيَةِ مِيْتِهِ كَانَ مُزْمِعًا

that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? <sup>35</sup>Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. <sup>36</sup>While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

<sup>37</sup>But though he had done so many miracles before them, yet they believed not on him: <sup>38</sup>That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? <sup>39</sup>Therefore they could not believe, because that Esaias said again, <sup>40</sup>He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. <sup>41</sup>These things said Esaias, when he saw his glory, and spake of him. <sup>42</sup>Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: <sup>43</sup>For they loved the praise of men more than the praise of God.

### Jesus the Light

<sup>44</sup>Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. <sup>45</sup>And he that seeth me seeth him that sent me. <sup>46</sup>I am come a light into the world, that whosoever believeth on me

أَنْ يَمُوتَ. <sup>٣٤</sup>فَأَجَابَهُ الْجَمْعُ: «نَحْنُ سَمِعْنَا مِنْ النَّامُوسِ أَنَّ الْمَسِيحَ يَبْقَى إِلَى الْأَبَدِ فَكَيْفَ تَقُولُ أَنْتَ إِنَّهُ يَنْبَغِي أَنْ يَرْتَفِعَ ابْنُ الْإِنْسَانِ؟ مَنْ هُوَ هَذَا ابْنُ الْإِنْسَانِ؟» <sup>٣٥</sup>فَقَالَ لَهُمْ يَسُوعُ: «الْتُّورُ مَعَكُمْ زَمَانًا قَلِيلًا بَعْدَ فَسِيرُوا مَا دَامَ لَكُمْ الْتُّورُ لِئَلَّا يُدْرِكَكُمْ الظَّلَامُ. وَالَّذِي يَسِيرُ فِي الظَّلَامِ لَا يَعْلَمُ إِلَى أَيْنَ يَذْهَبُ. <sup>٣٦</sup>مَا دَامَ لَكُمْ الْتُّورُ آمِنُوا بِالْتُّورِ لِتَصِيرُوا أَبْنَاءَ الْتُّورِ.» تَكَلَّمَ يَسُوعُ بِهَذَا ثُمَّ مَضَى وَاخْتَفَى عَنْهُمْ.

<sup>٣٧</sup>وَمَعَ أَنَّهُ كَانَ قَدْ صَنَعَ أَمَامَهُمْ آيَاتٍ هَذَا عَدَدَهَا لَمْ يُؤْمِنُوا بِهِ <sup>٣٨</sup>لِيَتِمَّ قَوْلُ إِشْعِيَاءَ النَّبِيِّ الَّذِي قَالَ: «يَا رَبُّ مَنْ صَدَقَ خَبْرَنَا وَلِمَنْ اسْتَعْلَنْتَ ذِرَاعَ الرَّبِّ؟» <sup>٣٩</sup>لِهَذَا لَمْ يَقْدِرُوا أَنْ يُؤْمِنُوا. لِأَنَّ إِشْعِيَاءَ قَالَ أَيْضًا: <sup>٤٠</sup>«قَدْ أَعْمَى عْيُونَهُمْ وَأَغْلَظَ قُلُوبَهُمْ لِئَلَّا يُبْصِرُوا بِعْيُونِهِمْ وَيَسْمَعُوا بِقُلُوبِهِمْ وَيَرْجِعُوا فَأَشْفِيَهُمْ.» <sup>٤١</sup>قَالَ إِشْعِيَاءُ هَذَا حِينَ رَأَى مَجْدَهُ وَتَكَلَّمَ عَنْهُ. <sup>٤٢</sup>وَلَكِنْ مَعَ ذَلِكَ آمَنَ بِهِ كَثِيرُونَ مِنَ الرُّؤَسَاءِ أَيْضًا غَيْرَ أَنَّهُمْ لِسَبَبِ الْفَرِيسِيِّينَ لَمْ يَعْتَرَفُوا بِهِ لِئَلَّا يَصِيرُوا خَارِجَ الْمَجْمَعِ <sup>٤٣</sup>لَأَنَّهُمْ أَحْبَبُوا مَجْدَ النَّاسِ أَكْثَرَ مِنْ مَجْدِ اللَّهِ.

### نور الإيمان

<sup>٤٤</sup>فَنَادَى يَسُوعُ وَقَالَ: «الَّذِي يُؤْمِنُ بِي لَيْسَ يُؤْمِنُ بِي بَلْ بِالَّذِي أَرْسَلَنِي.» <sup>٤٥</sup>وَالَّذِي يَرَانِي يَرَى الَّذِي أَرْسَلَنِي. <sup>٤٦</sup>أَنَا قَدْ جِئْتُ نُورًا إِلَى الْعَالَمِ حَتَّى كُلُّ مَنْ

should not abide in darkness.<sup>47</sup> And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.<sup>48</sup> He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.<sup>49</sup> For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.<sup>50</sup> And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

#### Jesus Washes His Disciples' Feet

**13** <sup>1</sup>Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.<sup>2</sup> And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;<sup>3</sup> Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;<sup>4</sup> He riseth from supper, and laid aside his garments; and took a towel, and girded himself.<sup>5</sup> After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.<sup>6</sup> Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?<sup>7</sup> Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know

يُؤْمِنُ بِي لَا يَمُكُّثُ فِي الظُّلْمَةِ. <sup>٤٧</sup> وَإِنْ سَمِعَ أَحَدٌ كَلَامِي وَلَمْ يُؤْمِنْ فَأَنَا لَا أَدِينُهُ لِأَنِّي لَمْ آتِ لِأَدِينِ الْعَالَمِ بَلْ لِأَخْلَصَ الْعَالَمَ. <sup>٤٨</sup> مَنْ رَدَّنِي وَلَمْ يَقْبَلْ كَلَامِي فَلَهُ مِنْ يَدَيْهِ. الْكَلَامُ الَّذِي تَكَلَّمْتُ بِهِ هُوَ يَدِينُهُ فِي الْيَوْمِ الْآخِيرِ <sup>٤٩</sup> لِأَنِّي لَمْ أَتَكَلَّمْ مِنْ نَفْسِي لَكِنْ الْآبَ الَّذِي أَرْسَلَنِي هُوَ أَعْطَانِي وَصِيَّةً: مَاذَا أَقُولُ وَمِمَّاذَا أَتَكَلَّمُ. <sup>٥٠</sup> وَأَنَا أَعْلَمُ أَنَّ وَصِيَّتَهُ هِيَ حَيَاةٌ أَبَدِيَّةٌ. فَمَا أَتَكَلَّمُ أَنَا بِهِ فَكَمَا قَالَ لِي الْآبُ هَكَذَا أَتَكَلَّمُ.

#### يسوع يغسل أرجل التلاميذ

**١٣** <sup>١</sup>أَمَّا يَسُوعُ قَبْلَ عِيدِ الْفِصْحِ وَهُوَ عَالِمٌ أَنَّ سَاعَتَهُ قَدْ جَاءَتْ لِيَنْتَقِلَ مِنْ هَذَا الْعَالَمِ إِلَى الْآبِ إِذْ كَانَ قَدْ أَحَبَّ خَاصَّتَهُ الَّذِينَ فِي الْعَالَمِ أَحَبَّهُمْ إِلَى الْمَسْتَهَيِّ. <sup>٢</sup>فَحِينَ كَانَ الْعِشَاءُ وَقَدْ أَلْقَى الشَّيْطَانُ فِي قَلْبِ يَهُودَا سِمْعَانَ الْإِسْخَرْيُوطِيَّ أَنْ يُسَلِّمَهُ. <sup>٣</sup>يَسُوعُ وَهُوَ عَالِمٌ أَنَّ الْآبَ قَدْ دَفَعَ كُلَّ شَيْءٍ إِلَى يَدَيْهِ وَأَنَّهُ مِنْ عِنْدِ اللَّهِ خَرَجَ وَإِلَى اللَّهِ يَمْضِي قَامَ عَنِ الْعِشَاءِ وَخَلَعَ ثِيَابَهُ وَأَخَذَ مِشْفَةً وَأَتْرَزَ بِهَا ثُمَّ صَبَّ مَاءً فِي مِعْسَلٍ وَأَبْتَدَأَ يَغْسِلُ أَرْجُلَ التَّلَامِيذِ وَيَمْسَحُهَا بِالْمِشْفَةِ الَّتِي كَانَ مُتْرَزاً بِهَا. <sup>٦</sup>فَجَاءَ إِلَى سِمْعَانَ بُطْرُسَ. فَقَالَ لَهُ ذَاكَ: «يَا سَيِّدُ أَنْتَ تَغْسِلُ رِجْلِي!» <sup>٧</sup>أَجَابَ يَسُوعُ وَقَالَ لَهُ: «لَسْتُ تَعْلَمُ أَنْتَ الْآنَ مَا أَنَا أَصْنَعُ وَلَكِنَّكَ سَتَفْهَمُ

hereafter. <sup>8</sup>Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. <sup>9</sup>Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. <sup>10</sup>Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. <sup>11</sup>For he knew who should betray him; therefore said he, Ye are not all clean.

<sup>12</sup>So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

<sup>13</sup>Ye call me Master and Lord: and ye say well; for so I am. <sup>14</sup>If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. <sup>15</sup>For I have given you an example, that ye should do as I have done to you. <sup>16</sup>Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

<sup>17</sup>If ye know these things, happy are ye if ye do them.

<sup>18</sup>I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. <sup>19</sup>Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. <sup>20</sup>Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

فِيمَا بَعْدُ. <sup>٨</sup> قَالَ لَهُ بُطْرُسُ: «لَنْ تَغْسِلَ رِجْلِي أَبَدًا!» أَجَابَهُ يَسُوعُ: «إِنْ كُنْتُ لَا أَغْسِلُكَ فَلَيْسَ لَكَ مَعِيَ نَصِيبٌ.» <sup>٩</sup> قَالَ لَهُ سِمْعَانُ بُطْرُسُ: «يَا سَيِّدُ لَيْسَ رِجْلِي فَقَطُّ بَلْ أَيْضًا يَدَيَّ وَرَأْسِي.» <sup>١٠</sup> قَالَ لَهُ يَسُوعُ: «الَّذِي قَدْ اغْتَسَلَ لَيْسَ لَهُ حَاجَةٌ إِلَّا إِلَى غَسْلِ رِجْلِيهِ بَلْ هُوَ طَاهِرٌ كُلُّهُ. وَأَنْتُمْ طَاهِرُونَ وَلَكِنْ لَيْسَ كُلُّكُمْ.» <sup>١١</sup> لِأَنَّهُ عَرَفَ مُسَلِّمَهُ لِذَلِكَ قَالَ: «لَسْتُمْ كُلُّكُمْ طَاهِرِينَ.»

<sup>١٢</sup> فَلَمَّا كَانَ قَدْ غَسَلَ أَرْجُلَهُمْ وَأَخَذَ ثِيَابَهُ وَأَتَكَأَ أَيْضًا قَالَ لَهُمْ: «أَتَفْهَمُونَ مَا قَدْ صَنَعْتُ بِكُمْ؟» <sup>١٣</sup> أَنْتُمْ تَدْعُونَنِي مُعَلِّمًا وَسَيِّدًا وَحَسَنًا تَقُولُونَ لِأَنِّي أَنَا كَذَلِكَ. <sup>١٤</sup> فَإِنْ كُنْتُ وَأَنَا السَّيِّدُ وَالْمُعَلِّمُ قَدْ غَسَلْتُ أَرْجُلَكُمْ فَأَنْتُمْ يَجِبُ عَلَيْكُمْ أَنْ يَغْسِلَ بَعْضُكُمْ أَرْجُلَ بَعْضٍ. لِأَنِّي أَعْطَيْتُكُمْ مِثَالًا حَتَّى كَمَا صَنَعْتُ أَنَا بِكُمْ تَصْنَعُونَ أَنْتُمْ أَيْضًا. <sup>١٦</sup> الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: إِنَّهُ لَيْسَ عَبْدٌ أَعْظَمَ مِنْ سَيِّدِهِ وَلَا رَسُولٌ أَعْظَمَ مِنْ مُرْسِلِهِ. <sup>١٧</sup> إِنْ عَلِمْتُمْ هَذَا فَطُوبَاكُمْ إِنْ عَمِلْتُمُوهُ.

<sup>١٨</sup> لَسْتُ أَقُولُ عَنْ جَمِيعِكُمْ. أَنَا أَعْلَمُ الَّذِينَ اخْتَرْتُهُمْ. لَكِنْ لَيْتِمُ الْكِتَابُ: الَّذِي يَأْكُلُ مَعِيَ الْخُبْزَ رَفَعَ عَلَيَّ عَقْبَهُ. <sup>١٩</sup> أَقُولُ لَكُمْ الْآنَ قَبْلَ أَنْ يَكُونَ حَتَّى مَتَى كَانَ تُؤْمِنُونَ أَنِّي أَنَا هُوَ. <sup>٢٠</sup> الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: الَّذِي يَقْبَلُ مِنْ أُرْسَلِهِ يَقْبَلُنِي وَالَّذِي يَقْبَلُنِي يَقْبَلُ الَّذِي أُرْسَلَنِي.»

## Judas' Betrayal

<sup>21</sup>When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. <sup>22</sup>Then the disciples looked one on another, doubting of whom he spake. <sup>23</sup>Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. <sup>24</sup>Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. <sup>25</sup>He then lying on Jesus' breast saith unto him, Lord, who is it? <sup>26</sup>Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. <sup>27</sup>And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. <sup>28</sup>Now no man at the table knew for what intent he spake this unto him. <sup>29</sup>For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

## خيانة يهوذا

<sup>٢١</sup>لَمَّا قَالَ يَسُوعُ هَذَا اضْطَرَبَ بِالرُّوحِ وَشَهِدَ وَقَالَ: «الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: إِنَّ وَاحِدًا مِنْكُمْ سَيَسْلُمُنِي». <sup>٢٢</sup>فَكَانَ التَّلَامِيذُ يَنْظُرُونَ بَعْضُهُمْ إِلَى بَعْضٍ وَهُمْ مُحْتَارُونَ فِي مَنْ قَالَ عَنْهُ. <sup>٢٣</sup>وَكَانَ مُتَكِنًا فِي حِضْنِ يَسُوعَ وَاحِدٌ مِنَ تَلَامِيذِهِ كَانَ يَسُوعُ يُحِبُّهُ. <sup>٢٤</sup>فَأَوْمَأَ إِلَيْهِ سَمْعَانَ بُطْرُسُ أَنْ يَسْأَلَ مَنْ عَسَى أَنْ يَكُونَ الَّذِي قَالَ عَنْهُ. <sup>٢٥</sup>فَأَثَكَا ذَلِكَ عَلَى صَدْرِ يَسُوعَ وَقَالَ لَهُ: «يَا سَيِّدُ مَنْ هُوَ؟» <sup>٢٦</sup>أَجَابَ يَسُوعُ: «هُوَ ذَلِكَ الَّذِي أَعْمَسُ أَنَا اللَّقْمَةَ وَأَعْطِيَهُ». فَعَمَسَ اللَّقْمَةَ وَأَعْطَاهَا لِيَهُودَا سَمْعَانَ الْإِسْخَرِيوطِيَّ. <sup>٢٧</sup>فَبَعَدَ اللَّقْمَةَ دَخَلَهُ الشَّيْطَانُ. فَقَالَ لَهُ يَسُوعُ: «مَا أَنْتَ تَعْمَلُهُ فَاعْمَلْهُ بِأَكْثَرِ سُرْعَةٍ». <sup>٢٨</sup>وَأَمَّا هَذَا فَلَمْ يَفْهَمْ أَحَدٌ مِنَ الْمُتَكِنِينَ لِمَاذَا كَلَّمَهُ بِهِ <sup>٢٩</sup>لَأَنَّ قَوْمًا إِذْ كَانَ الصَّنْدُوقُ مَعَ يَهُودَا ظَنُّوا أَنَّ يَسُوعَ قَالَ لَهُ: اشْتَرِ مَا نَحْتَاجُ إِلَيْهِ لِلْعِيدِ أَوْ أَنْ يُعْطِيَ شَيْئًا لِلْفُقَرَاءِ.

<sup>٣٠</sup>فَذَلِكَ لَمَّا أَخَذَ اللَّقْمَةَ خَرَجَ لِلْوَقْتِ وَكَانَ لَيْلًا.

## A New Commandment

<sup>30</sup>He then having received the sop went immediately out: and it was night. <sup>31</sup>Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. <sup>32</sup>If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

## الوصية الجديدة

<sup>٣١</sup>فَلَمَّا خَرَجَ قَالَ يَسُوعُ: «الآنَ تَمَجَّدَ ابْنُ الْإِنْسَانِ وَتَمَجَّدَ اللَّهُ فِيهِ. إِنَّ كَانَ اللَّهُ قَدْ تَمَجَّدَ فِيهِ فَإِنَّ اللَّهَ سَيَمَجِّدُهُ فِي ذَاتِهِ وَيَمَجِّدُهُ سَرِيعًا. يَا أَوْلَادِي أَنَا مَعَكُمْ زَمَانًا قَلِيلًا بَعْدُ. سَتَطْلُبُونِي وَكَمَا

<sup>33</sup>Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. <sup>34</sup>A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. <sup>35</sup>By this shall all men know that ye are my disciples, if ye have love one to another.

قُلْتُ لِلْيَهُودِ: حَيْثُ أَذْهَبُ أَنَا لَا تَقْدِرُونَ أَنْتُمْ أَنْ تَأْتُوا أَقُولُ لَكُمْ أَنْتُمْ الْآنَ. <sup>٣٤</sup> وَصِيَّةً جَدِيدَةً أَنَا أُعْطِيكُمْ: أَنْ تُحِبُّوا بَعْضُكُمْ بَعْضًا. كَمَا أَحْبَبْتِكُمْ أَنَا تُحِبُّونَ أَنْتُمْ أَيْضًا بَعْضُكُمْ بَعْضًا. <sup>٣٥</sup> بِهَذَا يَعْرِفُ الْجَمِيعُ أَنَّكُمْ تَلَامِيذِي: إِنْ كَانَ لَكُمْ حُبٌّ بَعْضًا لِبَعْضٍ.

### Jesus Predicts Peter's Denial

<sup>36</sup>Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. <sup>37</sup>Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. <sup>38</sup>Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

يسوع ينبيء بإنكار بطرس له

<sup>٣٦</sup> قَالَ لَهُ سِمْعَانُ بَطْرُسُ: «يَا سَيِّدُ إِلَيَّ أَيْنَ تَذْهَبُ؟» أَجَابَهُ يَسُوعُ: «حَيْثُ أَذْهَبُ لَا تَقْدِرُ الْآنَ أَنْ تَتَّبِعَنِي وَلَكِنَّكَ سَتَتَّبِعُنِي آخِرًا». <sup>٣٧</sup> قَالَ لَهُ بَطْرُسُ: «يَا سَيِّدُ لِمَاذَا لَا أَقْدِرُ أَنْ أَتْبِعَكَ الْآنَ؟ إِنِّي أَضَعُ نَفْسِي عَنْكَ». <sup>٣٨</sup> أَجَابَهُ يَسُوعُ: «أَتَضَعُ نَفْسَكَ عَنِّي؟ الْحَقُّ الْحَقُّ أَقُولُ لَكَ: لَا يَصِيحُ اللَّذِيكُ حَتَّى تُنْكِرَنِي ثَلَاثَ مَرَّاتٍ».

### Jesus is the Way the Truth and The Life

**14** <sup>1</sup>Let not your heart be troubled: ye believe in God, believe also in me. <sup>2</sup>In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. <sup>3</sup>And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. <sup>4</sup>And whither I go ye know, and the way ye know.

يسوع هو الطريق والحق والحياة

**١٤** <sup>١</sup> «لَا تَضْطَرِبْ قُلُوبُكُمْ. أَنْتُمْ تُؤْمِنُونَ بِاللَّهِ فَآمِنُوا بِي. <sup>٢</sup> فِي بَيْتِ أَبِي مَنَازِلُ كَثِيرَةٌ وَإِلَّا فَإِنِّي كُنْتُ قَدْ قُلْتُ لَكُمْ. أَنَا أَمْضِي لِأَعِدَّ لَكُمْ مَكَانًا <sup>٣</sup> وَإِنْ مَضَيْتُ وَأَعَدَدْتُ لَكُمْ مَكَانًا أَتِي أَيْضًا وَأَخْذُكُمْ إِلَيَّ حَتَّى حَيْثُ أَكُونُ أَنَا تَكُونُونَ أَنْتُمْ أَيْضًا. <sup>٤</sup> وَتَعْلَمُونَ حَيْثُ أَنَا أَذْهَبُ وَتَعْلَمُونَ الطَّرِيقَ».

<sup>5</sup>Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? <sup>6</sup>Jesus saith unto him, I am the way, the truth, and the life: no man cometh

<sup>٥</sup> قَالَ لَهُ تَوْمَاسُ: «يَا سَيِّدُ لَسْنَا نَعْلَمُ أَيْنَ تَذْهَبُ فَكَيْفَ نَقْدِرُ أَنْ نَعْرِفَ الطَّرِيقَ؟»



unto the Father, but by me. <sup>7</sup>If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. <sup>8</sup>Philip saith unto him, Lord, shew us the Father, and it sufficeth us. <sup>9</sup>Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? <sup>10</sup>Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. <sup>11</sup>Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. <sup>12</sup>Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. <sup>13</sup>And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. <sup>14</sup>If ye shall ask any thing in my name, I will do it.

### Jesus Promises the Holy Spirit

<sup>15</sup>If ye love me, keep my commandments. <sup>16</sup>And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; <sup>17</sup>Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. <sup>18</sup>I will not leave you comfortless: I will come to you. <sup>19</sup>Yet a little while, and the world seeth me no more; but ye see me: because I

قَالَ لَهُ يَسُوعُ: «أَنَا هُوَ الطَّرِيقُ وَالْحَقُّ وَالْحَيَاةُ. لَيْسَ أَحَدًا يَأْتِي إِلَيَّ إِلَى الْآبِ إِلَّا بِي. لَوْ كُنْتُمْ قَدْ عَرَفْتُمُونِي لَعَرَفْتُمْ أَبِي أَيْضًا. وَمِنْ الْآنَ تَعْرِفُونَهُ وَقَدْ رَأَيْتُمُوهُ». <sup>٨</sup> قَالَ لَهُ فِيلِبُّسُ: «يَا سَيِّدُ أَرْنَا الْآبَ وَكَفَانَا». <sup>٩</sup> قَالَ لَهُ يَسُوعُ: «أَنَا مَعَكُمْ زَمَانًا هَذِهِ مُدَّتُهُ وَلَمْ تَعْرِفْنِي يَا فِيلِبُّسُ! الَّذِي رَأَيْتَنِي فَقَدْ رَأَى الْآبَ فَكَيْفَ تَقُولُ أَنْتَ أَرْنَا الْآبَ؟» <sup>١٠</sup> أَلَسْتُ تُوْمِنُ أَنِّي أَنَا فِي الْآبِ وَالْآبُ فِيَّ؟ الْكَلَامُ الَّذِي أَكَلِمُكُمْ بِهِ لَسْتُ أَتَكَلَّمُ بِهِ مِنْ نَفْسِي لَكِنِ الْآبُ الْحَالَّ فِيَّ هُوَ يَعْمَلُ الْأَعْمَالَ. <sup>١١</sup> صَدَّقُونِي أَنِّي فِي الْآبِ وَالْآبُ فِيَّ وَإِلَّا فَصَدَّقُونِي لِسَبَبِ الْأَعْمَالِ نَفْسَهَا. <sup>١٢</sup> الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: مَنْ يُؤْمِنُ بِي فَلَا عَمَالَاتِي أَنَا أَعْمَلُهَا يَعْمَلُهَا هُوَ أَيْضًا وَيَعْمَلُ أَعْظَمَ مِنْهَا لِأَنِّي مَاضٍ إِلَى أَبِي. وَمَهْمَا سَأَلْتُمْ بِاسْمِي فَذَلِكَ أَفْعَلُهُ لِيَتِمَّ جَدُّ الْآبِ بِالْإِبْنِ. <sup>١٤</sup> إِنْ سَأَلْتُمْ شَيْئًا بِاسْمِي فَإِنِّي أَفْعَلُهُ.

### الوعد بالروح القدس

<sup>١٥</sup> «إِنْ كُنْتُمْ تُحِبُّونَنِي فَاحْفَظُوا وَصَايَايَ» <sup>١٦</sup> وَأَنَا أَطْلُبُ مِنَ الْآبِ فَيُعْطِيكُمْ مُعْزِيًا آخَرَ لِيَمْكُثَ مَعَكُمْ إِلَى الْأَبَدِ <sup>١٧</sup> «رُوحَ الْحَقِّ الَّذِي لَا يَسْتَطِيعُ الْعَالَمُ أَنْ يَقْبَلَهُ لِأَنَّهُ لَا يَرَاهُ وَلَا يَعْرِفُهُ وَأَمَّا أَنْتُمْ فَتَعْرِفُونَهُ لِأَنَّهُ مَآكُثٌ مَعَكُمْ وَيَكُونُ فِيكُمْ». <sup>١٨</sup> «لَا أَتْرُكُكُمْ يَتَامَى. إِنِّي آتِي إِلَيْكُمْ». <sup>١٩</sup> «بَعْدَ قَلِيلٍ لَا يَرَانِي الْعَالَمُ أَيْضًا وَأَمَّا أَنْتُمْ فَتَرَوْنِي. إِنِّي

live, ye shall live also. <sup>20</sup>At that day ye shall know that I am in my Father, and ye in me, and I in you. <sup>21</sup>He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

<sup>22</sup>Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? <sup>23</sup>Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. <sup>24</sup>He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. <sup>25</sup>These things have I spoken unto you, being yet present with you. <sup>26</sup>But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

### Peace From Jesus

<sup>27</sup>Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. <sup>28</sup>Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. <sup>29</sup>And now I have told you before it come to pass, that, when it is come to pass, ye might believe. <sup>30</sup>Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. <sup>31</sup>But that the world may know that I love the Father; and

أَنَا حَيٌّ فَأَنْتُمْ سَتَحْيَوْنَ. <sup>٢٠</sup> فِي ذَلِكَ الْيَوْمِ تَعْلَمُونَ أَنِّي أَنَا فِي أَبِي وَأَنْتُمْ فِيَّ وَأَنَا فِيكُمْ. <sup>٢١</sup> الَّذِي عِنْدَهُ وَصَايَايَ وَيَحْفَظُهَا فَهُوَ الَّذِي يُحِبُّنِي وَالَّذِي يُحِبُّنِي يُحِبُّهُ أَبِي وَأَنَا أُحِبُّهُ وَأُظْهِرُ لَهُ ذَاتِي».

<sup>٢٢</sup> قَالَ لَهُ يَهُودًا لَيْسَ الْإِسْخَرْيُوطِيُّ: «يَا سَيِّدُ مَاذَا حَدَّثَ حَتَّى إِنَّكَ مُزْمَعٌ أَنْ تُظْهِرَ ذَاتَكَ لَنَا وَلَيْسَ لِلْعَالَمِ؟» <sup>٢٣</sup> أَجَابَ يَسُوعُ وَقَالَ لَهُ: «إِنْ أَحْبَبَنِي أَحَدٌ يَحْفَظُ كَلَامِي وَيُحِبُّهُ أَبِي وَاللَّيْه نَأْتِي وَعِنْدَهُ نَصْنَعُ مَنزَلًا. <sup>٢٤</sup> الَّذِي لَا يُحِبُّنِي لَا يَحْفَظُ كَلَامِي. وَالْكَلَامَ الَّذِي تَسْمَعُونَهُ لَيْسَ لِي بَلْ لِلآبِ الَّذِي أَرْسَلَنِي. <sup>٢٥</sup> بِهِذَا كَلَّمْتُمْ وَأَنَا عِنْدَكُمْ. <sup>٢٦</sup> وَأَمَّا الْمَعْرِي الرُّوحُ الْقُدُسُ الَّذِي سَيُرْسِلُهُ الْآبُ بِاسْمِي فَهُوَ يَعْلَمُكُمْ كُلَّ شَيْءٍ وَيَذَكِّرُكُمْ بِكُلِّ مَا قُلْتُهُ لَكُمْ».

### سلام يسوع

<sup>٢٧</sup> «سَلَامًا أَنْتَرُكُمْ لَكُمْ. سَلَامِي أُعْطِيكُمْ. لَيْسَ كَمَا يُعْطِي الْعَالَمُ أُعْطِيكُمْ أَنَا. لَا تَضْطَرِبُ قُلُوبُكُمْ وَلَا تَرْهَبُ. <sup>٢٨</sup> سَمِعْتُمْ أَنِّي قُلْتُ لَكُمْ أَنَا أَذْهَبُ ثُمَّ أَتِي إِلَيْكُمْ. لَوْ كُنْتُمْ تُحِبُّونَنِي لَكُنْتُمْ تَفْرَحُونَ لِأَنِّي قُلْتُ أَمْضِي إِلَى الْآبِ لِأَنَّ أَبِي أَعْظَمُ مِنِّي. <sup>٢٩</sup> وَقُلْتُ لَكُمْ الْآنَ قَبْلَ أَنْ يَكُونَ حَتَّى مَتَى كَانُوا يُؤْمِنُونَ. <sup>٣٠</sup> لَا أَتَكَلَّمُ أَيْضًا مَعَكُمْ كَثِيرًا لِأَنَّ رَيْسَ هَذَا الْعَالَمِ يَأْتِي وَلَيْسَ لَهُ فِيَّ شَيْءٌ. <sup>٣١</sup> وَلَكِنْ لِيُفْهَمَ الْعَالَمُ أَنِّي أُحِبُّ

as the Father gave me commandment, even so I do. Arise, let us go hence.

الآبَ وَكَمَا أَوْصَانِي الآبُ هَكَذَا أَفْعَلُ.  
فَوُمُوا نَنْطَلِقُ مِنْ هَهُنَا».

### The True Vine

**15** <sup>1</sup>I am the true vine, and my Father is the husbandman.  
<sup>2</sup>Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. <sup>3</sup>Now ye are clean through the word which I have spoken unto you. <sup>4</sup>Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. <sup>5</sup>I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. <sup>6</sup>If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. <sup>7</sup>If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. <sup>8</sup>Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. <sup>9</sup>As the Father hath loved me, so have I loved you: continue ye in my love. <sup>10</sup>If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. <sup>11</sup>These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

<sup>12</sup>This is my commandment, That ye love one another, as I have loved you. <sup>13</sup>Greater love hath no man than this, that a man lay down his life for

### الثبات في الكرمة الحقيقية

**١٥** <sup>١</sup>«أَنَا الْكَرْمَةُ الْحَقِيقِيَّةُ وَأَبِي الْكَرَّامُ. أَكُلُّ غُصْنٍ فِيَّ لَا يَأْتِي بِشَمَرٍ يَنْبَعُثُهُ وَكُلُّ مَا يَأْتِي بِشَمَرٍ يُنْقِيهِ لِيَأْتِي بِشَمَرٍ أَكْثَرَ. <sup>٢</sup>أَنْتُمْ أَلَا أَنْقِيَاءُ لِسَبَبِ الْكَلَامِ الَّذِي كَلَّمْتُكُمْ بِهِ. <sup>٣</sup>أَنْتُمْ فِيَّ وَأَنَا فِيكُمْ. كَمَا أَنَّ الْغُصْنَ لَا يَقْدِرُ أَنْ يَأْتِيَ بِشَمَرٍ مِنْ ذَاتِهِ إِنْ لَمْ يُثْبِتْ فِي الْكَرْمَةِ كَذَلِكَ أَنْتُمْ أَيْضًا إِنْ لَمْ تَثْبُتُوا فِيَّ. <sup>٤</sup>أَنَا الْكَرْمَةُ وَأَنْتُمْ الْأَغْصَانُ. الَّذِي يُثْبِتُ فِيَّ وَأَنَا فِيهِ هَذَا يَأْتِي بِشَمَرٍ كَثِيرٍ. لِأَنَّكُمْ بَدُونِي لَا تَقْدِرُونَ أَنْ تَفْعَلُوا شَيْئًا. <sup>٥</sup>إِنْ كَانَ أَحَدٌ لَا يُثْبِتُ فِيَّ يُطْرَحُ خَارِجًا كَالْغُصْنِ فَيَجْفُؤُ وَيَجْمَعُونَهُ وَيَطْرَحُونَهُ فِي النَّارِ فَيَحْتَرِقُ. <sup>٦</sup>إِنْ ثَبْتُمْ فِيَّ وَثَبْتَ كَلَامِي فِيكُمْ تَطْلُبُونَ مَا تُرِيدُونَ فَيَكُونُ لَكُمْ. <sup>٧</sup>بِهَذَا يَتِمَّجِدُ أَبِي أَنْ تَأْتُوا بِشَمَرٍ كَثِيرٍ فَتَكُونُونَ تَلَامِيذِي. <sup>٨</sup>كَمَا أَحْبَبَنِي الآبُ كَذَلِكَ أَحْبَبْتُمْ أَنَا. أَنْتُمْ فِيَّ فِي مَحَبَّتِي. <sup>٩</sup>إِنْ حَفِظْتُمْ وَصَايَايَ تَثْبُتُونَ فِي مَحَبَّتِي كَمَا آتَيْتُ أَنَا قَدْ حَفِظْتُ وَصَايَا أَبِي وَأَثَبْتُ فِي مَحَبَّتِهِ. <sup>١٠</sup>كَلَّمْتُكُمْ بِهَذَا لِكَيْ يَثْبِتَ فَرْحِي فِيكُمْ وَيَكْمَلَ فَرْحَكُمْ.»

<sup>١٢</sup>«هَذِهِ هِيَ وَصِيَّتِي أَنْ تُحِبُّوا بَعْضُكُمْ بَعْضًا كَمَا أَحْبَبْتُمْ. <sup>١٣</sup>لَيْسَ لِأَحَدٍ حُبٌّ أَعْظَمُ مِنْ هَذَا أَنْ يَضَعَ أَحَدٌ نَفْسَهُ لِأَجْلِ

his friends. <sup>14</sup>Ye are my friends, if ye do whatsoever I command you. <sup>15</sup>Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. <sup>16</sup>Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. <sup>17</sup>These things I command you, that ye love one another.

### The World Hates the Disciples and Jesus

<sup>18</sup>If the world hate you, ye know that it hated me before it hated you. <sup>19</sup>If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. <sup>20</sup>Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. <sup>21</sup>But all these things will they do unto you for my name's sake, because they know not him that sent me. <sup>22</sup>If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. <sup>23</sup>He that hateth me hateth my Father also. <sup>24</sup>If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. <sup>25</sup>But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me

أَحِبَّائِهِ. <sup>١٤</sup>أَنْتُمْ أَحِبَّائِي إِنْ فَعَلْتُمْ مَا أَوْصَيْتُكُمْ بِهِ. <sup>١٥</sup>لَا أَعُودُ أُسَمِّيْكُمْ عِبِيداً لِأَنَّ الْعَبْدَ لَا يَعْلَمُ مَا يَعْمَلُ سَيِّدُهُ لِكِنِّي قَدْ سَمَيْتُكُمْ أَحِبَّاءً لِأَنِّي أَعْلَمْتُكُمْ بِكُلِّ مَا سَمِعْتُهُ مِنْ أَبِي. <sup>١٦</sup>لَيْسَ أَنْتُمْ أَخْتَرْتُمُونِي بَلْ أَنَا أَخْتَرْتُكُمْ وَأَقَمْتُكُمْ لِتَذْهَبُوا وَتَأْتُوا بِفَرْثٍ وَيَدُومُ ثَمْرُكُمْ لِكِي يُعْطِيَكُمْ الْآبُ كُلَّ مَا طَلَبْتُمْ بِاسْمِي. <sup>١٧</sup>بِهَذَا أَوْصَيْتُكُمْ حَتَّى تُحِبُّوا بَعْضُكُمْ بَعْضاً.

### العالم يبغض يسوع وتلاميذه

<sup>١٨</sup>«إِنْ كَانَ الْعَالَمُ يُبْغِضُكُمْ فَاعْلَمُوا أَنَّهُ قَدْ أَبْغَضَنِي قَبْلَكُمْ. <sup>١٩</sup>لَوْ كُنْتُمْ مِنَ الْعَالَمِ لَكَانَ الْعَالَمُ يُحِبُّ خَاصَّتَهُ. وَلَكِنْ لِأَنَّكُمْ لَسْتُمْ مِنَ الْعَالَمِ بَلْ أَنَا أَخْتَرْتُكُمْ مِنَ الْعَالَمِ لِذَلِكَ يُبْغِضُكُمْ الْعَالَمُ. <sup>٢٠</sup>اذْكُرُوا الْكَلَامَ الَّذِي قُلْتُهُ لَكُمْ: لَيْسَ عَبْدٌ أَكْبَرُ مِنْ سَيِّدِهِ. إِنْ كَانُوا قَدْ اضْطَهَدُونِي فَسَيَضْطَهَدُونَكُمْ وَإِنْ كَانُوا قَدْ حَفِظُوا كَلَامِي فَسَيَحْفَظُونَ كَلَامَكُمْ. <sup>٢١</sup>لَكِنَّهُمْ إِنَّمَا يَفْعَلُونَ بِكُمْ هَذَا كُلَّهُ مِنْ أَجْلِ اسْمِي لِأَنَّهُمْ لَا يَعْرِفُونَ الَّذِي أَرْسَلَنِي. <sup>٢٢</sup>لَوْ لَمْ أَكُنْ قَدْ جِئْتُ وَكَلَّمْتُهُمْ لَمْ تَكُنْ لَهُمْ خَطِيئَةٌ وَأَمَّا الْآنَ فَلَيْسَ لَهُمْ عَذْرٌ فِي خَطِيئَتِهِمْ. <sup>٢٣</sup>الَّذِي يُبْغِضُنِي يُبْغِضُ أَبِي أَيْضاً. <sup>٢٤</sup>لَوْ لَمْ أَكُنْ قَدْ عَمَلْتُ بَيْنَهُمْ أَعْمَالاً لَمْ يَعْمَلْهَا أَحَدٌ غَيْرِي لَمْ تَكُنْ لَهُمْ خَطِيئَةٌ وَأَمَّا الْآنَ فَقَدْ رَأَوْا وَأَبْغَضُونِي أَنَا وَأَبِي. <sup>٢٥</sup>لَكِنْ لِكِي تَتِمَّ

without a cause.

<sup>26</sup>But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: <sup>27</sup>And ye also shall bear witness, because ye have been with me from the beginning.

### Christ Sends the Holy Spirit

**16** <sup>1</sup>These things have I spoken unto you, that ye should not be offended. <sup>2</sup>They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. <sup>3</sup>And these things will they do unto you, because they have not known the Father, nor me. <sup>4</sup>But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

<sup>5</sup>But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? <sup>6</sup>But because I have said these things unto you, sorrow hath filled your heart. <sup>7</sup>Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. <sup>8</sup>And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

<sup>9</sup>Of sin, because they believe not on me; <sup>10</sup>Of righteousness, because I go to my Father, and ye see me no more; <sup>11</sup>Of judgment, because the prince of

الْكَلِمَةُ الْمَكْتُوبَةُ فِي نَامُوسِهِمْ: إِنَّهُمْ أَبْعُضُونِي بِلا سَبَبٍ.

<sup>٢٦</sup> «وَمَتَى جَاءَ الْمُعَزِّي الَّذِي سَأَرْسِلُهُ أَنَا إِلَيْكُمْ مِنَ الآبِ رُوحَ الْحَقِّ الَّذِي مِنْ عِنْدِ الآبِ يَنْبَشِقُ فَهُوَ يَشْهَدُ لِي. <sup>٢٧</sup> وَتَشْهَدُونَ أَنْتُمْ أَيْضًا لِأَنَّكُمْ مَعِيَ مِنَ الْإِبْتِدَاءِ.»

المسيح يرسل الروح القدس المعين

**١٦** <sup>١</sup> «قَدْ كَلَّمْتُكُمْ بِهَذَا لِكَيْ لَا تَعْثُرُوا. <sup>٢</sup> سَيُخْرِجُونَكُمْ مِنَ الْمَجَامِعِ بَلْ تَأْتِي سَاعَةٌ فِيهَا يَطْنُ كُلُّ مَنْ يَقْتُلُكُمْ أَنَّهُ يَقْدَمُ خِدْمَةَ اللَّهِ. <sup>٣</sup> وَسَيَفْعَلُونَ هَذَا بِكُمْ لِأَنَّكُمْ لَمْ يَعْرِفُوا الآبَ وَلَا عَرَفُونِي. <sup>٤</sup> لِكَيْتِي قَدْ كَلَّمْتُكُمْ بِهَذَا حَتَّى إِذَا جَاءَتِ السَّاعَةُ تَذْكُرُونَ أَنِّي أَنَا قُلْتُهُ لَكُمْ. وَلَمْ أَقُلْ لَكُمْ مِنَ الْبِدَايَةِ لِأَنِّي كُنْتُ مَعَكُمْ.»

<sup>٥</sup> وَأَمَّا الآنَ فَأَنَا مَاضٍ إِلَى الَّذِي أَرْسَلْتَنِي وَلَيْسَ أَحَدٌ مِنْكُمْ يَسْأَلُنِي أَيْنَ تَمْضِي. <sup>٦</sup> لَكِنْ لِأَنِّي قُلْتُ لَكُمْ هَذَا قَدْ مَلَأَ الْحُزْنَ قُلُوبَكُمْ. <sup>٧</sup> لِكَيْتِي أَقُولُ لَكُمْ الْحَقَّ إِنَّهُ خَيْرٌ لَكُمْ أَنْ تُطْلِقَ لِأَنَّهُ إِنْ لَمْ تُطْلِقْ لَا يَأْتِيكُمْ الْمُعَزِّي وَلَكِنْ إِنْ ذَهَبْتُ أَرْسِلُهُ إِلَيْكُمْ. <sup>٨</sup> وَمَتَى جَاءَ ذَلِكَ يُبَكِّتُ الْعَالَمَ عَلَى خَطِيئَةٍ وَعَلَى بَرٍّ وَعَلَى دِينُونَةٍ. <sup>٩</sup> وَأَمَّا عَلَى خَطِيئَةٍ فَلَا تُبَكِّتُهُمْ لِأَنَّهُمْ لَا يُؤْمِنُونَ بِي. <sup>١٠</sup> وَأَمَّا عَلَى بَرٍّ فَلَا تُبَكِّتُهُمْ لِأَنَّهُمْ لَا يُؤْمِنُونَ بِي. <sup>١١</sup> وَأَمَّا عَلَى دِينُونَةٍ فَلَا تُبَكِّتُهُمْ لِأَنَّ رَجُلًا هَذَا الْعَالَمَ قَدْ دِينَ.

this world is judged.

<sup>12</sup>I have yet many things to say unto you, but ye cannot bear them now.

<sup>13</sup>Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. <sup>14</sup>He shall glorify me: for he shall receive of mine, and shall shew it unto you.

<sup>15</sup>All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. <sup>16</sup>A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

### Grief Turned to Joy

<sup>17</sup>Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? <sup>18</sup>They said therefore, What is this that he saith, A little while? we cannot tell what he saith. <sup>19</sup>Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? <sup>20</sup>Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. <sup>21</sup>A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. <sup>22</sup>And ye now therefore have

<sup>١٢</sup> «إِنَّ لِي أُمُورًا كَثِيرَةً أَيْضًا لِأَقُولَ لَكُمْ وَلَكِنْ لَا تَسْتَطِيعُونَ أَنْ تَحْتَمِلُوا الْآنَ. <sup>١٣</sup> وَأَمَّا مَتَى جَاءَ ذَلِكَ رُوحَ الْحَقِّ فَهُوَ يُرْشِدُكُمْ إِلَى جَمِيعِ الْحَقِّ لِأَنَّهُ لَا يَتَكَلَّمُ مِنْ نَفْسِهِ بَلْ كُلُّ مَا يَسْمَعُ يَتَكَلَّمُ بِهِ وَيُخْبِرُكُمْ بِأُمُورٍ آتِيَةٍ. <sup>١٤</sup> ذَلِكَ يَمَجِّدُنِي لِأَنَّهُ يَأْخُذُ مِمَّا لِي وَيُخْبِرُكُمْ. <sup>١٥</sup> كُلُّ مَا لِلآبِ هُوَ لِي. لِهَذَا قُلْتُ إِنَّهُ يَأْخُذُ مِمَّا لِي وَيُخْبِرُكُمْ. <sup>١٦</sup> بَعْدَ قَلِيلٍ لَا تَبْصُرُونَنِي ثُمَّ بَعْدَ قَلِيلٍ أَيْضًا تَرَوْنَنِي لِأَنِّي ذَاهِبٌ إِلَى الْآبِ».

### الفرح بعد الحزن

<sup>١٧</sup> فَقَالَ قَوْمٌ مِنْ تَلَامِيذِهِ بَعْضُهُمْ لِبَعْضٍ: «مَا هُوَ هَذَا الَّذِي يَقُولُهُ لَنَا: بَعْدَ قَلِيلٍ لَا تَبْصُرُونَنِي ثُمَّ بَعْدَ قَلِيلٍ أَيْضًا تَرَوْنَنِي وَلَائِي ذَاهِبٌ إِلَى الْآبِ؟». <sup>١٨</sup> فَقَالُوا: «مَا هُوَ هَذَا الْقَلِيلَ الَّذِي يَقُولُ عَنْهُ؟ لَسْنَا نَعْلَمُ بِمَاذَا يَتَكَلَّمُ». <sup>١٩</sup> فَعَلِمَ يَسُوعُ أَنَّهُمْ كَانُوا يُرِيدُونَ أَنْ يَسْأَلُوهُ فَقَالَ لَهُمْ: «أَعَنْ هَذَا تَسْأَلُونَ فِيمَا بَيْنَكُمْ لِأَنِّي قُلْتُ: بَعْدَ قَلِيلٍ لَا تَبْصُرُونَنِي ثُمَّ بَعْدَ قَلِيلٍ أَيْضًا تَرَوْنَنِي <sup>٢٠</sup> الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: إِنَّكُمْ سَتَبْكُونَ وَتَتَوَحَّوْنَ وَالْعَالَمُ يَفْرَحُ. أَنْتُمْ سَتَحْزَنُونَ وَلَكِنْ حَزْنُكُمْ يَتَحَوَّلُ إِلَى فَرَحٍ. <sup>٢١</sup> الْمَرْأَةُ وَهِيَ تَلِدُ تَحْزَنُ لِأَنَّ سَاعَتَهَا قَدْ جَاءَتْ وَلَكِنْ مَتَى وُلِدَتِ الطِّفْلَ لَا تَعُودُ تَذْكُرُ الشَّدَّةَ لِسَبَبِ الْفَرَحِ لِأَنَّهُ قَدْ وُلِدَ إِنْسَانٌ فِي الْعَالَمِ. <sup>٢٢</sup> فَأَنْتُمْ كَذَلِكَ

sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.<sup>23</sup> And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.<sup>24</sup> Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

### Victory Over the World

<sup>25</sup>These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.<sup>26</sup> At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: <sup>27</sup>For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.<sup>28</sup> I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

<sup>29</sup>His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.<sup>30</sup> Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that you camest forth from God.

<sup>31</sup>Jesus answered them, Do ye now believe? <sup>32</sup>Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.<sup>33</sup> These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

عِنْدَكُمْ الْآنَ حُزْنَ. وَلَكِنِّي سَارَأَكُمُ أَيضاً فَتَفْرَحُ قُلُوبُكُمْ وَلَا يَنْزِعُ أَحَدٌ فَرَحَكُمْ مِنْكُمْ.<sup>٢٣</sup> وَفِي ذَلِكَ الْيَوْمِ لَا تَسْأَلُونَنِي شَيْئاً. الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: إِنَّ كُلَّ مَا طَلَبْتُمْ مِنَ الْآبِ بِاسْمِي يُعْطِيكُمْ.<sup>٢٤</sup> إِلَى الْآنَ لَمْ تَطْلُبُوا شَيْئاً بِاسْمِي. اطْلُبُوا تَأْخُذُوا لِيَكُونَ فَرَحَكُمْ كَامِلاً.

### الانتصار على الضيق في العالم

<sup>٢٥</sup>«قَدْ كَلَّمْتُكُمْ بِهَذَا بِأَمْثَالٍ وَلَكِن تَأْتِي سَاعَةٌ حِينَ لَا أَكَلِّمُكُمْ أَيضاً بِأَمْثَالٍ بَلْ أُخْبِرُكُمْ عَنِ الْآبِ عَلَانِيَةً.<sup>٢٦</sup> فِي ذَلِكَ الْيَوْمِ تَطْلُبُونَ بِاسْمِي. وَكَلَّمْتُكُمْ لَكُمْ إِنِّي أَنَا أَسْأَلُ الْآبَ مِنْ أَجْلِكُمْ<sup>٢٧</sup> لِأَنَّ الْآبَ نَفْسَهُ يُحِبُّكُمْ لِأَنَّكُمْ قَدْ أَحْبَبْتُمُونِي وَأَمْسْتُمْ أَنِّي مِنَ عِنْدِ اللَّهِ خَرَجْتُ.<sup>٢٨</sup> خَرَجْتُ مِنَ عِنْدِ الْآبِ وَقَدْ أَتَيْتُ إِلَى الْعَالَمِ وَأَيضاً أَتْرُكُ الْعَالَمَ وَأَذْهَبُ إِلَى الْآبِ.»

<sup>٢٩</sup>قَالَ لَهُ تَلَامِيذُهُ: «هُوَذَا الْآنَ تَتَكَلَّمُ عَلَانِيَةً وَكَلَّمْتَ تَقُولُ مِثْلاً وَاحِداً! الْآنَ نَعْلَمُ أَنَّكَ عَالِمٌ بِكُلِّ شَيْءٍ وَكَلَّمْتَ تَحْتَاجُ أَنْ يَسْأَلَكَ أَحَدٌ. لِهَذَا نُؤْمِنُ أَنَّكَ مِنَ اللَّهِ خَرَجْتَ.»<sup>٣١</sup> أَجَابَهُمْ يَسُوعُ: «الْآنَ تُؤْمِنُونَ؟ هُوَذَا تَأْتِي سَاعَةٌ وَقَدْ أَتَتْ الْآنَ تَتَفَرَّقُونَ فِيهَا كُلُّ وَاحِدٍ إِلَى خَاصَّتِهِ وَتَتْرَكُونَنِي وَحْدِي. وَأَنَا لَسْتُ وَحْدِي لِأَنَّ الْآبَ مَعِي.<sup>٣٣</sup> قَدْ كَلَّمْتُكُمْ بِهَذَا لِيَكُونَ لَكُمْ فِي سَلَامٍ. فِي الْعَالَمِ سَيَكُونُ لَكُمْ ضَيْقٌ وَلَكِن تَقْوَا: أَنَا قَدْ غَلَبْتُ الْعَالَمَ.»

## Jesus Prays Before His Arrest

**17** <sup>1</sup>These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: <sup>2</sup>As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. <sup>3</sup>And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. <sup>4</sup>I have glorified thee on the earth: I have finished the work which thou gavest me to do. <sup>5</sup>And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

<sup>6</sup>I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. <sup>7</sup>Now they have known that all things whatsoever thou hast given me are of thee. <sup>8</sup>For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. <sup>9</sup>I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. <sup>10</sup>And all mine are thine, and thine are mine; and I am glorified in them. <sup>11</sup>And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. <sup>12</sup>While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost,

المسيح يصلي قبل القبض عليه

**١٧** <sup>١</sup>تَكَلَّمَ يَسُوعُ بِهَذَا وَرَفَعَ عَيْنَيْهِ نَحْوَ السَّمَاءِ وَقَالَ: «أَيُّهَا الْآبُ قَدْ آتَتْ السَّاعَةُ. مَجِّدْ ابْنَكَ لِيَمَجِّدَكَ ابْنُكَ أَيْضاً إِذْ أُعْطِيتَهُ سُلْطَانًا عَلَى كُلِّ جَسَدٍ لِيُعْطِيَ حَيَاةً أَبَدِيَّةً لِكُلِّ مَنْ أُعْطِيَتْهُ. <sup>٢</sup> وَهَذِهِ هِيَ الْحَيَاةُ الْأَبَدِيَّةُ: أَنْ يَعْرِفُوكَ أَنْتَ الْإِلَهَ الْحَقِيقِيَّ وَحَدَّكَ وَيَسُوعَ الْمَسِيحَ الَّذِي أَرْسَلْتَهُ. <sup>٣</sup> أَنَا مَجِّدْتُكَ عَلَى الْأَرْضِ. الْعَمَلُ الَّذِي أُعْطَيْتَنِي لِأَعْمَلَ قَدْ أَكْمَلْتُهُ. <sup>٤</sup> وَالْآنَ مَجِّدْنِي أَنْتَ أَيُّهَا الْآبُ عِنْدَ ذَاتِكَ بِالْمَجْدِ الَّذِي كَانَ لِي عِنْدَكَ قَبْلَ كَوْنِ الْعَالَمِ.

<sup>٦</sup> «أَنَا أَظْهَرْتُ اسْمَكَ لِلنَّاسِ الَّذِينَ أُعْطَيْتَنِي مِنَ الْعَالَمِ. كَانُوا لَكَ وَأُعْطَيْتَهُمْ لِي وَقَدْ حَفِظُوا كَلَامَكَ. <sup>٧</sup> وَالْآنَ عَلِمُوا أَنَّ كُلَّ مَا أُعْطَيْتَنِي هُوَ مِنْ عِنْدِكَ. <sup>٨</sup> لِأَنَّ الْكَلَامَ الَّذِي أُعْطَيْتَنِي قَدْ أُعْطَيْتَهُمْ وَهُمْ قَبِلُوا وَعَلِمُوا يَقِينًا أَنِّي خَرَجْتُ مِنْ عِنْدِكَ وَأَمَنُوا أَنَّكَ أَنْتَ أَرْسَلْتَنِي. <sup>٩</sup> مِنْ أَجْلِهِمْ أَنَا أَسْأَلُ. لَسْتُ أَسْأَلُ مِنْ أَجْلِ الْعَالَمِ بَلْ مِنْ أَجْلِ الَّذِينَ أُعْطَيْتَنِي لِأَنَّهُمْ لَكَ. <sup>١٠</sup> وَكُلُّ مَا هُوَ لِي فَهُوَ لَكَ وَمَا هُوَ لَكَ فَهُوَ لِي وَأَنَا مُمَجِّدٌ فِيهِمْ. <sup>١١</sup> وَلَسْتُ أَنَا بَعْدُ فِي الْعَالَمِ وَأَمَّا هَؤُلَاءِ فَهُمْ فِي الْعَالَمِ وَأَنَا آتِي إِلَيْكَ. أَيُّهَا الْآبُ الْقُدُّوسُ أَحْفَظْهُمْ فِي اسْمِكَ الَّذِينَ أُعْطَيْتَنِي لِيَكُونُوا وَاحِدًا كَمَا نَحْنُ. <sup>١٢</sup> حِينَ كُنْتُ مَعَهُمْ فِي الْعَالَمِ كُنْتُ أَحْفَظُهُمْ فِي اسْمِكَ. الَّذِينَ أُعْطَيْتَنِي



but the son of perdition; that the scripture might be fulfilled. <sup>13</sup>And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. <sup>14</sup>I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. <sup>15</sup>I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. <sup>16</sup>They are not of the world, even as I am not of the world. <sup>17</sup>Sanctify them through thy truth: thy word is truth. <sup>18</sup>As thou hast sent me into the world, even so have I also sent them into the world. <sup>19</sup>And for their sakes I sanctify myself, that they also might be sanctified through the truth.

### Jesus Prays For the Believers

<sup>20</sup>Neither pray I for these alone, but for them also which shall believe on me through their word; <sup>21</sup>That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. <sup>22</sup>And the glory which thou gavest me I have given them; that they may be one, even as we are one: <sup>23</sup>I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. <sup>24</sup>Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. <sup>25</sup>O righteous Father, the world hath not known thee: but I have known thee,

حَفِظْتَهُمْ وَلَمْ يَهْلِكْ مِنْهُمْ أَحَدٌ إِلَّا ابْنُ  
الْهَلَاكِ لَيْتِمَ الْكِتَابِ. <sup>١٣</sup>أَمَّا الْآنَ فَإِنِّي آتِي  
إِلَيْكَ. وَأَتَكَلَّمُ بِهَذَا فِي الْعَالَمِ لِيَكُونَ لَهُمْ  
فَرَحِي كَامِلًا فِيهِمْ. <sup>١٤</sup>أَنَا قَدْ أَعْطَيْتُهُمْ  
كَلَامَكَ وَالْعَالَمُ أَبْغَضَهُمْ لِأَنَّهُمْ لَيْسُوا مِنْ  
الْعَالَمِ كَمَا أَنِّي أَنَا لَسْتُ مِنَ الْعَالَمِ <sup>١٥</sup>لَسْتُ  
أَسْأَلُ أَنْ تَأْخُذَهُمْ مِنَ الْعَالَمِ بَلْ أَنْ  
تَحْفَظَهُمْ مِنَ الشَّرِّيرِ. <sup>١٦</sup>لَيْسُوا مِنَ الْعَالَمِ  
كَمَا أَنِّي أَنَا لَسْتُ مِنَ الْعَالَمِ. <sup>١٧</sup>قَدَّسَهُمْ فِي  
حَقِّكَ. كَلَامَكَ هُوَ حَقٌّ. <sup>١٨</sup>كَمَا أُرْسَلْتَنِي  
إِلَى الْعَالَمِ أُرْسَلْتَهُمْ أَنَا إِلَى الْعَالَمِ  
<sup>١٩</sup>وَلَا جِلْهَمٌ أَقْدَسُ أَنَا ذَاتِي لِيَكُونُوا هُمْ  
أَيْضًا مُقَدَّسِينَ فِي الْحَقِّ.

المسيح يصلي من أجل كل المؤمنين به  
<sup>٢٠</sup>«وَلَسْتُ أَسْأَلُ مِنْ أَجْلِ هَؤُلَاءِ فَقَطْ  
بَلْ أَيْضًا مِنْ أَجْلِ الَّذِينَ يُؤْمِنُونَ بِي  
بِكَلَامِهِمْ. <sup>٢١</sup>لِيَكُونَ الْجَمِيعُ وَاحِدًا كَمَا  
أَنْتَ أَنْتَ أَيُّهَا الْآبُ فِيَّ وَأَنَا فِيكَ لِيَكُونُوا  
هُمْ أَيْضًا وَاحِدًا فِينَا لِيُؤْمِنَ الْعَالَمُ أَنَّكَ  
أُرْسَلْتَنِي. <sup>٢٢</sup>وَأَنَا قَدْ أَعْطَيْتُهُمْ الْمَجْدَ الَّذِي  
أَعْطَيْتَنِي لِيَكُونُوا وَاحِدًا كَمَا أَنَّنَا نَحْنُ  
وَاحِدٌ. <sup>٢٣</sup>أَنَا فِيهِمْ وَأَنْتَ فِيَّ لِيَكُونُوا  
مُكَمَّلِينَ إِلَى وَاحِدٍ وَلِيَعْلَمَ الْعَالَمُ أَنَّكَ  
أُرْسَلْتَنِي وَأَحْبَبْتَهُمْ كَمَا أَحْبَبْتَنِي. <sup>٢٤</sup>أَيُّهَا  
الْآبُ أُرِيدُ أَنْ هَؤُلَاءِ الَّذِينَ أَعْطَيْتَنِي  
يَكُونُوا مَعِي حَيْثُ أَكُونُ أَنَا لِيَسْطَرُوا  
مَجْدِي الَّذِي أَعْطَيْتَنِي لِأَنَّكَ أَحْبَبْتَنِي قَبْلَ  
إِنْشَاءِ الْعَالَمِ. <sup>٢٥</sup>أَيُّهَا الْآبُ الْبَارُّ إِنَّ الْعَالَمَ

and these have known that thou hast sent me. <sup>26</sup>And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

### Jesus Arrested

**18** <sup>1</sup>When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. <sup>2</sup>And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. <sup>3</sup>Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. <sup>4</sup>Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? <sup>5</sup>They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. <sup>6</sup>As soon then as he had said unto them, I am he, they went backward, and fell to the ground. <sup>7</sup>Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. <sup>8</sup>Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: <sup>9</sup>That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

<sup>10</sup>Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. <sup>11</sup>Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which

لَمْ يَعْرِفْكَ أَمَّا أَنَا فَعَرَفْتُكَ وَهَوْلَاءَ عَرَفُوا  
أَنَّكَ أَتَيْتَ أَرْسَلْتَنِي. <sup>٢٦</sup> وَعَرَفْتَهُمْ أَسْمَكَ  
وَسَاعَرَفْتَهُمْ لِيَكُونَ فِيهِمْ الْحُبُّ الَّذِي  
أَحْبَبْتَنِي بِهِ وَأَكُونَ أَنَا فِيهِمْ».

### القبض على يسوع

**١٨** <sup>١</sup> قَالَ يَسُوعُ هَذَا وَخَرَجَ مَعَ  
تَلَامِيذِهِ إِلَى عَبْرِ وَادِي قَدْرُونَ  
حَيْثُ كَانَ بُسْتَانٌ دَخَلَهُ هُوَ وَتَلَامِيذُهُ.  
<sup>٢</sup> وَكَانَ يَهُودًا مُسَلِّمُهُ يَعْرِفُ الْمَوْضِعَ لِأَنَّ  
يَسُوعَ اجْتَمَعَ هُنَاكَ كَثِيرًا مَعَ تَلَامِيذِهِ.  
<sup>٣</sup> فَأَخَذَ يَهُودًا الْجُنْدَ وَخُدَّامًا مِنْ عِنْدِ  
رُؤَسَاءِ الْكَهَنَةِ وَالْفَرِيسِيِّينَ وَجَاءَ إِلَى هُنَاكَ  
بِمَشَاعِلٍ وَمَصَابِيحٍ وَسِلَاحٍ. <sup>٤</sup> فَخَرَجَ يَسُوعُ  
وَهُوَ عَالِمٌ بِكُلِّ مَا يَأْتِي عَلَيْهِ وَقَالَ لَهُمْ:  
«مَنْ تَطْلُبُونَ؟» <sup>٥</sup> أَجَابُوهُ: «يَسُوعَ  
النَّاصِرِيِّ». قَالَ لَهُمْ يَسُوعُ: «أَنَا هُوَ».  
وَكَانَ يَهُودًا مُسَلِّمُهُ أَيْضًا وَاقْفًا مَعَهُمْ.  
<sup>٦</sup> فَلَمَّا قَالَ لَهُمْ: «إِنِّي أَنَا هُوَ» رَجَعُوا إِلَى  
الْأَوْرَاءِ وَسَقَطُوا عَلَى الْأَرْضِ. <sup>٧</sup> فَسَأَلَهُمْ  
أَيْضًا: «مَنْ تَطْلُبُونَ؟» فَقَالُوا: «يَسُوعَ  
النَّاصِرِيِّ». <sup>٨</sup> أَجَابَ يَسُوعُ: «قَدْ قُلْتُ لَكُمْ  
إِنِّي أَنَا هُوَ. فَإِنْ كُنْتُمْ تَطْلُبُونَنِي فَدَعُوا  
هَوْلَاءَ يَذْهَبُونَ». <sup>٩</sup> لِيَتِمَّ الْقَوْلُ الَّذِي قَالَهُ:  
«إِنَّ الَّذِينَ أُعْطَيْتَنِي لَمْ أَهْلِكْ مِنْهُمْ أَحَدًا».

<sup>١٠</sup> ثُمَّ إِنَّ سِمْعَانَ بَطْرُسَ كَانَ مَعَهُ  
سَيْفًا فَاسْتَلَّهُ وَضَرَبَ عَبْدَ رَئِيسِ الْكَهَنَةِ  
فَقَطَعَ أُذُنَهُ الَّتِي مَنَى. وَكَانَ اسْمُ الْعَبْدِ  
مَلْخُسَ. <sup>١١</sup> فَقَالَ يَسُوعُ لِبَطْرُسَ: «أَجْعَلْ

my Father hath given me, shall I not drink it?

سَيْفِكَ فِي الْغَمْدِ. الْكَاسُ الَّتِي أُعْطَانِي  
الْآبُ أَلَا أَشْرَبُهَا؟».

### Jesus Taken to Annas

<sup>12</sup>Then the band and the captain and officers of the Jews took Jesus, and bound him, <sup>13</sup>And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. <sup>14</sup>Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

### يسوع أمام حنان وقيفا

<sup>١٢</sup>ثُمَّ إِنَّ الْجُنْدَ وَالْقَائِدَ وَخُدَّامَ الْيَهُودِ  
قَبَضُوا عَلَى يَسُوعَ وَأوثَقُوهُ <sup>١٣</sup> وَمَضَوْا بِهِ  
إِلَى حَنَّانٍ أَوْلَى لِأَنَّهُ كَانَ حَمًا قَيْفَا الَّذِي  
كَانَ رَئِيسًا لِلْكَهَنَةِ فِي تِلْكَ السَّنَةِ. <sup>١٤</sup> وَكَانَ  
قَيْفَا هُوَ الَّذِي أَشَارَ عَلَى الْيَهُودِ أَنَّهُ خَيْرٌ أَنْ  
يَمُوتَ إِنْسَانٌ وَاحِدٌ عَنِ الشَّعْبِ.

### Peter Denies Jesus

<sup>15</sup>And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. <sup>16</sup>But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. <sup>17</sup>Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. <sup>18</sup>And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

### بطرس ينكر المسيح

<sup>١٥</sup>وَكَانَ سَمْعَانُ بُطْرُسُ وَالتَّلْمِيذُ  
الْآخَرَ يَتَّبَعَانِ يَسُوعَ. وَكَانَ ذَلِكَ التَّلْمِيذُ  
مَعْرُوفًا عِنْدَ رَئِيسِ الْكَهَنَةِ فَدَخَلَ مَعَ يَسُوعَ  
إِلَى دَارِ رَئِيسِ الْكَهَنَةِ. <sup>١٦</sup> وَأَمَّا بُطْرُسُ فَكَانَ  
وَاقِفًا عِنْدَ الْبَابِ خَارِجًا. فَخَرَجَ التَّلْمِيذُ  
الْآخَرَ الَّذِي كَانَ مَعْرُوفًا عِنْدَ رَئِيسِ الْكَهَنَةِ  
وَكَلَّمَ الْبَوَابَةَ فَادْخَلَ بُطْرُسُ. <sup>١٧</sup> فَقَالَتْ  
الْجَارِيَةُ الْبَوَابَةَ لِبُطْرُسَ: «أَلَسْتَ أَنْتَ أَيْضًا  
مِنْ تَلَامِيذِ هَذَا الْإِنْسَانِ؟» قَالَ ذَلِكَ:  
«لَسْتُ أَنَا». <sup>١٨</sup> وَكَانَ الْعَبِيدُ وَالْخُدَّامُ  
وَأَقْفِينِ وَهُمْ قَدْ أَضْرَمُوا جَمْرًا لِأَنَّهُ كَانَ  
بَرْدًا. وَكَانُوا يَصْطَلُونَ وَكَانَ بُطْرُسُ وَاقِفًا  
مَعَهُمْ يَصْطَلِي.

<sup>19</sup>The high priest then asked Jesus of his disciples, and of his doctrine. <sup>20</sup>Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. <sup>21</sup>Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

<sup>١٩</sup>فَسَأَلَ رَئِيسُ الْكَهَنَةِ يَسُوعَ عَنِ  
تَلَامِيذِهِ وَعَنِ تَعْلِيمِهِ. <sup>٢٠</sup> أَجَابَهُ يَسُوعُ: «أَنَا  
كَلَّمْتُ الْعَالَمَ عَلَانِيَةً. أَنَا عَلَّمْتُ كُلَّ حِينٍ  
فِي الْمَجْمَعِ وَفِي الْهَيْكَلِ حَيْثُ يَجْتَمِعُ  
الْيَهُودُ دَائِمًا. وَفِي الْخَفَاءِ لَمْ أَتَكَلَّمْ بِشَيْءٍ.

<sup>22</sup>And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? <sup>23</sup>Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? <sup>24</sup>Now Annas had sent him bound unto Caiaphas the high priest.

<sup>25</sup>And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. <sup>26</sup>One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? <sup>27</sup>Peter then denied again: and immediately the cock crew.

٢١ لِمَاذَا تَسْأَلُنِي أَنَا؟ اسْأَلِ الَّذِينَ قَدْ سَمِعُوا مَاذَا كَلَّمْتَهُمْ. هُوَذَا هَؤُلَاءِ يَعْرِفُونَ مَاذَا قُلْتَ أَنَا. ٢٢ وَلَكَمَا قَالَ هَذَا لَطَمَ يَسُوعُ وَاحِدًا مِنَ الْخُدَّامِ كَانَ وَاقِفًا قَائِلًا: «أَهَكَذَا تُجَابِبُ رَئِيسَ الْكَهَنَةِ؟» ٢٣ أَجَابَهُ يَسُوعُ: «إِنْ كُنْتُ قَدْ تَكَلَّمْتُ رَدِيًّا فَاشْهَدْ عَلَيَّ الرَّدِيَّ وَإِنْ حَسَنًا فَلِمَاذَا تُضْرِبُنِي؟» ٢٤ وَكَانَ حَتَّانُ قَدْ أَرْسَلَهُ مُوثَقًا إِلَى قَيَافَا رَئِيسِ الْكَهَنَةِ.

٢٥ وَسَمِعَانُ بَطْرُسُ كَانَ وَاقِفًا يَصْطَلِي. فَقَالُوا لَهُ: «أَلَسْتَ أَنْتَ أَيْضًا مِنْ تَلَامِيذِهِ؟» فَأَنْكَرَ ذَلِكَ وَقَالَ: «لَسْتُ أَنَا.» ٢٦ قَالَ وَاحِدٌ مِنْ عِبِيدِ رَئِيسِ الْكَهَنَةِ وَهُوَ نَسِيبُ الَّذِي قَطَعَ بَطْرُسُ أُذُنَهُ: «أَمَا رَأَيْتَكَ أَنَا مَعَهُ فِي الْبُسْتَانِ؟» ٢٧ فَأَنْكَرَ بَطْرُسُ أَيْضًا. وَلِلْوَقْتِ صَاحَ الَّذِيكُ.

### Jesus Handed to Pilate

<sup>28</sup>Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. <sup>29</sup>Pilate then went out unto them, and said, What accusation bring ye against this man?

<sup>30</sup>They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. <sup>31</sup>Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

<sup>32</sup>That the saying of Jesus might be

### تسليم يسوع إلى بيلاطس

٢٨ ثُمَّ جَاءُوا بِيَسُوعَ مِنْ عِنْدِ قَيَافَا إِلَى دَارِ الْوَلَايَةِ وَكَانَ صَبْحٌ. وَلَمْ يَدْخُلُوا هُمْ إِلَى دَارِ الْوَلَايَةِ لِكَيْ لَا يَتَنَجَّسُوا فَيَأْكُلُونَ الْفَصْحَ. ٢٩ فَخَرَجَ بِيَلَاطُسَ إِلَيْهِمْ وَقَالَ: «أَيَّةُ شِكَايَةٍ تُقَدِّمُونَ عَلَيَّ هَذَا الْإِنْسَانَ؟» ٣٠ أَجَابُوا وَقَالُوا لَهُ: «لَوْ لَمْ يَكُنْ فَاعِلٌ شَرًّا لَمَا كُنَّا قَدْ سَلَّمْنَاهُ إِلَيْكَ!» ٣١ فَقَالَ لَهُمْ بِيَلَاطُسُ: «خُذُوهُ أَنتُمْ وَاحْكُمُوا عَلَيْهِ حَسَبَ نَامُوسِكُمْ.» فَقَالَ لَهُ الْيَهُودُ: «لَا يَجُوزُ لَنَا أَنْ نَقْتُلَ أَحَدًا.» ٣٢ لَيْتِمُ قَوْلُ يَسُوعَ الَّذِي قَالَهُ مُشِيرًا إِلَى آيَةِ مِيْتَةٍ كَانَ

fulfilled, which he spake, signifying what death he should die.

<sup>33</sup>Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? <sup>34</sup>Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

<sup>35</sup>Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? <sup>36</sup>Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. <sup>37</sup>Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. <sup>38</sup>Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. <sup>39</sup>But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? <sup>40</sup>Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

مُزْمِعًا أَنْ يَمُوتَ.

<sup>٣٣</sup> ثُمَّ دَخَلَ بِيَلَاطُسُ أَيْضًا إِلَى دَارِ  
الْوَلَايَةِ وَدَعَا يَسُوعَ وَقَالَ لَهُ: «أَأَنْتَ مَلِكُ  
الْيَهُودِ؟» <sup>٣٤</sup> أَجَابَهُ يَسُوعُ: «أَمِنْ ذَاتِكَ تَقُولُ  
هَذَا أَمْ آخَرُونَ قَالُوا لَكَ عَنِّي؟» <sup>٣٥</sup> أَجَابَهُ  
بِيَلَاطُسُ: «أَلْعَلِّي أَنَا يَهُودِيٌّ؟ أَمَتَّكَ  
وَرُؤُسَاءُ الْكَهَنَةِ اسْلَمُوكَ إِلَيَّ. مَاذَا  
فَعَلْتَ؟» <sup>٣٦</sup> أَجَابَ يَسُوعُ: «مَمْلَكَتِي لَيْسَتْ  
مِنْ هَذَا الْعَالَمِ. لَوْ كَانَتْ مَمْلَكَتِي مِنْ هَذَا  
الْعَالَمِ لَكَانَ خِدَامِي يُجَاهِدُونَ لِكَيْ لَا  
أُسَلَّمَ إِلَى الْيَهُودِ. وَلَكِنْ الْآنَ لَيْسَتْ  
مَمْلَكَتِي مِنْ هُنَا.» <sup>٣٧</sup> فَقَالَ لَهُ بِيَلَاطُسُ:  
«أَفَأَنْتَ إِذَا مَلِكٌ؟» أَجَابَ يَسُوعُ: «أَأَنْتَ  
تَقُولُ لِي مَلِكٌ. لِهَذَا قَدْ وُلِدْتُ أَنَا وَلِهَذَا  
قَدْ آتَيْتُ إِلَى الْعَالَمِ لِأَشْهَدَ لِلْحَقِّ. كُلُّ مَنْ  
هُوَ مِنَ الْحَقِّ يَسْمَعُ صَوْتِي.» <sup>٣٨</sup> قَالَ لَهُ  
بِيَلَاطُسُ: «مَا هُوَ الْحَقُّ؟». وَلَمَّا قَالَ هَذَا  
خَرَجَ أَيْضًا إِلَى الْيَهُودِ وَقَالَ لَهُمْ: «أَنَا  
لَسْتُ أَجِدُ فِيهِ عِلَّةً وَاحِدَةً.» <sup>٣٩</sup> وَلَكُمْ عَادَةً  
أَنْ أُطْلِقَ لَكُمْ وَاحِدًا فِي الْفِصْحِ. أَفَتُرِيدُونَ  
أَنْ أُطْلِقَ لَكُمْ مَلِكَ الْيَهُودِ؟» <sup>٤٠</sup> فَصَرَخُوا  
أَيْضًا جَمِيعُهُمْ: «لَيْسَ هَذَا بَلْ بَارَابَّاسُ.»  
وَكَانَ بَارَابَّاسُ لِصًّا.

**19** <sup>1</sup>Then Pilate therefore took Jesus, and scourged him. <sup>2</sup>And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, <sup>3</sup>And said, Hail, King of the

**١٩** <sup>١</sup> فَحَبَسَهُ بِيَلَاطُسُ وَأَخَذَ بِيَلَاطُسُ يَسُوعَ  
وَجَلَّدَهُ. <sup>٢</sup> وَصَفَّرَ الْعَسْكَرُ إِكْلِيلًا  
مِنْ شَوْكٍ وَوَضَعُوهُ عَلَى رَأْسِهِ وَالْبَسُوهُ  
ثَوْبَ أَرْجَوَانٍ <sup>٣</sup> وَكَانُوا يَقُولُونَ: «السَّلَامُ يَا

Jews! and they smote him with their hands. <sup>4</sup>Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. <sup>5</sup>Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! <sup>6</sup>When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. <sup>7</sup>The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. <sup>8</sup>When Pilate therefore heard that saying, he was the more afraid; <sup>9</sup>And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. <sup>10</sup>Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? <sup>11</sup>Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

### Jesus Sentenced to Death

<sup>12</sup>And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

<sup>13</sup>When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. <sup>14</sup>And it

مَلِكَ الْيَهُودِ». وَكَانُوا يَلْطَمُونَهُ. <sup>٤</sup>فَخَرَجَ بِيلاطُسُ أَيْضًا خَارِجًا وَقَالَ لَهُمْ: «هَا أَنَا أَخْرَجُهُ إِلَيْكُمْ لِتَعْلَمُوا أَنِّي لَسْتُ أَجِدُ فِيهِ عِلَّةً وَاحِدَةً». <sup>٥</sup>فَخَرَجَ يَسُوعُ خَارِجًا وَهُوَ حَامِلٌ إِكْلِيلَ الشَّوْكِ وَثَوْبَ الْأَرْجَوَانِ. فَقَالَ لَهُمْ بِيلاطُسُ: «هُذَا الْإِنْسَانُ». <sup>٦</sup>فَلَمَّا رَأَهُ رُؤَسَاءُ الْكَهَنَةِ وَالْخُدَّامُ صَرَخُوا قَائِلِينَ: «أَصْلِبْهُ! أَصْلِبْهُ!» قَالَ لَهُمْ بِيلاطُسُ: «خُذُوهُ أَنتُمْ وَأَصْلِبُوهُ لِأَنِّي لَسْتُ أَجِدُ فِيهِ عِلَّةً». <sup>٧</sup>أَجَابَهُ الْيَهُودُ: «لَنَا نَامُوسٌ وَحَسَبَ نَامُوسِنَا يَجِبُ أَنْ يَمُوتَ لِأَنَّهُ جَعَلَ نَفْسَهُ ابْنَ اللَّهِ». <sup>٨</sup>فَلَمَّا سَمِعَ بِيلاطُسُ هَذَا الْقَوْلَ أَرْدَادًا خَوْفًا. <sup>٩</sup>فَدَخَلَ أَيْضًا إِلَى دَارِ الْوَلَايَةِ وَقَالَ لِيَسُوعَ: «مِنْ أَيْنَ أَنْتَ؟» وَأَمَّا يَسُوعُ فَلَمْ يُعْطِهِ جَوَابًا. <sup>١٠</sup>فَقَالَ لَهُ بِيلاطُسُ: «أَمَّا تُكَلِّمُنِي؟ أَلَسْتُ تَعْلَمُ أَنَّ لِي سُلْطَانًا أَنْ أَصْلِبَكَ وَسُلْطَانًا أَنْ أَطْلُقَكَ؟» <sup>١١</sup>أَجَابَ يَسُوعَ: «لَمْ يَكُنْ لَكَ عَلَيَّ سُلْطَانُ الْبَتَّةِ لَوْ لَمْ تَكُنْ قَدْ أُعْطِيتَ مِنْ فَوْقِ. لِذَلِكَ الَّذِي أَسْلَمَنِي إِلَيْكَ لَهُ خَطِيئَةٌ أَعْظَمُ».

### الحكم على يسوع بالموت

<sup>١٢</sup>مِنْ هَذَا الْوَقْتِ كَانَ بِيلاطُسُ يَطْلُبُ أَنْ يُطْلِقَهُ وَلَكِنَّ الْيَهُودَ كَانُوا يَصْرُخُونَ قَائِلِينَ: «إِنْ أَطْلَقْتَ هَذَا فَلَسْتُ مُجِبًّا لِقَيْصَرَ. كُلُّ مَنْ يَجْعَلُ نَفْسَهُ مَلِكًا يَقَاوِمُ قَيْصَرَ».

<sup>١٣</sup>فَلَمَّا سَمِعَ بِيلاطُسُ هَذَا الْقَوْلَ أَخْرَجَ يَسُوعَ وَجَلَسَ عَلَى كُرْسِيِّ الْوَلَايَةِ

was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! <sup>15</sup>But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priest answered, We have no king but Caesar. <sup>16</sup>Then delivered he him therefore unto them to be crucified.

فِي مَوْضِعٍ يُقَالُ لَهُ «الْبَلَاطُ» وَبِالْعِبْرَانِيَّةِ «جَبَاثًا». <sup>١٤</sup> وَكَانَ اسْتِعْدَادُ الْفِصْحِ وَنَحْوِ السَّاعَةِ السَّادِسَةِ. فَقَالَ لِلْيَهُودِ: «هُذَا مَلِكُكُمْ». <sup>١٥</sup> فَصَرَّخُوا: «خُذْهُ! خُذْهُ أَصْلِبْهُ!» قَالَ لَهُمْ بِيلاطُسُ: «أَصْلِبْ مَلِكُكُمْ؟» أَجَابَ رُؤَسَاءُ الْكَهَنَةِ: «لَيْسَ لَنَا مَلِكٌ إِلَّا قَيْصَرٌ». <sup>١٦</sup> فَحِينَئِذٍ أَسْلَمَهُ إِلَيْهِمْ لِيُصَلَّبَ.

### Jesus on the Cross

And they took Jesus, and led him away.

<sup>17</sup>And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: <sup>18</sup>Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

<sup>19</sup>And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. <sup>20</sup>This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. <sup>21</sup>Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. <sup>22</sup>Pilate answered, What I have written I have written. <sup>23</sup>Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. <sup>24</sup>They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be:

### يسوع على الصليب

فَأَخَذُوا يَسُوعَ وَمَضَوْا بِهِ. <sup>١٧</sup> فَخَرَجَ وَهُوَ حَامِلٌ صَلِيْبَهُ إِلَى الْمَوْضِعِ الَّذِي يُقَالُ لَهُ «مَوْضِعُ الْجُمُجَمَةِ» وَيُقَالُ لَهُ بِالْعِبْرَانِيَّةِ «جُلْجَثَةُ» <sup>١٨</sup> حَيْثُ صَلَّبُوهُ وَصَلَّبُوا اثْنَيْنِ آخَرَيْنِ مَعَهُ مِنْ هُنَا وَمِنْ هُنَا وَيَسُوعُ فِي الْوَسْطِ.

<sup>١٩</sup> وَكَتَبَ بِيلاطُسُ عُنْوَانًا وَوَضَعَهُ عَلَى الصَّلِيبِ. وَكَانَ مَكْتُوبًا: «يَسُوعُ النَّاصِرِيُّ مَلِكُ الْيَهُودِ». <sup>٢٠</sup> فَقَرَأَ هَذَا الْعُنْوَانَ كَثِيرُونَ مِنْ الْيَهُودِ لِأَنَّ الْمَكَانَ الَّذِي صَلَّبَ فِيهِ يَسُوعُ كَانَ قَرِيبًا مِنَ الْمَدِينَةِ. وَكَانَ مَكْتُوبًا بِالْعِبْرَانِيَّةِ وَالْيُونَانِيَّةِ وَاللَّاتِينِيَّةِ. <sup>٢١</sup> فَقَالَ رُؤَسَاءُ كَهَنَةِ الْيَهُودِ لِبِيلاطُسَ: «لَا تَكْتُبْ: مَلِكُ الْيَهُودِ بَلْ: إِنَّ ذَاكَ قَالَ أَنَا مَلِكُ الْيَهُودِ». <sup>٢٢</sup> أَجَابَ بِيلاطُسُ: «مَا كَتَبْتُ قَدْ كَتَبْتُ». <sup>٢٣</sup> ثُمَّ إِنَّ الْعَسْكَرَ لَمَّا كَانُوا قَدْ صَلَّبُوا يَسُوعَ أَخَذُوا ثِيَابَهُ وَجَعَلُوهَا أَرْبَعَةَ أَقْسَامٍ لِكُلِّ عَسْكَرِيٍّ قِسْمًا. وَأَخَذُوا الْقَمِيصَ أَيْضًا. وَكَانَ الْقَمِيصُ بَعْضُهُ خِيَاطَةً

that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

<sup>25</sup>Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. <sup>26</sup>When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! <sup>27</sup>Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

### The Death of Jesus

<sup>28</sup>After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. <sup>29</sup>Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. <sup>30</sup>When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

<sup>31</sup>The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. <sup>32</sup>Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. <sup>33</sup>But when they came to Jesus, and saw that he was dead already, they brake

مَنْسُوجاً كُلَّهُ مِنْ فَوْقٍ. <sup>٢٤</sup> فَقَالَ بَعْضُهُمْ لِبَعْضٍ: «لَا نَشْقُهُ بَلْ نَقْتَرِعُ عَلَيْهِ لِمَنْ يَكُونُ». لَيْتِمُ الْكِتَابُ الْقَائِلُ: «اقتسموا ثيابي بينهم وعلى لباسي القوا قرعة». هذا فعلة العسكر.

<sup>٢٥</sup> وَكَانَتْ واقفات عند صليب يسوع أمه وأخت أمه مريم زوجة كلوبا ومريم المجدلية. <sup>٢٦</sup> فلما رأى يسوع أمه والتلميذ الذي كان يحبه واقفاً قال لأمه: «يا امرأة هودا ابنتك». <sup>٢٧</sup> ثم قال للتلميذ: «هودا أمك». ومن تلك الساعة أخذها التلميذ إلى خاصته.

### موت يسوع

<sup>٢٨</sup> بعد هذا رأى يسوع أن كل شيء قد كمل فليكي يتيم الكتاب قال: «أنا عطشان». <sup>٢٩</sup> وكان إناء موضوعاً مملواً خلاً فملأوا إسنبجة من الخل ووضعوها على زوفا وقدموها إلى فمه. <sup>٣٠</sup> فلما أخذ يسوع الخل قال: «قد أكمل». ونكس رأسه وأسلم الروح.

<sup>٣١</sup> ثم إذ كان استعداداً فليكي لا تبقى الأجساد على الصليب في السبت لأن يوم ذلك السبت كان عظيماً سأل اليهود بيلاطس أن تكسر سيقانهم ويرفعوا. <sup>٣٢</sup> فأتى العسكر وكسروا ساقى الأول والآخر المصلوب معه. <sup>٣٣</sup> وأما يسوع فلما جاءوا إليه لم يكسروا ساقيه لأنهم رأوه قد مات. <sup>٣٤</sup> لكن واحداً من العسكر طعن



not his legs: <sup>34</sup>But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. <sup>35</sup>And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. <sup>36</sup>For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. <sup>37</sup>And again another scripture saith, They shall look on him whom they pierced.

### Jesus Buried

<sup>38</sup>And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. <sup>39</sup>And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. <sup>40</sup>Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. <sup>41</sup>Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. <sup>42</sup>There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was night at hand.

### Jesus Rises From the Dead

**20** <sup>1</sup>The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. <sup>2</sup>Then she runneth, and cometh to Simon Peter, and to the other

جَنْبَهُ بِحَرْبَةٍ وَلِلْوَقْتِ خَرَجَ دَمٌ وَمَاءٌ.  
<sup>٣٥</sup>وَالَّذِي عَايَنَ شَهِدَ وَشَهِادَتُهُ حَقٌّ وَهُوَ  
يَعْلَمُ أَنَّهُ يَقُولُ الْحَقَّ لِتُؤْمِنُوا أَنْتُمْ. <sup>٣٦</sup>لَأَنَّ  
هَذَا كَانَ لِيَتِمَّ الْكِتَابُ الْقَائِلُ: «عَظْمٌ لَا  
يُكْسَرُ مِنْهُ». <sup>٣٧</sup>وَأَيْضًا يَقُولُ كِتَابٌ آخَرُ:  
«سَيَنْظُرُونَ إِلَيَّ الَّذِي طَعَنُوهُ».

### دفن جثمان يسوع

<sup>٣٨</sup>ثُمَّ إِنَّ يُوْسُفَ الَّذِي مِنَ الرَّامَةِ وَهُوَ  
تَلْمِيزُ يَسُوعَ وَلَكِنْ خَفِيَةً لِسَبَبِ الْخَوْفِ  
مِنَ الْيَهُودِ سَأَلَ بِيلاطُسَ أَنْ يَأْخُذَ جَسَدَ  
يَسُوعَ فَأَذِنَ بِيلاطُسُ. فَجَاءَ وَأَخَذَ جَسَدَ  
يَسُوعَ. <sup>٣٩</sup>وَجَاءَ أَيْضًا نِيْقُودِيْمُوسُ الَّذِي أَتَى  
أَوَّلًا إِلَى يَسُوعَ لَيْلًا وَهُوَ حَامِلٌ مَزِيحٍ مَرَّةً  
وَعُودٍ نَحْوَ مِئَةِ مَنًا. <sup>٤٠</sup>فَأَخَذَا جَسَدَ يَسُوعَ  
وَلَفَّاهُ بِأَكْفَانٍ مَعَ الْأَطْيَابِ كَمَا لِلْيَهُودِ عَادَةٌ  
أَنْ يُكْفَنُوا. <sup>٤١</sup>وَكَانَ فِي الْمَوْضِعِ الَّذِي  
صُلِبَ فِيهِ بُسْتَانٌ وَفِي الْبُسْتَانِ قَبْرٌ جَدِيدٌ  
لَمْ يُوضِعْ فِيهِ أَحَدٌ قَطُّ. <sup>٤٢</sup>فَهُنَاكَ وَضَعَا  
يَسُوعَ لِسَبَبِ اسْتِعْدَادِ الْيَهُودِ لِأَنَّ الْقَبْرَ كَانَ  
قَرِيبًا.

### قيامه يسوع المسيح من الموت

**٢٠** <sup>١</sup>وَفِي أَوَّلِ الْأُسْبُوعِ جَاءَتْ مَرْيَمُ  
الْمَجْدَلِيَّةُ إِلَى الْقَبْرِ بَاكِرًا  
وَالظَّلَامُ بَاقٍ. فَظَهَرَ الْحَجَرُ مَرْفُوعًا عَنِ  
الْقَبْرِ. <sup>٢</sup>فَرَكَضَتْ وَجَاءَتْ إِلَى سِمْعَانَ

disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. <sup>3</sup>Peter therefore went forth, and that other disciple, and came to the sepulchre.

<sup>4</sup>So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. <sup>5</sup>And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. <sup>6</sup>Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, <sup>7</sup>And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. <sup>8</sup>Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. <sup>9</sup>For as yet they knew not the scripture, that he must rise again from the dead. <sup>10</sup>Then the disciples went away again unto their own home.

### Jesus Appears to Mary Magdalene

<sup>11</sup>But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, <sup>12</sup>And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. <sup>13</sup>And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. <sup>14</sup>And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. <sup>15</sup>Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the

بَطْرُسَ وَإِلَى التَّلْمِيذِ الْآخَرَ الَّذِي كَانَ يَسُوعُ يُحِبُّهُ وَقَالَتْ لَهُمَا: «أَخَذُوا السَّيِّدَ مِنَ الْقَبْرِ وَلَسْنَا نَعْلَمُ أَيْنَ وَضَعُوهُ». <sup>٣</sup>فَخَرَجَ بَطْرُسُ وَالتَّلْمِيذُ الْآخَرُ وَآتَا إِلَى الْقَبْرِ. <sup>٤</sup>وَكَانَ الاثْنَانِ يَرْكُضَانِ مَعًا. فَسَبَقَ التَّلْمِيذُ الْآخَرَ بَطْرُسَ وَجَاءَ أَوَّلًا إِلَى الْقَبْرِ وَانْحَنَى فَنَظَرَ الْأَكْفَانَ مَوْضُوعَةً وَلَكِنَّهُ لَمْ يَدْخُلْ. <sup>٥</sup>ثُمَّ جَاءَ سَمِعَانُ بَطْرُسُ يَتَّبِعُهُ وَدَخَلَ الْقَبْرَ وَنَظَرَ الْأَكْفَانَ مَوْضُوعَةً <sup>٦</sup>وَالْمِنْدِيلَ الَّذِي كَانَ عَلَى رَأْسِهِ لَيْسَ مَوْضُوعًا مَعَ الْأَكْفَانِ بَلْ مَلْفُوفًا فِي مَوْضِعٍ وَاحِدٍ. <sup>٧</sup>فَحِينِيذٍ دَخَلَ أَيْضًا التَّلْمِيذُ الْآخَرَ الَّذِي جَاءَ أَوَّلًا إِلَى الْقَبْرِ وَرَأَى فَاَمَنَّ <sup>٨</sup>لَا أَنَّهُمْ لَمْ يَكُونُوا بَعْدَ يَعْرِفُونَ الْكِتَابَ: أَنَّهُ يَنْبَغِي أَنْ يَقُومَ مِنَ الْأَمْوَاتِ. <sup>٩</sup>فَمَضَى التَّلْمِيذَانِ أَيْضًا إِلَى مَوْضِعِهِمَا.

### المسيح يظهر لمرىم المجدلية

<sup>١١</sup>أَمَّا مَرْيَمُ فَكَانَتْ وَاقِفَةً عِنْدَ الْقَبْرِ خَارِجًا تَبْكِي. وَفِيمَا هِيَ تَبْكِي انْحَنَتْ إِلَى الْقَبْرِ <sup>١٢</sup>فَنَظَرَتْ مَلَائِكَيْنِ بِيْشَابٍ بِيضٍ جَالِسَيْنِ وَاحِدًا عِنْدَ الرَّأْسِ وَالْآخَرَ عِنْدَ الرَّجْلَيْنِ حَيْثُ كَانَ جَسَدُ يَسُوعَ مَوْضُوعًا. <sup>١٣</sup>فَقَالَا لَهَا: «يَا أَمْرَأَةَ لِمَاذَا تَبْكِينَ؟» قَالَتْ لَهُمَا: «إِنَّهُمْ أَخَذُوا سَيِّدِي وَلَسْتُ أَعْلَمُ أَيْنَ وَضَعُوهُ». <sup>١٤</sup>وَلَمَّا قَالَتْ هَذَا انْتَفَتَتْ إِلَى الْوَرَاءِ فَنَظَرَتْ يَسُوعَ وَاقِفًا وَلَمْ تَعْلَمْ أَنَّهُ يَسُوعُ. <sup>١٥</sup>قَالَ لَهَا يَسُوعُ: «يَا أَمْرَأَةَ لِمَاذَا تَبْكِينَ؟ مَنْ تَطْلُبِينَ؟» فَظَلَّتْ تِلْكَ أَنَّهُ

gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. <sup>16</sup>Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. <sup>17</sup>Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. <sup>18</sup>Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

### Jesus Appears to His Disciples

<sup>19</sup>Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. <sup>20</sup>And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. <sup>21</sup>Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. <sup>22</sup>And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: <sup>23</sup>Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

### Jesus Meets Thomas

<sup>24</sup>But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. <sup>25</sup>The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands

الْبَسْتَانِي فَقَالَتْ لَهُ: «يَا سَيِّدُ إِن كُنْتُ أَتَتْ قَدْ حَمَلْتَهُ فَقُلْ لِي أَيْنَ وَضَعْتَهُ وَأَنَا أَخْذُهُ». <sup>١٦</sup>قَالَ لَهَا يَسُوعُ: «يَا مَرْيَمُ!» فَالْتَفَتَتْ تِلْكَ وَقَالَتْ لَهُ: «رَبُّونِي» الَّذِي تَفْسِيرُهُ يَا مُعَلِّمُ. <sup>١٧</sup>قَالَ لَهَا يَسُوعُ: «لَا تَلْمِسِينِي لِأَنِّي لَمْ أَصْعُدْ بَعْدُ إِلَى أَبِي. وَلَكِنْ أَذْهَبِي إِلَى إِخْوَتِي وَقُولِي لَهُمْ: إِنِّي أَصْعُدُ إِلَى أَبِي وَأَيِّكُمْ وَإِلَهِي وَإِلَهَيْكُمْ». <sup>١٨</sup>فَجَاءَتْ مَرْيَمُ الْمَجْدَلِيَّةُ وَأَخْبَرَتْ التَّلَامِيذَ أَنَّهَا رَأَتْ الرَّبَّ وَأَنَّهُ قَالَ لَهَا هَذَا.

### المسيح يظهر لتلاميذه

<sup>١٩</sup>وَلَمَّا كَانَتْ عَشِيَّةَ ذَلِكَ الْيَوْمِ وَهُوَ أَوَّلُ الْأُسْبُوعِ وَكَانَتْ الْأَبْوَابُ مُعَلَّقَةً حَيْثُ كَانَ التَّلَامِيذُ مُجْتَمِعِينَ لِسَبَبِ الْخَوْفِ مِنَ الْيَهُودِ جَاءَ يَسُوعُ وَوَقَفَ فِي الْوَسْطِ وَقَالَ لَهُمْ: «سَلَامٌ لَكُمْ». <sup>٢٠</sup>وَلَمَّا قَالَ هَذَا أَرَاهُمْ يَدَيْهِ وَجَنْبَهُ فَفَرِحَ التَّلَامِيذُ إِذْ رَأَوْا الرَّبَّ. <sup>٢١</sup>فَقَالَ لَهُمْ يَسُوعُ أَيْضًا: «سَلَامٌ لَكُمْ. كَمَا أَرْسَلَنِي الْآبُ أَرْسَلُكُمْ أَنَا». <sup>٢٢</sup>وَلَمَّا قَالَ هَذَا نَفَخَ وَقَالَ لَهُمْ: «اقْبَلُوا الرُّوحَ الْقُدُسَ. <sup>٢٣</sup>مَنْ غَفَرْتُمْ خَطَايَاهُ تُغْفَرُ لَهُ وَمَنْ أَمْسَكْتُمْ خَطَايَاهُ أُمْسِكْتُمْ».

### لقاء المسيح بتوما

<sup>٢٤</sup>أَمَّا تَوْمًا أَحَدُ الْإِثْنَيْ عَشَرَ الَّذِي يُقَالُ لَهُ التَّوَّامُ فَلَمْ يَكُنْ مَعَهُمْ حِينَ جَاءَ يَسُوعُ. <sup>٢٥</sup>فَقَالَ لَهُ التَّلَامِيذُ الْآخَرُونَ: «قَدْ رَأَيْنَا الرَّبَّ». فَقَالَ لَهُمْ: «إِنْ لَمْ أَبْصِرْ فِي يَدَيْهِ

the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

<sup>26</sup>And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

<sup>27</sup>Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. <sup>28</sup>And Thomas answered and said unto him, My Lord and my God. <sup>29</sup>Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

<sup>30</sup>And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

<sup>31</sup>But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

### Jesus Appears to Some Disciples

**21** <sup>1</sup>After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. <sup>2</sup>There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. <sup>3</sup>Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. <sup>4</sup>But when the morning was now come, Jesus stood on the shore: but the disciples knew

أَثَرَ الْمَسَامِيرِ وَأَضَعَّ إِصْبِعِي فِي أَثَرِ الْمَسَامِيرِ وَأَضَعَّ يَدِي فِي جَنْبِهِ لَا أُوْمِنُ».

<sup>٢٦</sup> وَبَعْدَ ثَمَانِيَةِ أَيَّامٍ كَانَ تَلَامِيذُهُ أَيضًا دَاخِلًا وَتُومَا مَعَهُمْ. فَجَاءَ يَسُوعُ وَالأَبْوَابُ مَغْلُقَةً وَوَقَفَ فِي الأَلْوَسَطِ وَقَالَ: «سَلَامٌ لَكُمْ». <sup>٢٧</sup> ثُمَّ قَالَ لِتُومَا: «هَاتِ إِصْبِعَكَ إِلَى هُنَا وَأَبْصِرْ يَدَيَّ وَهَاتِ يَدَكَ وَضَعْهَا فِي جَنْبِي وَلَا تُكُنْ غَيْرَ مُؤْمِنٍ بَلْ مُؤْمِنًا». <sup>٢٨</sup> أَجَابَ تُومَا وَقَالَ لَهُ: «رَبِّي وَالأِهْي». <sup>٢٩</sup> قَالَ لَهُ يَسُوعُ: «لَأَنَّكَ رَأَيْتَنِي يَا تُومَا أَمَنْتَ! طُوبَى لِلَّذِينَ آمَنُوا وَلَمْ يَرَوْا».

<sup>٣٠</sup> وَأَيَّاتٍ أُخْرَى كَثِيرَةً صَنَعَ يَسُوعُ قُدَّامَ تَلَامِيذِهِ لَمْ تُكْتَبْ فِي هَذَا الكِتَابِ. <sup>٣١</sup> وَأَمَّا هَذِهِ فَقَدْ كُتِبَتْ لِتُؤْمِنُوا أَنَّ يَسُوعَ هُوَ الْمَسِيحُ ابْنُ الأَللهِ وَلِكَيْ تَكُونُوا لَكُمْ إِذَا آمَنْتُمْ حَيَاةً بِاسْمِهِ.

### يسوع يظهر لبعض تلاميذه

**٢١** <sup>١</sup> بَعْدَ هَذَا أَظْهَرَ أَيضًا يَسُوعُ نَفْسَهُ لِلتَّلَامِيذِ عَلَى بَحْرِ طَبْرِيَّةَ. ظَهَرَ هَكَذَا: <sup>٢</sup> كَانَ سِمْعَانُ بَطْرُسُ وَتُومَا الَّذِي يُقَالُ لَهُ التَّوَّامُ وَنَثَانَائِيلُ الَّذِي مِنْ قَانَا الْجَلِيلِ وَأَبْنَا زَبْدِي وَأَثْنَانِ آخْرَانِ مِنْ تَلَامِيذِهِ مَعَ بَعْضِهِمْ. <sup>٣</sup> قَالَ لَهُمْ سِمْعَانُ بَطْرُسُ: «أَنَا أَذْهَبُ لِأَتَصِيدَ». قَالُوا لَهُ: «نَذْهَبُ نَحْنُ أَيضًا مَعَكَ». فَخَرَجُوا وَدَخَلُوا السَّفِينَةَ لِلوَقْتِ. وَفِي تِلْكَ اللَّيْلَةِ لَمْ يُمْسِكُوا شَيْئًا. <sup>٤</sup> وَلَمَّا كَانَ الصُّبْحُ وَقَفَ

not that it was Jesus. <sup>5</sup>Then Jesus saith unto them, Children, have ye any meat? They answered him, No. <sup>6</sup>And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. <sup>7</sup>Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. <sup>8</sup>And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. <sup>9</sup>As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. <sup>10</sup>Jesus saith unto them, Bring of the fish which ye have now caught. <sup>11</sup>Simon Peter went up, and drew the net to land full of great fishes, and hundred and fifty and three: and for all there were so many, yet was not the net broken. <sup>12</sup>Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. <sup>13</sup>Jesus then cometh, and taketh bread, and giveth them, and fish likewise. <sup>14</sup>This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

يَسُوعُ عَلَى الشَّاطِئِ. وَلَكِنَّ التَّلَامِيذَ لَمْ يَكُونُوا يَعْلَمُونَ أَنَّهُ يَسُوعُ. فَقَالَ لَهُمْ يَسُوعُ: «يَا غُلَمَانِ أَلْعَلَّ عِنْدَكُمْ إِدَامًا؟». أَجَابُوهُ: «لَا!». فَقَالَ لَهُمْ: «الْقُوا الشَّبَكَةَ إِلَى جَانِبِ السَّفِينَةِ الْأَيْمَنِ فَتَجِدُوا». فَأَلْقُوا وَلَمْ يَعُودُوا يَقْدِرُونَ أَنْ يَجِدُوهَا مِنْ كَثَرَةِ السَّمَكِ. <sup>٧</sup>فَقَالَ ذَلِكَ التَّلَامِيذُ الَّذِي كَانَ يَسُوعُ يُحِبُّهُ لِبَطْرُسَ: «هُوَ الرَّبُّ». فَلَمَّا سَمِعَ سَمْعَانُ بَطْرُسُ أَنَّهُ الرَّبُّ أَتَزَّرَ بِثَوْبِهِ لِأَنَّهُ كَانَ عُرْيَانًا وَأَلْقَى نَفْسَهُ فِي الْبَحْرِ. <sup>٨</sup>وَأَمَّا التَّلَامِيذُ الْآخَرُونَ فَجَاءُوا بِالسَّفِينَةِ لِأَنَّهُمْ لَمْ يَكُونُوا بَعِيدِينَ عَنِ الْأَرْضِ إِلَّا نَحْوَ مِئَتِي ذِرَاعٍ وَهُمْ يَجْرُونَ شَبَكَةَ السَّمَكِ. <sup>٩</sup>فَلَمَّا خَرَجُوا إِلَى الْأَرْضِ نَظَرُوا جَمْرًا مَوْضُوعًا وَسَمَكًا مَوْضُوعًا عَلَيْهِ وَخُبْزًا. <sup>١٠</sup>قَالَ لَهُمْ يَسُوعُ: «قَدِّمُوا مِنَ السَّمَكِ الَّذِي أَمْسَكْتُمْ الْآنَ». <sup>١١</sup>فَصَعِدَ سَمْعَانُ بَطْرُسُ وَجَذَبَ الشَّبَكَةَ إِلَى الْأَرْضِ مُمْتَلِئَةً سَمَكًا كَبِيرًا مِئَةً وَثَلَاثًا وَخَمْسِينَ. وَمَعَ هَذِهِ الْكَثْرَةِ لَمْ تَتَخَرَّقِ الشَّبَكَةُ. <sup>١٢</sup>قَالَ لَهُمْ يَسُوعُ: «هَلِّمُوا تَعَدُّوا». وَلَمْ يَجْسُرْ أَحَدٌ مِنَ التَّلَامِيذِ أَنْ يَسْأَلَهُ: مَنْ أَنْتَ؟ إِذْ كَانُوا يَعْلَمُونَ أَنَّهُ الرَّبُّ. <sup>١٣</sup>ثُمَّ جَاءَ يَسُوعُ وَأَخَذَ الْخُبْزَ وَأَعْطَاهُمْ وَكَذَلِكَ السَّمَكِ. <sup>١٤</sup>هَذِهِ مَرَّةً ثَالِثَةً ظَهَرَ يَسُوعُ لِتَلَامِيذِهِ بَعْدَمَا قَامَ مِنَ الْأَمْوَاتِ.

## Jesus Restores Peter

<sup>15</sup>So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. <sup>16</sup>He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. <sup>17</sup>He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. <sup>18</sup>Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. <sup>19</sup>This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. <sup>20</sup>Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? <sup>21</sup>Peter seeing him saith to Jesus, Lord, and what shall this man do? <sup>22</sup>Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. <sup>23</sup>Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

## المسيح يتحدث إلى بطرس

<sup>١٥</sup>فَبَعْدَ مَا تَعَدَّوْا قَالَ يَسُوعُ لِسِمَعَانَ بَطْرُسَ: «يَا سِمَعَانُ بَنَ يُونَا أَتُحِبُّنِي أَكْثَرَ مِنْ هَؤُلَاءِ؟» قَالَ لَهُ: «نَعَمْ يَا رَبُّ أَنْتَ تَعْلَمُ أَنِّي أُحِبُّكَ». قَالَ لَهُ: «أَرَعَ خِرَافِي». <sup>١٦</sup>قَالَ لَهُ أَيْضًا ثَانِيَةً: «يَا سِمَعَانُ بَنَ يُونَا أَتُحِبُّنِي؟» قَالَ لَهُ: «نَعَمْ يَا رَبُّ أَنْتَ تَعْلَمُ أَنِّي أُحِبُّكَ». قَالَ لَهُ: «أَرَعَ غَنَمِي». <sup>١٧</sup>قَالَ لَهُ ثَالِثَةً: «يَا سِمَعَانُ بَنَ يُونَا أَتُحِبُّنِي؟» فَحَزَنَ بَطْرُسُ لِأَنَّهُ قَالَ لَهُ ثَالِثَةً: أَتُحِبُّنِي؟ فَقَالَ لَهُ: «يَا رَبُّ أَنْتَ تَعْلَمُ كُلَّ شَيْءٍ. أَنْتَ تَعْرِفُ أَنِّي أُحِبُّكَ». قَالَ لَهُ يَسُوعُ: «أَرَعَ غَنَمِي». <sup>١٨</sup>الْحَقُّ الْحَقُّ أَقُولُ لَكَ: لَمَّا كُنْتُ أَكْثَرَ حَدَاثَةً كُنْتُ تُمْنَطِقُ ذَاتَكَ وَتَمْشِي حَيْثُ تَشَاءُ. وَلَكِنْ مَتَى شِخْتُ فَإِنَّكَ تَمُدُّ يَدَيْكَ وَآخَرَ يُمْنَطِقُكَ وَيَحْمِلُكَ حَيْثُ لَا تَشَاءُ». <sup>١٩</sup>قَالَ هَذَا مُشِيرًا إِلَى آيَةِ مِيتِهِ كَانَ مُزْمِعًا أَنْ يَمَجِّدَ اللَّهَ بِهَا. وَلَمَّا قَالَ هَذَا قَالَ لَهُ: «أَتُبْعِي». <sup>٢٠</sup>فَأَلْتَمَتَ بَطْرُسُ وَنَظَرَ التَّلْمِيذَ الَّذِي كَانَ يَسُوعُ يُحِبُّهُ يَتْبَعُهُ وَهُوَ أَيْضًا الَّذِي اتَّكَأَ عَلَى صَدْرِهِ وَقَتَ الْعَشَاءِ وَقَالَ: «يَا سَيِّدُ مَنْ هُوَ الَّذِي يُسَلِّمُكَ؟» <sup>٢١</sup>فَلَمَّا رَأَى بَطْرُسُ هَذَا قَالَ لِيَسُوعَ: «يَا رَبُّ وَهَذَا مَا لَهُ؟» <sup>٢٢</sup>قَالَ لَهُ يَسُوعُ: «إِنْ كُنْتُ أَشَاءُ أَنَّهُ يَبْقَى حَتَّى أَجِيءَ فَمَاذَا لَكَ؟ أَتُبْعِي أَنْتَ». <sup>٢٣</sup>فَدَاعَ هَذَا الْقَوْلُ بَيْنَ الْإِخْوَةِ: إِنَّ ذَلِكَ التَّلْمِيذَ لَا يَمُوتُ. وَلَكِنْ لَمْ يَقُلْ لَهُ يَسُوعُ إِنَّهُ لَا يَمُوتُ بَلْ: «إِنْ كُنْتُ أَشَاءُ أَنَّهُ يَبْقَى حَتَّى أَجِيءَ فَمَاذَا لَكَ؟»

<sup>24</sup>This is the disciple which testified of these things, and wrote these things: and we know that his testimony is true. <sup>25</sup>And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

٢٤ هَذَا هُوَ التَّلْمِيذُ الَّذِي يَشْهَدُ بِهَذَا  
وَكَتَبَ هَذَا. وَنَعْلَمُ أَنَّ شَهَادَتَهُ حَقٌّ.  
٢٥ وَأَشْيَاءُ أُخْرَى كَثِيرَةٌ صَنَعَهَا يَسُوعُ إِنْ كُتِبَتْ  
وَاحِدَةً وَاحِدَةً فَلَسْتُ أَظُنُّ أَنَّ الْعَالَمَ نَفْسَهُ  
يَسَعُ الْكُتُبَ الْمَكْتُوبَةَ. آمِينَ.

## Acts of the Apostles

## سِفْرُ أَعْمَالِ الرُّسُلِ

**1** <sup>1</sup>The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, <sup>2</sup>Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: <sup>3</sup>To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: <sup>4</sup>And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. <sup>5</sup>For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

### Jesus Taken Up Into Heaven

<sup>6</sup>When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

<sup>7</sup>And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. <sup>8</sup>But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

<sup>9</sup>And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

<sup>10</sup>And while they looked stedfastly toward heaven as he went up, behold,

**١** الْكَلَامُ الْأَوَّلُ أَنشَأْتَهُ يَا ثَاوْفِيلُسُ عَنْ جَمِيعِ مَا ابْتَدَأَ يَسُوعُ يَفْعَلُهُ وَيُعَلِّمُ بِهِ إِلَى الْيَوْمِ الَّذِي ارْتَفَعَ فِيهِ بَعْدَ مَا أَوْصَى بِالرُّوحِ الْقُدُسِ الرُّسُلَ الَّذِينَ اخْتَارَهُمْ. <sup>٢</sup>الَّذِينَ أَرَاهُمْ أَيْضًا نَفْسَهُ حَيًّا بِبَرَاهِينٍ كَثِيرَةٍ بَعْدَ مَا تَأَلَّمَ وَهُوَ يَظْهَرُ لَهُمْ أَرْبَعِينَ يَوْمًا وَيَتَكَلَّمُ عَنِ الْأُمُورِ الْمُخْتَصَّةِ بِمَلَكُوتِ اللَّهِ. <sup>٣</sup>وَفِيمَا هُوَ مُجْتَمِعٌ مَعَهُمْ أَوْصَاهُمْ أَنْ لَا يَبْرَحُوا مِنْ أورشَلِيمَ بَلْ يَنْتَظِرُوا «مَوْعِدَ آبِ الَّذِي سَمِعْتُمُوهُ مِنِّي» لِأَنَّ يُوْحَنَّا عَمَدًا بِالْمَاءِ وَأَمَّا أَنْتُمْ فَسَتَعْمَدُونَ بِالرُّوحِ الْقُدُسِ لَيْسَ بَعْدَ هَذِهِ الْأَيَّامِ بِكَثِيرٍ».

### صعود المسيح إلى السماء

<sup>٦</sup>أَمَّا هُمْ الْمَجْتَمِعُونَ فَسَأَلُوهُ قَائِلِينَ: «يَا رَبُّ هَلْ فِي هَذَا الْوَقْتِ تَرُدُّ الْمَلْكَ إِلَى إِسْرَائِيلَ؟» <sup>٧</sup>فَقَالَ لَهُمْ: «لَيْسَ لَكُمْ أَنْ تَعْرِفُوا الْأَزْمَنَةَ وَالْأَوْقَاتَ الَّتِي جَعَلَهَا الْآبُ فِي سُلْطَانِهِ» <sup>٨</sup>لَكِنَّكُمْ سَتَتَلَوْنَ قُوَّةَ مَتَى حَلَّ الرُّوحُ الْقُدُسُ عَلَيْكُمْ وَتَكُونُونَ لِي شُهُودًا فِي أورشَلِيمَ وَفِي كُلِّ الْيَهُودِيَّةِ وَالسَّامِرَةِ وَإِلَى أَقْصَى الْأَرْضِ». <sup>٩</sup>وَلَمَّا قَالَ هَذَا ارْتَفَعَ وَهُمْ يَنْظُرُونَ وَأَخَذَتْهُ سَحَابَةٌ عَنْ أَعْيُنِهِمْ. <sup>١٠</sup>وَفِيمَا كَانُوا يَسْتَحْضُونَ إِلَى السَّمَاءِ وَهُوَ مُنْطَلِقٌ إِذَا رَجُلَانِ قَدْ وَقَفَا بِهِمْ بِلِبَاسٍ أَبْيَضَ <sup>١١</sup>وَقَالَا: «أَيُّهَا الرَّجُلُ



two men stood by them in white apparel; <sup>11</sup>Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

### Matthias Chosen to Replace Judas

<sup>12</sup>Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. <sup>13</sup>And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. <sup>14</sup>These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

<sup>15</sup>And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) <sup>16</sup>Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. <sup>17</sup>For he was numbered with us, and had obtained part of this ministry.

<sup>18</sup>Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. <sup>19</sup>And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

الْجَلِيلِيُّونَ مَا بِالْكُفْمَ وَأَقْفِينِ تَنْظُرُونَ إِلَى السَّمَاءِ؟ إِنَّ يَسُوعَ هَذَا الَّذِي أَرْتَفَعَ عَنْكُمْ إِلَى السَّمَاءِ سَيَأْتِي هَكَذَا كَمَا رَأَيْتُمُوهُ مُنْطَلِقًا إِلَى السَّمَاءِ.

### إختيار خلف ليهودا

<sup>١٢</sup> حِينَئِذٍ رَجَعُوا إِلَى أُورُشَلِيمَ مِنَ الْجَبَلِ الَّذِي يُدْعَى جَبَلِ الزَّيْتُونِ الَّذِي هُوَ بِالْقُرْبِ مِنْ أُورُشَلِيمَ عَلَى سَفَرٍ سَبْتٍ. <sup>١٣</sup> وَلَمَّا دَخَلُوا صَعِدُوا إِلَى الْعَلِيَّةِ الَّتِي كَانُوا يُقِيمُونَ فِيهَا: بَطْرُسُ وَيَعْقُوبُ وَيُوحَنَّا وَأَنْدَرَاوُسُ وَفِيلِبُّسُ وَتُومَا وَبَرْتُولِمَاوُسُ وَمَتَّى وَيَعْقُوبُ بْنُ حَلْفَى وَسَمْعَانَ الْعَيُورَ وَيَهُوذَا أَخُو يَعْقُوبَ. <sup>١٤</sup> هَؤُلَاءِ كُلُّهُمْ كَانُوا يُوَاظِبُونَ بِنَفْسٍ وَاحِدَةٍ عَلَى الصَّلَاةِ وَالطَّلْبَةِ مَعَ النِّسَاءِ وَمَرْيَمَ أُمِّ يَسُوعَ وَمَعَ إِخْوَتِهِ. <sup>١٥</sup> وَفِي تِلْكَ الْأَيَّامِ قَامَ بَطْرُسُ فِي وَسْطِ التَّلَامِيذِ وَكَانَ عِدَّةُ أَسْمَاءٍ مَعًا نَحْوَ مِئَةٍ وَعِشْرِينَ. فَقَالَ: <sup>١٦</sup> «أَيُّهَا الرِّجَالُ الْإِخْوَةُ كَأَن يَنْبَغِي أَنْ يَتِمَّ هَذَا الْمَكْتُوبُ الَّذِي سَبَقَ الرُّوحُ الْقُدُسُ فَقَالَهُ بِفَمِ دَاوُدَ عَنْ يَهُوذَا الَّذِي صَارَ دَلِيلًا لِلَّذِينَ قَبَضُوا عَلَى يَسُوعَ» <sup>١٧</sup> إِذْ كَانَ مَعْدُودًا بَيْنَنَا وَصَارَ لَهُ نَصِيبٌ فِي هَذِهِ الْخِدْمَةِ. <sup>١٨</sup> فَإِنَّ هَذَا أَقْتَنَى حَقْلًا مِنْ أُجْرَةِ الظُّلْمِ وَإِذْ سَقَطَ عَلَى وَجْهِهِ أَثَقَّتْ مِنَ الْوَسْطِ فَانْسَكَبَتْ أَحْشَاؤُهُ كُلُّهَا. <sup>١٩</sup> وَصَارَ ذَلِكَ مَعْلُومًا عِنْدَ جَمِيعِ سُكَّانِ أُورُشَلِيمَ حَتَّى دُعِيَ ذَلِكَ الْحَقْلُ فِي لُغَتِهِمْ «حَقْلُ دَمًا»

<sup>20</sup>For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. <sup>21</sup>Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, <sup>22</sup>Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

<sup>23</sup>And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. <sup>24</sup>And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, <sup>25</sup>That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

<sup>26</sup>And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

(أَي: حَقْلَ دَم). <sup>٢٠</sup>لَأَنَّهُ مَكْتُوبٌ فِي سِفْرِ الزَّمَانِ: لِتَصْرِبَ دَارُهُ خَرَابًا وَلَا يَكُنْ فِيهَا سَاكِنٌ وَلَا يُأْخَذُ وَطِيقَتُهُ آخَرَ. <sup>٢١</sup>فَيَبْتَغِي أَنْ الرَّجَالَ الَّذِينَ اجْتَمَعُوا مَعَنَا كُلِّ الزَّمَانِ الَّذِي فِيهِ دَخَلَ إِلَيْنَا الرَّبُّ يَسُوعُ وَخَرَجَ <sup>٢٢</sup>مُنْذُ مَعْمُودِيَّةِ يُوْحَنَّا إِلَى الْيَوْمِ الَّذِي أَرْتَفَعَ فِيهِ عَنَّا يَصِيرُ وَاحِدٌ مِنْهُمْ شَاهِدًا مَعَنَا بِقِيَامَتِهِ. <sup>٢٣</sup>فَأَقَامُوا اثْنَيْنِ: يُوسُفَ الَّذِي يُدْعَى بَارَسَابَا الْمَلْقَبُ يُوْسْتُسَ وَمَتِّيَّاسَ. <sup>٢٤</sup>وَصَلَّوْا قَائِلِينَ: «أَيُّهَا الرَّبُّ الْعَارِفُ قُلُوبَ الْجَمِيعِ عَيْنِ أَنْتَ مِنْ هَذَيْنِ الْاِثْنَيْنِ أَيًّا اخْتَرْتَهُ <sup>٢٥</sup>لِيَأْخُذَ قَرْعَةَ هَذِهِ الْخِدْمَةِ وَالرَّسَالَةَ الَّتِي تَعَدَّاهَا يَهُوذَا لِيَذْهَبَ إِلَى مَكَانِهِ». <sup>٢٦</sup>ثُمَّ أَلْقَوْا قَرْعَتَهُمْ فَوَقَعَتِ الْقَرْعَةُ عَلَى مَتِّيَّاسَ فَحَسِبَ مَعَ الْأَحَدِ عَشَرَ رَسُولًا.

### The Holy Spirit Comes

**2** <sup>1</sup>And when the day of Pentecost was fully come, they were all with one accord in one place. <sup>2</sup>And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. <sup>3</sup>And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. <sup>4</sup>And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

<sup>5</sup>And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. <sup>6</sup>Now

### الامتلاء من الروح القدس

**٢** <sup>١</sup>وَلَمَّا حَضَرَ يَوْمُ الْخَمْسِينَ كَانَ الْجَمِيعُ مَعًا بِنَفْسٍ وَاحِدَةٍ <sup>٢</sup>وَصَارَ بَعْثَةٌ مِنَ السَّمَاءِ صَوْتُ كَمَا مِنْ هُبُوبِ رِيحٍ عَاصِفَةٍ وَمَلَأَ كُلَّ الْبَيْتِ حَيْثُ كَانُوا جَالِسِينَ <sup>٣</sup>وظَهَرَتْ لَهُمْ أَلْسِنَةٌ مُنْقَسِمَةٌ كَأَنَّهَا مِنْ نَارٍ وَأَسْتَقَرَّتْ عَلَى كُلِّ وَاحِدٍ مِنْهُمْ. <sup>٤</sup>وَأَمْتَلَأَ الْجَمِيعُ مِنَ الرُّوحِ الْقُدُسِ وَابْتَدَأُوا يَتَكَلَّمُونَ بِاللِّسَانَةِ أُخْرَى كَمَا أَعْطَاهُمُ الرُّوحُ أَنْ يَنْطِقُوا. <sup>٥</sup>وَكَانَ يَهُودٌ رِجَالٌ أَتْقِيَاءُ مِنْ كُلِّ أُمَّةٍ تَحْتَ السَّمَاءِ سَاكِنِينَ فِي أُورُشَلِيمَ. <sup>٦</sup>فَلَمَّا صَارَ هَذَا

when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. <sup>7</sup>And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaean? <sup>8</sup>And how hear we every man in our own tongue, wherein we were born? <sup>9</sup>Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, <sup>10</sup>Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, <sup>11</sup>Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. <sup>12</sup>And they were all amazed, and were in doubt, saying one to another, What meaneth this?

<sup>13</sup>Others mocking said, These men are full of new wine.

### Peter Addresses the Crowd

<sup>14</sup>But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: <sup>15</sup>For these are not drunken, as ye suppose, seeing it is but the third hour of the day. <sup>16</sup>But this is that which was spoken by the prophet Joel; <sup>17</sup>And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall see visions, and your young men shall dream dreams: <sup>18</sup>And on my servants and on my handmaidens I will pour out in those days of my Spirit; and

الصَوْتِ اجْتَمَعَ الْجُمْهُورُ وَتَحَيَّرُوا لِأَنَّ كُلَّ وَاحِدٍ كَانَ يَسْمَعُهُمْ يَتَكَلَّمُونَ بِلُغَتِهِ. <sup>٧</sup> فَبَهَتَ الْجَمِيعُ وَوَعَجِبُوا قَائِلِينَ بَعْضُهُمْ لِبَعْضٍ: «أَتَرَى لَيْسَ جَمِيعٌ هؤُلَاءِ الْمُتَكَلِّمِينَ جَلِيلِيِّينَ؟» <sup>٨</sup> فَكَيْفَ نَسْمَعُ نَحْنُ كُلُّ وَاحِدٍ مِّنَّا لُغَتَهُ الَّتِي وُلِدَ فِيهَا: <sup>٩</sup> فَرْتِيُونَ وَمَادْيُونٌ وَعِيلَامِيُّونَ وَالسَّاكِنُونَ مَا بَيْنَ النَّهْرَيْنِ وَالْيَهُودِيَّةِ وَكَبْدُوكِيَّةِ وَبِتْسُ وَأَسِيَا <sup>١٠</sup> وَفَرِجِيَّةِ وَبِمَفِيلِيَّةِ وَمِصْرَ وَنَوَاحِي لِبِّيَّةِ الَّتِي نَحْوَ الْقَيْرَوَانِ وَالرُّومَانِيُونَ الْمَسْتَوْتُونَ يَهُودٌ وَذُخْلَاءُ <sup>١١</sup> كَرِيثِيُونَ وَعَرَبٌ نَسْمَعُهُمْ يَتَكَلَّمُونَ بِأَلْسِنَتِنَا بَعْظَائِمِ اللَّهِ؟». <sup>١٢</sup> فَتَحَيَّرَ الْجَمِيعُ وَارْتَابُوا قَائِلِينَ بَعْضُهُمْ لِبَعْضٍ: «مَا عَسَى أَنْ يَكُونَ هَذَا؟». <sup>١٣</sup> وَكَانَ آخَرُونَ يَسْتَهْزِئُونَ قَائِلِينَ: «إِنَّهُمْ قَدْ امْتَلَأُوا سُلَافَةً».

### عظة بطرس الأولى

<sup>١٤</sup> فَوَقَفَ بَطْرُسُ مَعَ الْأَحَدِ عَشَرَ وَرَفَعَ صَوْتَهُ وَقَالَ لَهُمْ: «أَيُّهَا الرِّجَالُ الْيَهُودُ وَالسَّاكِنُونَ فِي أُورُشَلِيمَ اجْمَعُونَ لِيَكُنْ هَذَا مَعْلُومًا عِنْدَكُمْ وَأَصْغُوا إِلَيَّ كَلَامِي <sup>١٥</sup> لِأَنَّ هؤُلَاءِ لَيْسُوا سُكَارَى كَمَا أَنْتُمْ تَظُنُّونَ لِأَنَّهَا السَّاعَةُ الثَّلَاثَةُ مِنَ النَّهَارِ. <sup>١٦</sup> بَلْ هَذَا مَا قِيلَ بِيُوشَعَ النَّبِيِّ. <sup>١٧</sup> يَقُولُ اللَّهُ: وَيَكُونُ فِي الْأَيَّامِ الْآخِرَةِ أَنِّي أَسْكُبُ مِنْ رُوحِي عَلَى كُلِّ بَشَرٍ فَيَتَنَبَّأُ بَنُوكُمْ وَبَنَاتِكُمْ وَيَرَى شَبَابَكُمْ رُؤًى وَيَحْلُمُ شَيْوَحَكُمْ أَحْلَامًا. <sup>١٨</sup> وَعَلَى عِبِيدِي أَيْضًا وَإِمَائِي أَسْكُبُ مِنْ رُوحِي

they shall prophesy: <sup>19</sup>And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: <sup>20</sup>The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: <sup>21</sup>And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

<sup>22</sup>Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: <sup>23</sup>Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: <sup>24</sup>Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. <sup>25</sup>For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: <sup>26</sup>Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: <sup>27</sup>Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. <sup>28</sup>Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

<sup>29</sup>Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. <sup>30</sup>Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the

فِي تِلْكَ الْأَيَّامِ فَيَتَنَبَّأُونَ. <sup>١٩</sup> وَأَعْطِي عَجَائِبَ فِي السَّمَاءِ مِنْ فَوْقُ وَآيَاتٍ عَلَى الْأَرْضِ مِنْ أَسْفَلُ: دَمًا وَنَارًا وَبُخَارَ دُخَانٍ. <sup>٢٠</sup> تَتَحَوَّلُ الشَّمْسُ إِلَى ظُلْمَةٍ وَالْقَمَرُ إِلَى دَمٍ قَبْلَ أَنْ يَجِيءَ يَوْمُ الرَّبِّ الْعَظِيمِ الشَّهِيرِ. <sup>٢١</sup> وَيَكُونُ كُلُّ مَنْ يَدْعُو بِاسْمِ الرَّبِّ يَخْلُصُ. <sup>٢٢</sup> «أَيُّهَا الرَّجَالُ الْإِسْرَائِيلِيُّونَ أَسْمَعُوا هَذِهِ الْأَقْوَالَ: يَسُوعُ النَّاصِرِيُّ رَجُلٌ قَدْ تَبَرَّهَنْ لَكُمْ مِنْ قَبْلِ اللَّهِ بِقَوَاتٍ وَعَجَائِبٍ وَآيَاتٍ صَنَعَهَا اللَّهُ بِيَدِهِ فِي وَسْطِكُمْ كَمَا أَنْتُمْ أَيْضًا تَعْلَمُونَ. <sup>٢٣</sup> هَذَا أَخَذْتُمُوهُ مُسَلِّمًا بِمَشُورَةِ اللَّهِ الْمَحْتُمَةِ وَعِلْمِهِ السَّابِقِ وَبِأَيْدِي أَنْتُمْ صَلَبْتُمُوهُ وَقَتَلْتُمُوهُ. <sup>٢٤</sup> الَّذِي أَقَامَهُ اللَّهُ نَاقِضًا أَوْجَاعَ الْمَوْتِ إِذْ لَمْ يَكُنْ مُمَكِّنًا أَنْ يُمَسَّكَ مِنْهُ. <sup>٢٥</sup> لِأَنَّ دَاوُدَ يَقُولُ فِيهِ: كُنْتُ أَرَى الرَّبَّ أَمَامِي فِي كُلِّ حِينٍ أَنَّهُ عَن يَمِينِي لِكَيْ لَا أَتَزَعَّزَعَ. <sup>٢٦</sup> لِذَلِكَ سَرَّ قَلْبِي وَتَهَلَّلَ لِسَانِي. حَتَّى جَسَدِي أَيْضًا سَيَسْكُنُ عَلَى رَجَاءٍ. <sup>٢٧</sup> لِأَنَّكَ لَنْ تَتْرَكَ نَفْسِي فِي الْهَآوِيَةِ وَلَا تَدَعُ قَدُوسَكَ يَرَى فَسَادًا. <sup>٢٨</sup> عَرَفْتَنِي سُبُلَ الْحَيَاةِ وَسَمَّلَانِي سُرُورًا مَعَ وَجْهِكَ. <sup>٢٩</sup> أَيُّهَا الرَّجَالُ الْإِخْوَةُ يَسُوعُ أَنْ يُقَالَ لَكُمْ جِهَارًا عَنْ رَبِّيسِ الْأَبَاءِ دَاوُدَ إِنَّهُ مَاتَ وَدُفِنَ وَقَبْرُهُ عِنْدَنَا حَتَّى هَذَا الْيَوْمِ. <sup>٣٠</sup> فَإِذَا كَانَ نَبِيًّا وَعَلِمَ أَنَّ اللَّهَ حَلَفَ لَهُ بِقَسَمِ أَنَّهُ مِنْ ثَمَرَةِ صُلْبِهِ يُقِيمُ الْمَسِيحَ حَسَبَ الْجَسَدِ لِيَجْلِسَ عَلَى كُرْسِيِّهِ <sup>٣١</sup> سَبَقَ فَرَأَى وَتَكَلَّمَ

flesh, he would raise up Christ to sit on his throne; <sup>31</sup>He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. <sup>32</sup>This Jesus hath God raised up, whereof we all are witnesses. <sup>33</sup>Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. <sup>34</sup>For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, <sup>35</sup>Until I make thy foes thy footstool. <sup>36</sup>Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

### The First Christians

<sup>37</sup>Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

<sup>38</sup>Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. <sup>39</sup>For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

<sup>40</sup>And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. <sup>41</sup>Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

<sup>42</sup>And they continued stedfastly in

عَنْ قِيَامَةِ الْمَسِيحِ أَنَّهُ لَمْ تُتْرَكْ نَفْسُهُ فِي  
الْهَائِيَةِ وَلَا رَأَى جَسَدَهُ فَسَادًا. <sup>٣٢</sup> فَيَسُوعُ  
هَذَا أَقَامَهُ اللَّهُ وَنَحْنُ جَمِيعًا شُهُودٌ لِذَلِكَ.  
<sup>٣٣</sup> وَإِذِ ارْتَفَعَ بِيَمِينِ اللَّهِ وَأَخَذَ مَوْعِدَ  
الرُّوحِ الْقُدُّسِ مِنَ الْآبِ سَكَبَ هَذَا  
الَّذِي أَنْتُمْ الْآنَ تُبْصِرُونَهُ وَتَسْمَعُونَهُ.  
<sup>٣٤</sup> لِأَنَّ دَاوُدَ لَمْ يَصْعَدْ إِلَى السَّمَاوَاتِ.  
وَهُوَ نَفْسُهُ يَقُولُ: قَالَ الرَّبُّ لِرَبِّي اجْلِسْ  
عَنْ يَمِينِي <sup>٣٥</sup> حَتَّى أَضَعُ أَعْدَاءَكَ مَوْطِنًا  
لِقَدَمَيْكَ. <sup>٣٦</sup> فَلْيَعْلَمْ يَقِينًا جَمِيعُ بَيْتِ  
إِسْرَائِيلَ أَنَّ اللَّهَ جَعَلَ يَسُوعَ هَذَا الَّذِي  
صَلَبْتُمُوهُ أَنْتُمْ رَبًّا وَمَسِيحًا».

### المسيحيون الأولون

<sup>٣٧</sup> فَلَمَّا سَمِعُوا نُخْسُوا فِي قُلُوبِهِمْ  
وَقَالُوا لِبَطْرُسَ وَلِسَائِرِ الرُّسُلِ: «مَاذَا نَصْنَعُ  
أَيُّهَا الرِّجَالُ الْإِخْوَةُ؟» <sup>٣٨</sup> فَقَالَ لَهُمْ بَطْرُسُ:  
«تُوبُوا وَلْيَعْتَمِدْ كُلُّ وَاحِدٍ مِنْكُمْ عَلَى اسْمِ  
يَسُوعَ الْمَسِيحِ لِعَفْوَانِ الْخَطَايَا فَتَقْبَلُوا  
عَطِيَّةَ الرُّوحِ الْقُدُّسِ. <sup>٣٩</sup> لِأَنَّ الْمَوْعِدَ هُوَ  
لَكُمْ وَلَاوِلَادِكُمْ وَلِكُلِّ الَّذِينَ عَلَى بُعْدِ كُلِّ  
مَنْ يَدْعُوهُ الرَّبُّ إِلَيْنَا.» <sup>٤٠</sup> وَبِأَقْوَالِ أُخَرَ  
كثيرة كَانَ يَشْهَدُ لَهُمْ وَيَعْظُمُهُمْ قَائِلًا:  
«اخْلُصُوا مِنْ هَذَا الْجِيلِ الْمَلْتُوتِي.»  
<sup>٤١</sup> فَاقْبَلُوا كَلَامَهُ بِفَرَحٍ وَأَعْتَمَدُوا وَأَضْمَ فِي  
ذَلِكَ الْيَوْمِ نَحْوَ ثَلَاثَةِ آلَافِ نَفْسٍ.  
<sup>٤٢</sup> وَكَانُوا يُوَاظِبُونَ عَلَى تَعْلِيمِ الرُّسُلِ  
وَالشَّرْكَةِ وَكَسْرِ الْخُبْزِ وَالصَّلَاةِ.  
<sup>٤٣</sup> وَصَارَ خَوْفٌ فِي كُلِّ نَفْسٍ. وَكَانَتْ

the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. <sup>43</sup>And fear came upon every soul: and many wonders and signs were done by the apostles. <sup>44</sup>And all that believed were together, and had all things common; <sup>45</sup>And sold their possessions and goods, and parted them to all men, as every man had need. <sup>46</sup>And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, <sup>47</sup>Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

عَجَائِبُ وَآيَاتُ كَثِيرَةٌ تُجْرَى عَلَى أَيْدِي الرُّسُلِ. <sup>٤٣</sup> وَجَمِيعُ الَّذِينَ آمَنُوا كَانُوا مَعًا وَكَانَ عِنْدَهُمْ كُلُّ شَيْءٍ مُشْتَرَكًا. <sup>٤٤</sup> وَالْأَمْثَالُ وَالْمَقْتِنِيَاتُ كَانُوا يَبِيعُونَهَا وَيَقْسِمُونَهَا بَيْنَ الْجَمِيعِ كَمَا يَكُونُ لِكُلِّ وَاحِدٍ حَاجَةً. <sup>٤٥</sup> وَكَانُوا كُلَّ يَوْمٍ يُوَاظِمُونَ فِي الْهَيْكَلِ بِنَفْسٍ وَاحِدَةٍ. وَإِذْ هُمْ يَكْسِرُونَ الْخُبْزَ فِي الْبُيُوتِ كَانُوا يَتَنَاوَلُونَ الطَّعَامَ بِابْتِهَاجٍ وَبَسَاطَةِ قَلْبٍ <sup>٤٦</sup> مُسَبِّحِينَ اللَّهَ وَلَهُمْ نِعْمَةٌ لَدَى جَمِيعِ الشَّعْبِ. وَكَانَ الرَّبُّ كُلَّ يَوْمٍ يَضُمُّ إِلَى الْكَنِيسَةِ الَّذِينَ يَخْلُصُونَ.

### Healing of a Crippled Man

شفاء كسيع

**3** <sup>1</sup>Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. <sup>2</sup>And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; <sup>3</sup>Who seeing Peter and John about to go into the temple asked an alms. <sup>4</sup>And Peter, fastening his eyes upon him with John, said, Look on us. <sup>5</sup>And he gave heed unto them, expecting to receive something of them.

<sup>6</sup>Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. <sup>7</sup>And he took him by the right hand, and lifted him up: and immediately his feet and ancle bones received strength. <sup>8</sup>And he leaping up stood, and walked, and entered with them into the temple,

**٣** <sup>١</sup> وَصَعِدَ بَطْرُسُ وَيُوحَنَّا مَعًا إِلَى الْهَيْكَلِ فِي سَاعَةِ الصَّلَاةِ النَّاسِعَةِ. <sup>٢</sup> وَكَانَ رَجُلٌ أَعْرَجٌ مِنْ بَطْنِ أُمِّهِ يُحْمَلُ كَانُوا يَضَعُونَهُ كُلَّ يَوْمٍ عِنْدَ بَابِ الْهَيْكَلِ الَّذِي يُقَالُ لَهُ «الْجَمِيلُ» لِيَسْأَلَ صَدَقَةً مِنَ الَّذِينَ يَدْخُلُونَ الْهَيْكَلِ. <sup>٣</sup> فَهَذَا لَمَّا رَأَى بَطْرُسُ وَيُوحَنَّا مُزْمَعِينَ أَنْ يَدْخُلَا الْهَيْكَلِ سَأَلَ لِيَأْخُذَ صَدَقَةً. <sup>٤</sup> فَفَرَسَ فِيهِ بَطْرُسُ مَعَ يُوحَنَّا وَقَالَ: «انظُرْ إِلَيْنَا!» <sup>٥</sup> فَالْحَظُهُمَا مُتَّظِرًا أَنْ يَأْخُذَ مِنْهُمَا شَيْئًا. <sup>٦</sup> فَقَالَ بَطْرُسُ: «لَيْسَ لِي فِضَّةٌ وَلَا ذَهَبٌ وَلَكِنَّ الَّذِي لِي فَإِيَّاهُ أُعْطِيكَ: بِاسْمِ يَسُوعَ الْمَسِيحِ النَّاصِرِيِّ قُمْ وَأَمْشِ». <sup>٧</sup> وَأَمْسَكَهُ بِيَدِهِ الْيُمْنَى وَأَقَامَهُ فِي الْحَالِ تَشَدَّدَتْ رِجْلَاهُ وَكَعْبَاهُ <sup>٨</sup> فَوَثَبَ وَوَقَفَ وَصَارَ

walking, and leaping, and praising God. <sup>9</sup>And all the people saw him walking and praising God: <sup>10</sup>And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

### Peter's Message in the Temple

<sup>11</sup>And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. <sup>12</sup>And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? <sup>13</sup>The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. <sup>14</sup>But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; <sup>15</sup>And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. <sup>16</sup>And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. <sup>17</sup>And now, brethren, I wot that through ignorance ye did it, as did also your rulers. <sup>18</sup>But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. <sup>19</sup>Repent ye therefore, and be

يَمْشِي وَدَخَلَ مَعَهُمَا إِلَى الْهَيْكَلِ وَهُوَ يَمْشِي وَيَطْفُرُ وَيَسْبِحُ اللَّهَ وَأَبْصَرَهُ جَمِيعُ الشَّعْبِ وَهُوَ يَمْشِي وَيَسْبِحُ اللَّهَ. <sup>١٠</sup> وَعَرَفُوهُ أَنَّهُ هُوَ الَّذِي كَانَ يَجْلِسُ لِأَجْلِ الصَّدَقَةِ عَلَى بَابِ الْهَيْكَلِ الْجَمِيلِ فَامْتَلَأُوا دَهْشَةً وَحَيْرَةً مِمَّا حَدَثَ لَهُ.

### عظة بطرس في الهيكل

<sup>١١</sup> وَيَيْنَمَا كَانَ الرَّجُلُ الْأَعْرَجُ الَّذِي شَفِي مُمْسِكًا بِطُرْسٍ وَيُوْحًا تَرَكَضَ إِلَيْهِمْ جَمِيعُ الشَّعْبِ إِلَى الرُّوِاقِ الَّذِي يُقَالُ لَهُ «رِوِاقُ سُلَيْمَانَ» وَهُمْ مُنْدَهِسُونَ. <sup>١٢</sup> فَلَمَّا رَأَى بَطْرُسُ ذَلِكَ أَجَابَ الشَّعْبَ: «أَيُّهَا الرِّجَالُ الْإِسْرَائِيلِيُّونَ مَا بِالْكُمْ تَتَعَجَّبُونَ مِنْ هَذَا وَلِمَادَا تَشْخَصُونَ إِلَيْنَا كَأَنَّا بِقُوَّتِنَا أَوْ تَقْوَانَا قَدْ جَعَلْنَا هَذَا يَمْشِي؟ <sup>١٣</sup> إِنَّ إِلَهَ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ إِلَهَ آبَائِنَا مَجَّدَ فَتَاهُ يَسُوعَ الَّذِي أَسْلَمْتُمُوهُ أَنتُمْ وَأَنْكَرْتُمُوهُ أَمَامَ وَجْهِ بِيلاطُسَ وَهُوَ حَاكِمٌ بِإِطْلَاقِهِ. <sup>١٤</sup> وَلَكِنْ أَنتُمْ أَنْكَرْتُمْ الْقُدُّوسَ الْبَارَّ وَطَلَبْتُمْ أَنْ يُوهَبَ لَكُمْ رَجُلٌ قَاتِلٌ. <sup>١٥</sup> وَرَبِّيسُ الْحَيَاةِ قَتَلْتُمُوهُ الَّذِي أَقَامَهُ اللَّهُ مِنَ الْأَمْوَاتِ وَنَحْنُ شُهُودٌ لَذَلِكَ. <sup>١٦</sup> وَبِالْإِيمَانِ بِاسْمِهِ شَدَّدَ اسْمُهُ هَذَا الَّذِي تَنْظُرُونَهُ وَتَعْرِفُونَهُ وَالْإِيمَانَ الَّذِي بِوَأَسْطِهِ أَعْطَاهُ هَذِهِ الصِّحَّةَ أَمَامَ جَمِيعِكُمْ. <sup>١٧</sup> «وَالآنَ أَيُّهَا الْإِخْوَةُ أَنَا أَعْلَمُ أَنتُمْ بِجَهَالَةٍ عَمِلْتُمْ كَمَا رُؤَسَاؤُكُمْ أَيْضًا. <sup>١٨</sup> وَأَمَّا اللَّهُ فَمَا سَبَقَ وَأَبْنَا بِهِ بِأَفْوَاهِ جَمِيعِ

converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; <sup>20</sup>And he shall send Jesus Christ, which before was preached unto you: <sup>21</sup>Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. <sup>22</sup>For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

<sup>23</sup>And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

<sup>24</sup>Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. <sup>25</sup>Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. <sup>26</sup>Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

#### Peter and John Before the Sanhedrin

**4** <sup>1</sup>And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, <sup>2</sup>Being grieved that they taught the people, and preached through Jesus the resurrection from the dead. <sup>3</sup>And they laid hands on them, and put them in hold unto the next day: for it was now eventide. <sup>4</sup>Howbeit many of

أَنْبِيَاءِهِ أَنْ يَتَأَلَّمَ الْمَسِيحُ قَدْ تَمَّمَهُ هَكَذَا. <sup>١٩</sup> فَتَوَبُّوْا وَأَرْجِعُوْا لِتُمَحَى خَطَايَاكُمْ لِكَي تَأْتِي أَوْقَاتُ الْفَرَجِ مِنْ وَجْهِ الرَّبِّ. <sup>٢٠</sup> وَيُرْسِلُ يَسُوعَ الْمَسِيحَ الْمُبَشِّرَ بِهِ لَكُمْ قَبْلُ. <sup>٢١</sup> الَّذِي يَنْبَغِي أَنْ السَّمَاءُ تَقْبَلُهُ إِلَى أَرْبَمِنَةِ رَدِّ كُلِّ شَيْءٍ الَّتِي تَكَلَّمَ عَنْهَا اللَّهُ بِقَمِ جَمِيعِ أَنْبِيَاءِهِ الْقَدِيسِينَ مِنْذُ الدَّهْرِ. <sup>٢٢</sup> فَإِنَّ مُوسَى قَالَ لِلْآبَاءِ: إِنَّ نَبِيًّا مِثْلِي سَيَقِيْمُ لَكُمْ الرَّبُّ إِلَهُكُمْ مِنْ إِخْوَتِكُمْ. لَهُ تَسْمَعُونَ فِي كُلِّ مَا يُكَلِّمُكُمْ بِهِ. <sup>٢٣</sup> وَيَكُونُ أَنْ كُلَّ نَفْسٍ لَا تَسْمَعُ لِذَلِكَ النَّبِيِّ يُبَادُ مِنَ الشَّعْبِ. <sup>٢٤</sup> وَجَمِيعُ الْأَنْبِيَاءِ أَيْضًا مِنْ صَمُوئِيلَ فَمَا بَعْدَهُ جَمِيعِ الَّذِينَ تَكَلَّمُوا سَبَقُوا وَأَنْبَأُوا بِهَذِهِ الْأَيَّامِ. <sup>٢٥</sup> أَنْتُمْ أَبْنَاءُ الْأَنْبِيَاءِ وَالْعَهْدِ الَّذِي عَاهَدَ بِهِ اللَّهُ آبَاءَنَا قَائِلًا لِإِبْرَاهِيمَ: وَيَسْئَلُكَ تَتْبَارُكَ جَمِيعُ قَبَائِلِ الْأَرْضِ. <sup>٢٦</sup> إِلَيْكُمْ أَوْلًا إِذْ أَقَامَ اللَّهُ فَتَاهُ يَسُوعَ أَرْسَلَهُ يُبَارِكُكُمْ بِرَدِّ كُلِّ وَاحِدٍ مِنْكُمْ عَنْ شُرُورِهِ».

#### بطرس ويوحنا في المجلس

**٤** <sup>١</sup> وَبَيْنَمَا هُمَا يُخَاطِبَانِ الشَّعْبَ أَقْبَلَ عَلَيْهِمَا الْكَهَنَةُ وَقَائِدُ جُنْدِ الْهَيْكَلِ وَالصَّدُوقِيُّونَ <sup>٢</sup> مُتَضَجِّرِينَ مِنْ تَعْلِيمِهِمَا الشَّعْبَ وَوَدَائِهِمَا فِي يَسُوعَ بِالْقِيَامَةِ مِنَ الْأَمْوَاتِ. <sup>٣</sup> فَالْقَوْا عَلَيْهِمَا الْأَيَادِي وَوَضَعُوهُمَا فِي حَبْسٍ إِلَى الْغَدِ لِأَنَّهُ كَانَ قَدْ صَارَ الْمَسَاءُ. <sup>٤</sup> وَكَثِيرُونَ مِنْ



them which heard the word believed; and the number of the men was about five thousand.

<sup>5</sup>And it came to pass on the morrow, that their rulers, and elders, and scribes, <sup>6</sup>And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. <sup>7</sup>And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

<sup>8</sup>Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, <sup>9</sup>If we this day be examined of the good deed done to the impotent man, by what means he is made whole; <sup>10</sup>Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. <sup>11</sup>This is the stone which was set at nought of you builders, which is become the head of the corner. <sup>12</sup>Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

<sup>13</sup>Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. <sup>14</sup>And beholding the man which was healed standing with them, they could say nothing against it. <sup>15</sup>But when they had commanded them to go aside out of the council, they conferred among themselves, <sup>16</sup>Saying, What shall we do to these men? for that indeed a

الَّذِينَ سَمِعُوا الْكَلِمَةَ آمَنُوا وَصَارَ عَدَدُ  
الرَّجَالِ نَحْوَ خَمْسَةِ آلَافٍ. <sup>٥</sup> وَحَدَّثَ فِي  
الْعَدِّ أَنَّ رُؤَسَاءَهُمْ وَسُيُوخَهُمْ وَكَتَبَتَهُمْ  
اجْتَمَعُوا إِلَى أُورُشَلِيمَ مَعَ حَنَّانِ رَيْسِ  
الْكَهَنَةِ وَقَيْافَا وَيُوحَنَّا وَالْإِسْكَنْدَرَ وَجَمِيعِ  
الَّذِينَ كَانُوا مِنْ عَشِيرَةِ رُؤَسَاءِ الْكَهَنَةِ.  
<sup>٧</sup> وَلَمَّا أَقَامُوهُمَا فِي الْوَسْطِ جَعَلُوا  
يَسْأَلُونَهُمَا: «بِأَيِّ قُوَّةٍ وَبِأَيِّ اسْمٍ صَعَعْتُمَا  
أَنْتُمَا هَذَا؟» <sup>٨</sup> حِينَئِذٍ أَمْتَلَأَ بُطْرُسُ مِنَ  
الرُّوحِ الْقُدُسِ وَقَالَ لَهُمْ: «يَا رُؤَسَاءَ  
الشَّعْبِ وَسُيُوخِ إِسْرَائِيلَ! إِنْ كُنَّا نَفْهَمُ  
الْيَوْمَ عَنْ إِحْسَانٍ إِلَى إِنْسَانٍ سَقِيمٍ بِمَاذَا  
شَفِينَا هَذَا؟ فَلَئِكَنْ مَعْلُومًا عِنْدَ جَمِيعِكُمْ  
وَجَمِيعِ شَعْبِ إِسْرَائِيلَ أَنَّهُ بِاسْمِ يَسُوعَ  
الْمَسِيحِ النَّاصِرِيِّ الَّذِي صَلَبْتُمُوهُ أَنْتُمْ  
الَّذِي أَقَامَهُ اللَّهُ مِنَ الْأَمْوَاتِ بِذَلِكَ وَقَفَّ  
هَذَا أَمَامَكُمْ صَحِيحًا. <sup>١١</sup> هَذَا هُوَ الْحَجَرُ  
الَّذِي أَحْتَقَرْتُمُوهُ أَيُّهَا الْبَنَّاؤُونَ الَّذِي صَارَ  
رَأْسَ الزَّوَايَةِ. <sup>١٢</sup> وَلَيْسَ بِأَحَدٍ غَيْرِهِ  
الْخَلَاصُ. لِأَنَّ لَيْسَ اسْمًا آخَرَ تَحْتَ  
السَّمَاءِ قَدْ أُعْطِيَ بَيْنَ النَّاسِ بِهِ يَنْبَغِي أَنْ  
نَخْلُصَ.» <sup>١٣</sup> فَلَمَّا رَأَوْا مُجَاهَرَةً بُطْرُسَ  
وَيُوحَنَّا وَوَجَدُوا أَنَّهُمَا إِنْسَانَانِ عَدِيمَا الْعِلْمِ  
وَعَامِيَانِ تَعَجَّبُوا. فَعَرَفُوهُمَا أَنَّهُمَا كَانَا مَعَ  
يَسُوعَ. <sup>١٤</sup> وَلَكِنْ إِذْ نَظَرُوا الْإِنْسَانَ الَّذِي  
شَفِينَا وَقَفَّا مَعَهُمَا لَمْ يَكُنْ لَهُمْ شَيْءٌ  
يُنَاقِضُونَ بِهِ. <sup>١٥</sup> فَأَمَرُوهُمَا أَنْ يَخْرُجَا إِلَى  
خَارِجِ الْمَجْمَعِ وَتَأْمَرُوا فِيمَا بَيْنَهُمْ  
<sup>١٦</sup> قَائِلِينَ: «مَاذَا نَفْعَلُ بِهِذَيْنِ الرَّجُلَيْنِ؟ لِأَنَّهُ

notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. <sup>17</sup>But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

<sup>18</sup>And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

<sup>19</sup>But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. <sup>20</sup>For we cannot but speak the things which we have seen and heard.

<sup>21</sup>So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done. <sup>22</sup>For the man was above forty years old, on whom this miracle of healing was shewed.

ظَاهِرٌ لِجَمِيعِ سُكَّانِ أُورُشَلِيمَ أَنَّ آيَةَ  
مَعْلُومَةً قَدْ جَرَتْ بِأَيْدِيهِمَا وَلَا تَقْدِرُ أَنْ  
تُنْكِرَ. <sup>١٧</sup> وَلَكِنْ لِئَلَّا تَشِيْعَ أَكْثَرَ فِي الشَّعْبِ  
لِنَهْدَدُهُمَا تَهْدِيدًا أَنْ لَا يُكَلِّمَا أَحَدًا مِنْ  
النَّاسِ فِيمَا بَعْدَ هَذَا الْأَسْمِ. <sup>١٨</sup> فَدَعَوْهُمَا  
وَأَوْصُوهُمَا أَنْ لَا يُنْطَقَا بِالْبَيْتَةِ وَلَا يُعَلِّمَا بِاسْمِ  
يَسُوعَ. <sup>١٩</sup> فَأَجَابَهُمْ بَطْرُسُ وَيُوحَنَّا وَقَالَا:  
«إِنْ كَانَ حَقًّا أَمَامَ اللَّهِ أَنْ نَسْمَعَ لَكُمْ أَكْثَرَ  
مِنْ اللَّهِ فَاحْكُمُوا. <sup>٢٠</sup> لِأَنَّا نَحْنُ لَا يُمَكِّنُنَا  
أَنْ لَا نَتَكَلَّمَ بِمَا رَأَيْنَا وَسَمِعْنَا. <sup>٢١</sup> وَبَعْدَمَا  
هَدَدُوهُمَا أَيْضًا أَطْلَقُوهُمَا إِذْ لَمْ يَجِدُوا  
الْبَيْتَةَ كَيْفَ يُعَاقِبُونَهُمَا بِسَبَبِ الشَّعْبِ لِأَنَّ  
الْجَمِيعَ كَانُوا يُمَجِّدُونَ اللَّهَ عَلَى مَا جَرَى  
<sup>٢٢</sup> لِأَنَّ الْإِنْسَانَ الَّذِي صَارَتْ فِيهِ آيَةُ الشِّفَاءِ  
هَذِهِ كَانَ لَهُ أَكْثَرُ مِنْ أَرْبَعِينَ سَنَةً.»

### The Believer's Prayer

<sup>23</sup>And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. <sup>24</sup>And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: <sup>25</sup>Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? <sup>26</sup>The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

<sup>27</sup>For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with

### صلاة المؤمنين

<sup>٢٣</sup> وَلَمَّا أُطْلِقَا أَتَيَا إِلَى رُفَقَائِهِمَا  
وَأَخْبَرَاهُم بِكُلِّ مَا قَالَ لَهُمَا رُؤَسَاءُ الْكَهَنَةِ  
وَالشُّيُوعَ. <sup>٢٤</sup> فَلَمَّا سَمِعُوا رَفَعُوا بِنَفْسٍ  
وَاحِدَةٍ صَوْتًا إِلَى اللَّهِ وَقَالُوا: «أَيُّهَا السَّيِّدُ  
أَنْتَ هُوَ الْإِلَهَ الصَّانِعُ السَّمَاءِ وَالْأَرْضِ  
وَالْبَحْرِ وَكُلِّ مَا فِيهَا <sup>٢٥</sup> الْقَائِلُ بِفَمِ دَاوُدَ  
فَتَاك: لِمَاذَا أَرْتَجَّتْ الْأُمَمُ وَتَفَكَّرَ الشُّعُوبُ  
بِالْبَاطِلِ؟ <sup>٢٦</sup> قَامَتِ مُلُوكُ الْأَرْضِ وَاجْتَمَعَ  
الرُّؤَسَاءُ مَعًا عَلَى الرَّبِّ وَعَلَى مَسِيحِهِ.  
<sup>٢٧</sup> لِأَنَّهُ بِالْحَقِيقَةِ اجْتَمَعَ عَلَى فَتَاكِ الْقُدُوسِ  
يَسُوعَ الَّذِي مَسَحْتَهُ هِيرُودُسُ وَبِيلاطُسُ  
الْبَنْطِيُّ مَعَ أُمَّمٍ وَشُعُوبِ إِسْرَائِيلَ لِيَفْعَلُوا

the Gentiles, and the people of Israel, were gathered together,<sup>28</sup> For to do whatsoever thy hand and thy counsel determined before to be done.<sup>29</sup> And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,<sup>30</sup> By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

<sup>31</sup>And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

### The Early Christian Community

<sup>32</sup>And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.<sup>33</sup> And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.<sup>34</sup> Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,<sup>35</sup> And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

<sup>36</sup>And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,<sup>37</sup> Having land, sold it, and brought the money, and laid it at the apostles' feet.

كُلِّ مَا سَبَقَتْ فَعَيَّنَتْ يَدُكَ وَمَشُورَتُكَ أَنْ يَكُونَ.<sup>٢٩</sup> وَالآنَ يَا رَبُّ أَنْظِرْ إِلَى تَهْدِيدَاتِهِمْ وَأَمْنَحْ عَيْدَكَ أَنْ يَتَكَلَّمُوا بِكَلَامِكَ بِكُلِّ مُجَاهَرَةٍ<sup>٣٠</sup> بِمَدِّ يَدِكَ لِلشِّفَاءِ وَلِتُجْرَ آيَاتٌ وَعَجَائِبٌ بِاسْمِ فَتَاكَ الْقُدُّوسِ يَسُوعَ.<sup>٣١</sup> وَلَمَّا صَلَّوْا تَزَعَزَعَ الْمَكَانُ الَّذِي كَانُوا مُجْتَمِعِينَ فِيهِ وَأَمْتَلَأَ الْجَمِيعُ مِنَ الرُّوحِ الْقُدُّوسِ وَكَانُوا يَتَكَلَّمُونَ بِكَلَامِ اللَّهِ بِمُجَاهَرَةٍ.

### الحياة المسيحية في الجماعة الأولى

<sup>٣٢</sup>وَكَانَ لِجُمْهُورِ الَّذِينَ آمَنُوا قَلْبٌ وَاحِدٌ وَنَفْسٌ وَاحِدَةٌ وَلَمْ يَكُنْ أَحَدٌ يَقُولُ إِنَّ شَيْئًا مِنْ أَمْوَالِهِ لَهُ بَلْ كَانَ عِنْدَهُمْ كُلُّ شَيْءٍ مُشْتَرَكًا.<sup>٣٣</sup> وَبِقُوَّةٍ عَظِيمَةٍ كَانَ الرُّسُلُ يُؤَدُّونَ الشَّهَادَةَ بِقِيَامَةِ الرَّبِّ يَسُوعَ وَنِعْمَةً عَظِيمَةً كَانَتْ عَلَى جَمِيعِهِمْ<sup>٣٤</sup> إِذْ لَمْ يَكُنْ فِيهِمْ أَحَدٌ مُحْتَاجًا لِأَنَّ كُلَّ الَّذِينَ كَانُوا أَصْحَابَ حَقُولٍ أَوْ بُيُوتٍ كَانُوا يَبِيعُونَهَا وَيَأْتُونَ بِأَثْمَانِ الْمَبِيعَاتِ وَيَضَعُونَهَا عِنْدَ أَرْجُلِ الرُّسُلِ فَكَانَ يُورَعُ عَلَى كُلِّ أَحَدٍ كَمَا يَكُونُ لَهُ أَحْتِيَاجٌ.<sup>٣٦</sup> وَيُوسُفُ الَّذِي دُعِيَ مِنْ الرُّسُلِ بَرْنَابَا الَّذِي يَتْرَجَمُ ابْنَ الْوَعْظِ وَهُوَ لَأَوِيٌّ قُبْرُسِيُّ الْجِنْسِ<sup>٣٧</sup> إِذْ كَانَ لَهُ حَقْلٌ بَاعَهُ وَأَتَى بِالْدَّرَاهِمِ وَوَضَعَهَا عِنْدَ أَرْجُلِ الرُّسُلِ.

## Ananias and Sapphira

## حنانيا وسفيرة

**5** <sup>1</sup>But a certain man named Ananias, with Sapphira his wife, sold a possession,

<sup>2</sup>And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

<sup>3</sup>But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? <sup>4</sup>Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

<sup>5</sup>And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. <sup>6</sup>And the young men arose, wound him up, and carried him out, and buried him.

<sup>7</sup>And it was about the space of three hours after, when his wife, not knowing what was done, came in.

<sup>8</sup>And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. <sup>9</sup>Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

<sup>10</sup>Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

<sup>11</sup>And great fear came upon all the church, and upon as many as heard these things.

**٥** <sup>١</sup>وَرَجُلٌ أَسْمُهُ حَنَانِيَا وَأَمْرَأَتُهُ  
سَفِيرَةٌ بَاعَ مَلِكًا <sup>٢</sup>وَاخْتَلَسَ مِنْ  
الْثَمَنِ وَأَمْرَأَتُهُ لَهَا خَبْرٌ ذَلِكَ وَآتَى بِحِزْبٍ  
وَوَضَعَهُ عِنْدَ أَرْجُلِ الرَّسُلِ. <sup>٣</sup>فَقَالَ  
بَطْرُسُ: «يَا حَنَانِيَا لِمَاذَا مَلَأَ الشَّيْطَانُ  
قَلْبَكَ لِتَكْذِبَ عَلَى الرُّوحِ الْقُدُسِ  
وَتَخْتَلِسَ مِنْ ثَمَنِ الْحَقْلِ؟ أَلَيْسَ وَهُوَ  
بَاقٍ كَانَ يَبْقَى لَكَ؟ وَلِمَا بَيْعَ أَلَمْ يَكُنْ  
فِي سُلْطَانِكَ؟ فَمَا بِالْكَ وَضَعْتَ فِي  
قَلْبِكَ هَذَا الْأَمْرَ؟ أَنْتَ لَمْ تَكْذِبَ عَلَى  
النَّاسِ بَلْ عَلَى اللَّهِ». <sup>٤</sup>فَلَمَّا سَمِعَ حَنَانِيَا  
هَذَا الْكَلَامَ وَقَعَ وَمَاتَ. وَصَارَ خَوْفٌ  
عَظِيمٌ عَلَى جَمِيعِ الَّذِينَ سَمِعُوا بِذَلِكَ.  
<sup>٥</sup>فَنَهَضَ الْأَحْدَاثَ وَلَفُّوهُ وَحَمَلُوهُ خَارِجًا  
وَدَفَنُوهُ. <sup>٦</sup>ثُمَّ حَدَثَ بَعْدَ مُدَّةٍ نَحْوِ ثَلَاثِ  
سَاعَاتٍ أَنَّ أَمْرَأَتَهُ دَخَلَتْ وَلَيْسَ لَهَا خَبْرٌ  
مَا جَرَى. <sup>٧</sup>فَأَجَابَهَا بَطْرُسُ: «قُولِي لِي  
أَبْهَذَا الْمَقْدَارِ بَعْتُمَا الْحَقْلَ؟» فَقَالَتْ:  
«نَعَمْ بِهَذَا الْمَقْدَارِ». <sup>٨</sup>فَقَالَ لَهَا بَطْرُسُ:  
«مَا بِالْكَمَا اتَّفَقْتُمَا عَلَى تَجْرِبَةِ رُوحِ  
الرَّبِّ؟ هُوَذَا أَرْجُلُ الَّذِينَ دَفَنُوا رَجُلَكَ  
عَلَى الْبَابِ وَسَيَحْمِلُونَكَ خَارِجًا». <sup>٩</sup>  
فَوَقَعَتْ فِي الْحَالِ عِنْدَ رِجْلَيْهِ وَمَاتَتْ.  
فَدَخَلَ الشَّبَابُ وَوَجَدُوهَا مَيِّتَةً فَحَمَلُوهَا  
خَارِجًا وَدَفَنُوهَا بِجَانِبِ رَجُلِهَا. <sup>١٠</sup>فَصَارَ  
خَوْفٌ عَظِيمٌ عَلَى جَمِيعِ الْكَنِيسَةِ وَعَلَى  
جَمِيعِ الَّذِينَ سَمِعُوا بِذَلِكَ.

## The Ministry of the Apostles

<sup>12</sup>And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. <sup>13</sup>And of the rest durst no man join himself to them: but the people magnified them. <sup>14</sup>And believers were the more added to the Lord, multitudes both of men and women.) <sup>15</sup>Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. <sup>16</sup>There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

<sup>17</sup>Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, <sup>18</sup>And laid their hands on the apostles, and put them in the common prison. <sup>19</sup>But the angel of the Lord by night opened the prison doors, and brought them forth, and said, <sup>20</sup>Go, stand and speak in the temple to the people all the words of this life.

<sup>21</sup>And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel and sent to the prison to have them brought. <sup>22</sup>But when the officers came, and found them not in the prison, they returned, and told, <sup>23</sup>Saying, The prison truly found we shut with all safety, and the keepers

## حياة الرسل والمسيحيين

<sup>١٢</sup> وَجَرَتْ عَلَى أَيْدِي الرُّسُلِ آيَاتٌ وَعَجَائِبٌ كَثِيرَةٌ فِي الشَّعْبِ. وَكَانَ الْجَمِيعُ بِنَفْسٍ وَاحِدَةٍ فِي رِوَاقِ سُلَيْمَانَ. <sup>١٣</sup> وَأَمَّا الْآخَرُونَ فَلَمْ يَكُنْ أَحَدٌ مِنْهُمْ يَجْسُرُ أَنْ يَلْتَصِقَ بِهِمْ لَكِنْ كَانَ الشَّعْبُ يُعْظَمُهُمْ. <sup>١٤</sup> وَكَانَ مُؤْمِنُونَ يُضَمُّونَ لِلرَّبِّ أَكْثَرَ جَمَاهِيرٍ مِنْ رِجَالٍ وَنِسَاءٍ <sup>١٥</sup> حَتَّى إِنَّهُمْ كَانُوا يَحْمِلُونَ الْمَرْضَى خَارِجًا فِي الشُّوَارِعِ وَيَضَعُونَهُمْ عَلَى فُرُشٍ وَأَسِرَةٍ حَتَّى إِذَا جَاءَ بُطْرُسُ يُخَيِّمُ وَلَوْ ظَلَّهُ عَلَى أَحَدٍ مِنْهُمْ. <sup>١٦</sup> وَاجْتَمَعَ جَمْهُورُ الْمَدِينِ الْمُحِيطَةِ إِلَى أُورُشَلِيمَ حَامِلِينَ مَرْضَى وَمُعَدِّيْنَ مِنْ أَرْوَاحٍ نَجِسَةٍ وَكَانُوا يُبْرَأُونَ جَمِيعُهُمْ. <sup>١٧</sup> فَقَامَ رَيْسُ الْكَهَنَةِ وَجَمِيعُ الَّذِينَ مَعَهُ الَّذِينَ هُمْ شِيعَةُ الصِّدُوقِيِّينَ وَامْتَلَأُوا غَيْرَةً <sup>١٨</sup> فَالْقَوْا أَيْدِيَهُمْ عَلَى الرُّسُلِ وَوَضَعُوهُمْ فِي حَبْسِ الْعَامَّةِ. <sup>١٩</sup> وَلَكِنْ مَلَكَ الرَّبُّ فِي اللَّيْلِ فَتَحَ أَبْوَابَ السِّجْنِ وَأَخْرَجَهُمْ وَقَالَ: <sup>٢٠</sup> «اذْهَبُوا قِفُوا وَكَلِّمُوا الشَّعْبَ فِي الْهَيْكَلِ بِجَمِيعِ كَلَامِ هَذِهِ الْحَيَاةِ». <sup>٢١</sup> فَلَمَّا سَمِعُوا دَخَلُوا الْهَيْكَلَ نَحْوَ الصُّبْحِ وَجَعَلُوا يُعَلِّمُونَ. ثُمَّ جَاءَ رَيْسُ الْكَهَنَةِ وَالَّذِينَ مَعَهُ وَدَعَا الْمَجْمَعِ وَكُلَّ مَشِيخَةِ بَنِي إِسْرَائِيلَ فَأَرْسَلُوا إِلَى الْحَبْسِ لِيُؤْتَى بِهِمْ. <sup>٢٢</sup> وَلَكِنَّ الْخُدَّامَ لَمَّا جَاءُوا لَمْ يَجِدُوهُمْ فِي السِّجْنِ فَرَجَعُوا وَأَخْبَرُوا <sup>٢٣</sup> قَائِلِينَ: «إِنَّا وَجَدْنَا الْحَبْسَ مُغْلَقًا بِكُلِّ حِرْصٍ وَالْحُرَّاسَ وَأَقْفِينَ

standing without before the doors: but when we had opened, we found no man within.

<sup>24</sup>Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

<sup>25</sup>Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. <sup>26</sup>Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

<sup>27</sup>And when they had brought them, they set them before the council: and the high priest asked them, <sup>28</sup>Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

<sup>29</sup>Then Peter and the other apostles answered and said, We ought to obey God rather than men. <sup>30</sup>The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. <sup>31</sup>Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. <sup>32</sup>And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

<sup>33</sup>When they heard that, they were cut to the heart, and took counsel to slay them. <sup>34</sup>Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; <sup>35</sup>And said unto them, Ye men of Israel, take heed to

خَارِجًا أَمَامَ الْأَبْوَابِ وَلَكِنْ لَمَّا فَتَحْنَا لَمْ نَجِدْ فِي الدَّاخِلِ أَحَدًا. <sup>٢٤</sup> فَلَمَّا سَمِعَ الْكَاهِنَ وَقَائِدُ جُنْدِ الْهَيْكَلِ وَرُؤَسَاءُ الْكَهَنَةِ هَذِهِ الْأَقْوَالَ ارْتَابُوا مِنْ جِهَتِهِمْ: مَا عَسَى أَنْ يَصِيرَ هَذَا؟ <sup>٢٥</sup> ثُمَّ جَاءَ وَاحِدٌ وَأَخْبَرَهُمْ قَائِلًا: «هُؤَذَا الرَّجَالُ الَّذِينَ وَضَعْتُمُوهُمْ فِي السِّجْنِ هُمْ فِي الْهَيْكَلِ وَاقِفِينَ يَعْلَمُونَ الشَّعْبَ». <sup>٢٦</sup> حِينَئِذٍ مَضَى قَائِدُ الْجُنْدِ مَعَ الْخُدَّامِ فَأَحْضَرَهُمْ لَا يَعْزِفُ لَأَنَّهُمْ كَانُوا يَخَافُونَ الشَّعْبَ لِيَلَّا يُرْجَمُوا. <sup>٢٧</sup> فَلَمَّا أَحْضَرُوهُمْ أَوْفَوْهُمْ فِي الْمَجْمَعِ. فَسَأَلَهُمْ رَيْسُ الْكَهَنَةِ قَائِلًا: <sup>٢٨</sup> «أَمَا أَوْصَيْنَاكُمْ وَصِيَّةً أَنْ لَا تُعَلِّمُوا بِهَذَا الْأِسْمِ؟ وَهَذَا أَنْتُمْ قَدْ مَلَأْتُمْ أُورُشَلِيمَ بِتَعْلِيمِكُمْ وَتُرِيدُونَ أَنْ تَجْلِبُوا عَلَيْنَا دَمَ هَذَا الْإِنْسَانِ». <sup>٢٩</sup> فَأَجَابَ بُطْرُسُ وَالرُّسُلُ وَقَالُوا: «يَنْبَغِي أَنْ يُطَاعَ اللَّهُ أَكْثَرَ مِنَ النَّاسِ. <sup>٣٠</sup> إِلَهُ آبَائِنَا أَقَامَ يَسُوعَ الَّذِي أَنْتُمْ قَتَلْتُمُوهُ مُعْلَقِينَ إِيَّاهُ عَلَى خَشَبَةٍ. <sup>٣١</sup> هَذَا رَفَعَهُ اللَّهُ يَمِينَهُ رَيْسًا وَمُخْلِصًا لِيُعْطِيَ إِسْرَائِيلَ التَّوْبَةَ وَعَفْرَانَ الْخَطَايَا. <sup>٣٢</sup> وَنَحْنُ شُهَدَاءُ لَهُ بِهَذِهِ الْأُمُورِ وَالرُّوحِ الْقُدُسُ أَيْضًا الَّذِي أَعْطَاهُ اللَّهُ لِلَّذِينَ يُطِيعُونَهُ». <sup>٣٣</sup> فَلَمَّا سَمِعُوا حَقِيقًا وَجَعَلُوا يَتَسَاوَرُونَ أَنْ يَتَّكِلُوهُمْ. <sup>٣٤</sup> فَقَامَ فِي الْمَجْمَعِ رَجُلٌ فَرِيسِيٌّ اسْمُهُ غَمَالَايِيلُ مُعَلِّمٌ لِلنَّامُوسِ مُكْرَمٌ عِنْدَ جَمِيعِ الشَّعْبِ وَأَمَرَ أَنْ يُخْرَجَ الرُّسُلُ قَلِيلًا. <sup>٣٥</sup> ثُمَّ قَالَ لَهُمْ: «إِيَّهَا الرَّجَالُ الْإِسْرَائِيلِيُّونَ احْتَرِزُوا لِأَنْفُسِكُمْ مِنْ جِهَةِ هَؤُلَاءِ النَّاسِ فِي مَا

yourselves what ye intend to do as touching these men. <sup>36</sup>For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

<sup>37</sup>After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.

<sup>38</sup>And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: <sup>39</sup>But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

<sup>40</sup>And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

<sup>41</sup>And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. <sup>42</sup>And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

أَنْتُمْ مُزْمِعُونَ أَنْ تَفْعَلُوا. <sup>٣٦</sup>لَأَنَّه قَبْلَ هَذِهِ الْأَيَّامِ قَامَ ثُودَاسُ قَاتِلًا عَنِ نَفْسِهِ إِيَّاهُ شَيْءٌ الَّذِي اتَّصَقَ بِهِ عَدَدٌ مِنَ الرِّجَالِ نَحْوُ أَرْبَعِمِئَةِ الَّذِي قُتِلَ وَجَمِيعُ الَّذِينَ اتَّقَادُوا إِلَيْهِ تَبَدَّدُوا وَصَارُوا لِأَشْيَاءٍ. <sup>٣٧</sup>بَعْدَ هَذَا قَامَ يَهُودَا الْجَلِيلِيُّ فِي أَيَّامِ الْأَكْتِسَابِ وَأَزَاعَ وَرَأَاهُ شَعْبًا غَفِيرًا. فَذَلِكَ أَيْضًا هَلَكَ وَجَمِيعُ الَّذِينَ اتَّقَادُوا إِلَيْهِ تَشْتَتُوا. <sup>٣٨</sup>وَالآنَ أَقُولُ لَكُمْ: تَنَحَّوْا عَنِ هَؤُلَاءِ النَّاسِ وَأَتْرِكُوهُمْ! لِأَنَّه إِنْ كَانَ هَذَا الرَّأْيُ أَوْ هَذَا الْعَمَلُ مِنَ النَّاسِ فَسَوْفَ يَنْتَفِضُ. <sup>٣٩</sup>وَإِنْ كَانَ مِنَ اللَّهِ فَلَا تَقْدِرُونَ أَنْ تَنْقُضُوهُ لِئَلَّا تُوجَدُوا مُحَارِبِينَ لِلَّهِ أَيْضًا. <sup>٤٠</sup>فَانْقَادُوا إِلَيْهِ. وَدَعُوا الرُّسُلَ وَجَلِدُوهُمْ وَأَوْصُوهُمْ أَنْ لَا يَتَكَلَّمُوا بِاسْمِ يَسُوعَ ثُمَّ أَطْلَقُوهُمْ. <sup>٤١</sup>وَأَمَّا هُمْ فَذَهَبُوا فَرِحِينَ مِنْ أَمَامِ الْمَجْمَعِ لِأَنَّهُمْ حَسِبُوا مُسْتَاهِلِينَ أَنْ يَهَائُوا مِنْ أَجْلِ اسْمِهِ. <sup>٤٢</sup>وَكَانُوا لَا يَزَالُونَ كُلَّ يَوْمٍ فِي الْهَيْكَلِ وَفِي الْبُيُوتِ مُعَلِّمِينَ وَمُبَشِّرِينَ يَسُوعَ الْمَسِيحَ.

### Choosing of the Seven

**6** <sup>1</sup>And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. <sup>2</sup>Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

### إختيار سبعة لمساعدة الرسل

**٦** <sup>١</sup>وَفِي تِلْكَ الْأَيَّامِ إِذْ تَكَثَّرَ التَّلَامِيذُ حَدَثَ تَدَمُّرٌ مِنَ الْيُونَانِيِّينَ عَلَى الْعِبْرَانِيِّينَ أَنَّ أَرَامِلَهُمْ كُنَّ يُعْفَلُ عَنْهُنَّ فِي الْخِدْمَةِ الْيَوْمِيَّةِ. <sup>٢</sup>فَدَعَا الْأَثْنَا عَشَرَ جُمُهورَ التَّلَامِيذِ وَقَالُوا: «لَا يُرْضِينِي أَنْ نَتْرَكَ كَلِمَةَ اللَّهِ وَنَخْدِمَ مَوَائِدَ. <sup>٣</sup>فَانْتَخَبُوا أَيُّهَا الْإِخْوَةُ سَبْعَةَ رِجَالٍ

<sup>3</sup>Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. <sup>4</sup>But we will give ourselves continually to prayer, and to the ministry of the word.

<sup>5</sup>And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: <sup>6</sup>Whom they set before the apostles: and when they had prayed, they laid their hands on them. <sup>7</sup>And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

### Stephen Seized

<sup>8</sup>And Stephen, full of faith and power, did great wonders and miracles among the people.

<sup>9</sup>Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

<sup>10</sup>And they were not able to resist the wisdom and the spirit by which he spake. <sup>11</sup>Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God.

<sup>12</sup>And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, <sup>13</sup>And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy

مَنْكُمْ مَشْهُودًا لَهُمْ وَمَمْلُؤِينَ مِنَ الرُّوحِ  
الْقُدُسِ وَحِكْمَةٍ فَتَقِيمُهُمْ عَلَى هَذِهِ  
الْحَاجَةِ. <sup>٤</sup> وَأَمَّا نَحْنُ فَنُؤَاظِبُ عَلَى الصَّلَاةِ  
وَعِلْمَةِ الْكَلِمَةِ. <sup>٥</sup> فَحَسَنَ هَذَا الْقَوْلُ أَمَامَ  
كُلِّ الْجَمْعِ فَأَخْتَارُوا اسْتِفَانُوسَ رَجُلًا  
مَمْلُؤًا مِنَ الْإِيمَانِ وَالرُّوحِ الْقُدُسِ وَفِيلِبِّسَ  
وَبِرُوحُورُسَ وَبِيكَانُورَ وَتِيمُونَ وَبَرْمِينَاسَ  
وَبِنِقُولَاوُسَ دَخِيلًا أَنْطَاكِيًّا. <sup>٦</sup> الَّذِينَ  
أَقَامُوهُمْ أَمَامَ الرُّسُلِ فَصَلُّوا وَوَضَعُوا  
عَلَيْهِمُ الْأَيْدِي. <sup>٧</sup> وَكَانَتْ كَلِمَةُ اللَّهِ تَنْمُو  
وَعَدَدُ التَّلَامِيذِ يَتَكَثَّرُ جِدًّا فِي أُورُشَلِيمَ  
وَجَمْعُهُورٌ كَثِيرٌ مِنَ الْكَهَنَةِ يُطِيعُونَ الْإِيمَانَ.

### القبض على استفانوس

<sup>٨</sup> وَأَمَّا اسْتِفَانُوسُ فَإِذْ كَانَ مَمْلُؤًا إِيمَانًا  
وَقُوَّةً كَانَ يَصْنَعُ عَجَائِبَ وَأَيَاتٍ عَظِيمَةً  
فِي الشَّعْبِ. <sup>٩</sup> فَتَهَضَّ قَوْمٌ مِنَ الْمَجْمَعِ  
الَّذِي يُقَالُ لَهُ مَجْمَعُ اللَّيْبَرْتِينِيِّينَ  
وَالْقَيْرَوَانِيِّينَ وَالْإِسْكَانْدَرِيِّينَ وَمِنَ الَّذِينَ مِنْ  
كِلِيكْيَا وَأَسِيَّا يُحَاوِرُونَ اسْتِفَانُوسَ. <sup>١٠</sup> وَلَمْ  
يَقْدِرُوا أَنْ يُقَاوِمُوا الْحِكْمَةَ وَالرُّوحَ الَّذِي  
كَانَ يَتَكَلَّمُ بِهِ. <sup>١١</sup> حِينَئِذٍ دَسَّوْا لِرَجَالٍ  
يَقُولُونَ: «إِنَّا سَمِعْنَاهُ يَتَكَلَّمُ بِكَلَامٍ  
تَجْدِيفٍ عَلَى مُوسَى وَعَلَى اللَّهِ». <sup>١٢</sup>  
وَهَيَّجُوا الشَّعْبَ وَالشُّيُوخَ وَالْكَتَبَةَ  
فَقَامُوا وَخَطَفُوهُ وَأَتَوْا بِهِ إِلَى الْمَجْمَعِ  
<sup>١٣</sup> وَأَقَامُوا شُهُودًا كَذِبَةً يَقُولُونَ: «هَذَا  
الرَّجُلُ لَا يَفْتَرُ عَنْ أَنْ يَتَكَلَّمَ كَلَامًا تَجْدِيفًا



place, and the law: <sup>14</sup>For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

<sup>15</sup>And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

### Stephen's Speech

**7** <sup>1</sup>Then said the high priest, Are these things so? <sup>2</sup>And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, <sup>3</sup>And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

<sup>4</sup>Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. <sup>5</sup>And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child. <sup>6</sup>And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years. <sup>7</sup>And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. <sup>8</sup>And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

ضدَّ هَذَا الْمَوْضِعَ الْمُقَدَّسَ وَالنَّامُوسَ  
<sup>١٤</sup> لِأَنَّ سَمِعْنَاهُ يَقُولُ: إِنَّ يَسُوعَ النَّاصِرِيَّ  
 هَذَا سَيَنْقُضُ هَذَا الْمَوْضِعَ وَيَبْعِثُ الْعَوَائِدَ  
 الَّتِي سَلَّمَنَا يَا هَا مُوسَى. <sup>١٥</sup> فَشَخَّصَ إِلَيْهِ  
 جَمِيعَ الْجَالِسِينَ فِي الْمَجْمَعِ وَرَأَوْا وَجْهَهُ  
 كَأَنَّهُ وَجْهَ مَلَاكٍ.

خطبة استفانوس (إلى ص ١: ٨)

**٧** <sup>١</sup> فَقَالَ رَيْسُ الْكَهَنَةِ: «أَتَرَى هَذِهِ  
 الْأُمُورَ هَكَذَا هِيَ؟» <sup>٢</sup> فَقَالَ:  
 «أُنْبِهَا الرِّجَالُ الْإِخْوَةَ وَالْآبَاءَ أَسْمِعُوا. ظَهَرَ  
 إِلَهُ الْمَجْدِ لِأَبِينَا إِبْرَاهِيمَ وَهُوَ فِي مَا بَيْنَ  
 التَّهْرَيْنِ قَبْلَمَا سَكَنَ فِي حَارَانَ <sup>٣</sup> وَقَالَ لَهُ:  
 أَخْرُجْ مِنْ أَرْضِكَ وَمِنْ عَشِيرَتِكَ وَهَلَمْ  
 إِلَى الْأَرْضِ الَّتِي أُرِيكَ <sup>٤</sup> فَخَرَجَ حِينْتِدٍ مِنْ  
 أَرْضِ الْكَلْدَانِيِّينَ وَسَكَنَ فِي حَارَانَ. وَمِنْ  
 هُنَاكَ نَقَلَهُ بَعْدَ مَا مَاتَ أَبُوهُ إِلَى هَذِهِ  
 الْأَرْضِ الَّتِي أَنْتُمْ الْآنَ سَاكِنُونَ فِيهَا. <sup>٥</sup> وَلَمْ  
 يُعْطِهِ فِيهَا مِيرَاثًا وَلَا وَطْأَةً قَدِيمًا وَلَكِنْ وَعَدَ  
 أَنْ يُعْطِيَهَا مَلْكَاً لَهُ وَلِنَسْلِهِ مِنْ بَعْدِهِ وَلَمْ  
 يَكُنْ لَهُ بَعْدُ وَلَدٌ. <sup>٦</sup> وَتَكَلَّمَ اللَّهُ هَكَذَا: أَنْ  
 يَكُونَ نَسْلُهُ مُتَّعِراً فِي أَرْضٍ غَرِيبَةٍ  
 فَيَسْتَعْبِدُونَهُ وَيُسَيِّئُوا إِلَيْهِ أَرْبَعَ مِئَةِ سَنَةٍ  
<sup>٧</sup> وَالْأُمَّةَ الَّتِي يُسْتَعْبِدُونَ لَهَا سَادِيئُهَا أَنَا  
 يَقُولُ اللَّهُ. وَبَعْدَ ذَلِكَ يَخْرُجُونَ وَيَعْبُدُونَنِي  
 فِي هَذَا الْمَكَانِ. <sup>٨</sup> وَأَعْطَاهُ عَهْدَ الْخِتَانِ  
 وَهَكَذَا وَلَدَ إِسْحَاقَ وَخَتَنَهُ فِي الْيَوْمِ  
 الثَّامِنِ. وَإِسْحَاقُ وَلَدَ يَعْقُوبَ وَيَعْقُوبُ  
 وَلَدَ رُؤْسَاءَ الْآبَاءِ الْإِثْنَيْ عَشَرَ. <sup>٩</sup> وَرُؤْسَاءُ  
 الْآبَاءِ حَسَدُوا يُوسُفَ وَبَاعُوهُ إِلَى مِصْرَ

<sup>9</sup>And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, <sup>10</sup>And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

<sup>11</sup>Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance. <sup>12</sup>But when Jacob heard that there was corn in Egypt, he sent out our fathers first. <sup>13</sup>And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

<sup>14</sup>Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

<sup>15</sup>So Jacob went down into Egypt, and died, he, and our fathers, <sup>16</sup>And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem.

<sup>17</sup>But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, <sup>18</sup>Till another king arose, which knew not Joseph.

<sup>19</sup>The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

<sup>20</sup>In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:

<sup>21</sup>And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. <sup>22</sup>And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

<sup>23</sup>And when he was full forty years

وَكَانَ اللَّهُ مَعَهُ <sup>١٠</sup> وَأَنْقَذَهُ مِنْ جَمِيعِ ضَيْقَاتِهِ وَأَعْطَاهُ نِعْمَةً وَحِكْمَةً أَمَامَ فِرْعَوْنَ مَلِكِ مِصْرَ فَأَقَامَهُ مُدَبِّرًا عَلَى مِصْرَ وَعَلَى كُلِّ بَيْتِهِ. <sup>١١</sup> ثُمَّ أَتَى جُوعٌ عَلَى كُلِّ أَرْضِ مِصْرَ وَكِنَعَانَ وَضَيْقٌ عَظِيمٌ فَكَانَ آبَاؤُنَا لَا يَجِدُونَ قُوتًا. <sup>١٢</sup> وَلَمَّا سَمِعَ يَعْقُوبُ أَنَّ فِي مِصْرَ قَمْحًا أَرْسَلَ آبَاءَنَا أَوَّلَ مَرَّةٍ. <sup>١٣</sup> وَفِي الْمَرَّةِ الثَّانِيَةِ اسْتَعْرَفَ يُوسُفُ إِلَى إِخْوَتِهِ وَاسْتَعْلَنَتْ عَشِيرَةُ يُوسُفَ لِفِرْعَوْنَ. <sup>١٤</sup> فَأَرْسَلَ يُوسُفُ وَاسْتَدْعَى أَبَاهُ يَعْقُوبَ وَجَمِيعَ عَشِيرَتِهِ خَمْسَةَ وَسَبْعِينَ نَفْسًا. <sup>١٥</sup> فَتَنَزَلَ يَعْقُوبُ إِلَى مِصْرَ وَمَاتَ هُوَ وَآبَاؤُنَا <sup>١٦</sup> وَنُقِلُوا إِلَى شَكِيمَ وَوُضِعُوا فِي الْقَبْرِ الَّذِي اشْتَرَاهُ إِبْرَاهِيمُ بِمَنْ فِضَّةٍ مِنْ بَنِي حَمُورَ أَبِي شَكِيمَ. <sup>١٧</sup> وَكَمَا كَانَ يَقْرُبُ وَقْتُ الْمَوْعِدِ الَّذِي أَقْسَمَ اللَّهُ عَلَيْهِ لِإِبْرَاهِيمَ كَانَ الشَّعْبُ يَنْمُو وَيَكْتَثُرُ فِي مِصْرَ <sup>١٨</sup> إِلَى أَنْ قَامَ مَلِكٌ آخَرَ لَمْ يَكُنْ يَعْرِفُ يُوسُفَ. <sup>١٩</sup> فَاحْتَالَ هَذَا عَلَى جِنْسِنَا وَأَسَاءَ إِلَى آبَائِنَا حَتَّى جَعَلُوا أَطْفَالَهُمْ مَبْنُودِينَ لِكَيْ لَا يَعْشُوا. <sup>٢٠</sup> «وَفِي ذَلِكَ الْوَقْتِ وُلِدَ مُوسَى وَكَانَ جَمِيلًا جِدًّا فَرَبِّي هَذَا ثَلَاثَةَ أَشْهُرٍ فِي بَيْتِ أَبِيهِ. <sup>٢١</sup> وَلَمَّا نُبِدَ اتَّخَذَتْهُ ابْنَةُ فِرْعَوْنَ وَرَبَّتْهُ لِنَفْسِهَا ابْنًا. <sup>٢٢</sup> فَتَهَدَّبَ مُوسَى بِكُلِّ حِكْمَةِ الْمِصْرِيِّينَ وَكَانَ مُقْتَدِرًا فِي الْأَقْوَالِ وَالْأَعْمَالِ. <sup>٢٣</sup> وَلَمَّا كَمَلَتْ لَهُ مُدَّةُ أَرْبَعِينَ سَنَةً خَطَرَ عَلَى بَالِهِ أَنْ يَفْتَقِدَ إِخْوَتَهُ بَنِي إِسْرَائِيلَ. <sup>٢٤</sup> وَإِذْ رَأَى وَاحِدًا

old, it came into his heart to visit his brethren the children of Israel. <sup>24</sup>And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: <sup>25</sup>For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. <sup>26</sup>And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

<sup>27</sup>But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? <sup>28</sup>Wilt thou kill me, as thou diddest the Egyptian yesterday? <sup>29</sup>Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

<sup>30</sup>And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush. <sup>31</sup>When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, <sup>32</sup>Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

<sup>33</sup>Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground. <sup>34</sup>I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

<sup>35</sup>This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of

مَظْلُومًا حَامِي عَنَّهُ وَأَنْصَفَ الْمَغْلُوبَ إِذْ قَتَلَ الْمِصْرِيَّ. <sup>٢٥</sup> فَظَنَّ أَنَّ إِخْوَتَهُ يَفْهَمُونَ أَنَّ اللَّهَ عَلَى يَدِهِ يُعْطِيهِمْ نَجَاةً وَأَمَّا هُمْ فَلَمْ يَفْهَمُوا. <sup>٢٦</sup> وَفِي الْيَوْمِ الثَّانِي ظَهَرَ لَهُمْ وَهُمْ يَتَخَاصِمُونَ فَسَافَهُمْ إِلَى السَّلَامَةِ قَائِلًا: أَيُّهَا الرَّجَالُ أَنْتُمْ إِخْوَةٌ. لِمَاذَا تَظْلِمُونَ بَعْضُكُمْ بَعْضًا؟ <sup>٢٧</sup> فَالَّذِي كَانَ يَظْلِمُ قَرِيْبَهُ دَفَعَهُ قَائِلًا: مَنْ أَقَامَكَ رَبِّيسًا وَقَاضِيًا عَلَيْنَا؟ <sup>٢٨</sup> أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ أَمْسَ الْمِصْرِيَّ؟ <sup>٢٩</sup> فَهَرَبَ مُوسَى بِسَبَبِ هَذِهِ الْكَلِمَةِ وَصَارَ غَرِيبًا فِي أَرْضِ مَدْيَانَ حَيْثُ وُلِدَ ابْنَيْنِ. <sup>٣٠</sup> «وَلَمَّا كَمَلَتْ أَرْبَعُونَ سَنَةً ظَهَرَ لَهُ مَلَأُكَ الرَّبِّ فِي بَرِّيَّةِ جَبَلِ سِينَاءَ فِي لَهَيْبِ نَارٍ عَلِيْقَةٍ. <sup>٣١</sup> فَلَمَّا رَأَى مُوسَى ذَلِكَ تَعَجَّبَ مِنَ الْمَنْظَرِ. وَفِيْمَا هُوَ يَتَقَدَّمُ لِيَتَطَّلَعَ صَارَ إِلَيْهِ صَوْتُ الرَّبِّ: <sup>٣٢</sup> «أَنَا إِلَهُ آبَائِكَ إِلَهُ إِبْرَاهِيمَ وَإِلَهُ إِسْحَاقَ وَإِلَهُ يَعْقُوبَ. فَارْتَبِعْ مُوسَى وَلَمْ يَجْسُرْ أَنْ يَتَطَّلَعَ. <sup>٣٣</sup> فَقَالَ لَهُ الرَّبُّ: أَحْلَعْ نَعْلَ رِجْلَيْكَ لِأَنَّ الْمَوْضِعَ الَّذِي أَنْتَ وَاقِفٌ عَلَيْهِ أَرْضٌ مُقَدَّسَةٌ. <sup>٣٤</sup> «إِنِّي لَقَدْ رَأَيْتُ مَشَقَّةَ شَعْبِي الَّذِينَ فِي مِصْرَ وَسَمِعْتُ أُنْيَانَهُمْ وَنَزَلْتُ لِأُنْقِذَهُمْ. فَهَلُمَّ الْآنَ أُرْسِلُكَ إِلَى مِصْرَ. <sup>٣٥</sup> «هَذَا مُوسَى الَّذِي أَنْكُرُوهُ قَائِلِينَ: مَنْ أَقَامَكَ رَبِّيسًا وَقَاضِيًا؟ هَذَا أَرْسَلَهُ اللَّهُ رَبِّيسًا وَقَادِيًا بِيَدِ الْمَلَأِكِ الَّذِي ظَهَرَ لَهُ فِي الْعُلْيَقَةِ. <sup>٣٦</sup> هَذَا أَخْرَجَهُمْ صَانِعًا عَجَائِبَ وَآيَاتٍ فِي

the angel which appeared to him in the bush. <sup>36</sup>He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

<sup>37</sup>This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. <sup>38</sup>This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us:

<sup>39</sup>To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, <sup>40</sup>Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him. <sup>41</sup>And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. <sup>42</sup>Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? <sup>43</sup>Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

<sup>44</sup>Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. <sup>45</sup>Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before

أَرْضِ مِصْرَ وَفِي الْبَحْرِ الْأَحْمَرِ وَفِي  
الْبَرِّيَّةِ أَرْبَعِينَ سَنَةً. <sup>٣٧</sup>«هَذَا هُوَ مُوسَى  
الَّذِي قَالَ لِبَنِي إِسْرَائِيلَ: نَبِيًّا مِثْلِي سَيَقِيمُ  
لَكُمْ الرَّبُّ إِلَهُكُمْ مِنْ إِخْوَتِكُمْ. لَهُ  
تَسْمَعُونَ. <sup>٣٨</sup>هَذَا هُوَ الَّذِي كَانَ فِي  
الْكَنِيسَةِ فِي الْبَرِّيَّةِ مَعَ الْمَلَائِكَةِ الَّذِي كَانَ  
يُكَلِّمُهُ فِي جَبَلِ سِينَاءَ وَمَعَ آبَائِنَا. الَّذِي  
قَبْلَ أَقْوَالِ حَيَّةِ لِيُعْطِينَا إِيَّاهَا. <sup>٣٩</sup>الَّذِي لَمْ  
يَشَأْ أَبَاؤُنَا أَنْ يَكُونُوا طَائِعِينَ لَهُ بَلْ دَفَعُوهُ  
وَرَجَعُوا بِقُلُوبِهِمْ إِلَى مِصْرَ <sup>٤٠</sup>قَائِلِينَ  
لِهَارُونَ: اْعْمَلْ لَنَا آلِهَةً تَتَقَدَّمُ أَمَامَنَا لِأَنَّ  
هَذَا مُوسَى الَّذِي أَخْرَجَنَا مِنْ أَرْضِ مِصْرَ  
لَا نَعْلَمُ مَاذَا أَصَابَهُ. <sup>٤١</sup>فَعَمَلُوا عِجْلًا فِي  
تِلْكَ الْأَيَّامِ وَأَصْعَدُوا ذَبِيحَةً لِلصَّنَمِ  
وَفَرَحُوا بِأَعْمَالِ أَيْدِيهِمْ. <sup>٤٢</sup>فَرَجَعَ اللَّهُ  
وَأَسْلَمَهُمْ لِيَعْبُدُوا جُنْدَ السَّمَاءِ كَمَا هُوَ  
مَكْتُوبٌ فِي كِتَابِ الْأَنْبِيَاءِ: هَلْ قَرَّبْتُمْ لِي  
ذَبَائِحَ وَقَرَّابِينَ أَرْبَعِينَ سَنَةً فِي الْبَرِّيَّةِ يَا  
بَيْتَ إِسْرَائِيلَ؟ <sup>٤٣</sup>بَلْ حَمَلْتُمْ خِيَمَةَ  
مُولُوكَ وَنَجَمَ إِلَهُكُمْ رَمْفَانَ التَّمَائِيلِ الَّتِي  
صَنَعْتُمُوهَا لِتَسْجُدُوا لَهَا. فَأَنْقَلَبَكُمْ إِلَى مَا  
وَرَاءَ بَابِلَ. <sup>٤٤</sup>«وَأَمَّا خِيَمَةُ الشَّهَادَةِ فَكَانَتْ  
مَعَ آبَائِنَا فِي الْبَرِّيَّةِ كَمَا أَمَرَ الَّذِي كَلَّمَ  
مُوسَى أَنْ يَعْمَلَهَا عَلَى الْمِثَالِ الَّذِي كَانَ  
قَدْ رَأَاهُ <sup>٤٥</sup>الَّتِي أَدْخَلَهَا أَيْضًا أَبَاؤُنَا إِذْ  
تَخَلَّفُوا عَلَيْهَا مَعَ يَشُوعَ فِي مُلْكِ الْأَمَمِ  
الَّذِينَ طَرَدَهُمُ اللَّهُ مِنْ وَجْهِ آبَائِنَا إِلَى أَيَّامِ  
دَاوُدَ <sup>٤٦</sup>الَّذِي وَجَدَ نِعْمَةً أَمَامَ اللَّهِ وَاللَّمَسَ  
أَنْ يَجِدَ مَسْكَنًا لِإِلَهِهِ يَعْقُوبَ. <sup>٤٧</sup>وَلَكِنَّ

the face of our fathers, unto the days of David; <sup>46</sup>Who found favour before God, and desired to find a tabernacle for the God of Jacob. <sup>47</sup>But Solomon built him an house.

<sup>48</sup>Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,

<sup>49</sup>Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? <sup>50</sup>Hath not my hand made all these things?

<sup>51</sup>Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. <sup>52</sup>Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: <sup>53</sup>Who have received the law by the disposition of angels, and have not kept it.

### Martyrdom of Stephen

<sup>54</sup>When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. <sup>55</sup>But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, <sup>56</sup>And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

<sup>57</sup>Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, <sup>58</sup>And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

<sup>59</sup>And they stoned Stephen, calling upon God, and saying, Lord Jesus,

سَلِيمَانَ بَنَى لَهُ بَيْتًا. <sup>٤٨</sup>لَكِنَّ الْعَلِيِّ لَا يَسْكُنُ فِي هَيْكَلٍ مَصْنُوعَاتِ الْيَادِي كَمَا يَقُولُ النَّبِيُّ: <sup>٤٩</sup>السَّمَاءُ كُرْسِيُّ لِي وَالْأَرْضُ مَوْطِئٌ لِقَدَمِي. أَيَّ بَيْتٍ تَبْنُونَ لِي يَقُولُ الرَّبُّ وَأَيُّ هُوَ مَكَانٌ رَاحَتِي؟ <sup>٥٠</sup>أَلَيْسَتْ يَدِي صَنَعَتْ هَذِهِ الْأَشْيَاءَ كُلَّهَا؟ <sup>٥١</sup>«يَا فُسَاةَ الرَّقَابِ وَعَيْرَ الْمُحْتَوِينَ بِالْقُلُوبِ وَالْأَذَانِ أَنْتُمْ دَائِمًا تُقَاوِمُونَ الرُّوحَ الْقُدُسَ. كَمَا كَانَ آبَاؤُكُمْ كَذَلِكَ أَنْتُمْ. <sup>٥٢</sup>أَيُّ الْأَنْبِيَاءِ لَمْ يَضْطَهْدُهُ آبَاؤُكُمْ وَقَدْ قَتَلُوا الَّذِينَ سَبَقُوا فَأَبَاؤُوا بِمِجْيَةِ الْبَارِّ الَّذِي أَنْتُمْ الْآنَ صِرْتُمْ مُسَلِّمِيهِ وَقَاتِلِيهِ <sup>٥٣</sup>الَّذِينَ أَحَدْتُمْ النَّامُوسَ بِتَرْتِيبِ مَلَائِكَةٍ وَلَمْ تَحْفَظُوهُ؟».

### استشهاد استفانوس

<sup>٥٤</sup>فَلَمَّا سَمِعُوا هَذَا حَنَقُوا بِقُلُوبِهِمْ وَصَرُّوا بِأَسْنَانِهِمْ عَلَيْهِ. <sup>٥٥</sup>وَأَمَّا هُوَ فَشَخَّصَ إِلَى السَّمَاءِ وَهُوَ مُمْتَلِئٌ مِنَ الرُّوحِ الْقُدُسِ فَرَأَى مَجْدَ اللَّهِ وَيَسُوعَ قَائِمًا عَنْ يَمِينِ اللَّهِ. <sup>٥٦</sup>فَقَالَ: «هَا أَنَا أَنْظَرُ السَّمَاوَاتِ مَفْتُوحَةً وَأَبْنَ الْإِنْسَانَ قَائِمًا عَنْ يَمِينِ اللَّهِ.» <sup>٥٧</sup>فَصَاحُوا بِصَوْتٍ عَظِيمٍ وَسَدُّوا أَذَانَهُمْ وَهَجَمُوا عَلَيْهِ بِنَفْسٍ وَاحِدَةٍ <sup>٥٨</sup>وَأَخْرَجُوهُ خَارِجَ الْمَدِينَةِ وَرَجَمُوهُ. وَالشَّهُودُ خَلَعُوا ثِيَابَهُمْ عِنْدَ رَجُلِي شَابٍ يُقَالُ لَهُ سَاوُلُ. <sup>٥٩</sup>فَكَانُوا يَرْجُمُونَ اسْتِفَانُوسَ وَهُوَ يَدْعُو وَيَقُولُ:

receive my spirit. <sup>60</sup>And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

«أَيُّهَا الرَّبُّ يَسُوعُ أَقْبَلْ رُوحِي». <sup>٦٠</sup>ثُمَّ جَثَا عَلَى رُكْبَتَيْهِ وَصَرَخَ بِصَوْتٍ عَظِيمٍ: «يَا رَبُّ لَا تُقِمَ لَهُمْ هَذِهِ الْخَطِيئَةَ». وَإِذْ قَالَ هَذَا رَقَدَ.

(ص ٨ : ١) وَكَانَ شَاوُلُ رَاضِيًا بِقَتْلِهِ.

### Saul Persecute the Church

### شاول يضطهد الكنيسة

**8** <sup>1</sup>And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. <sup>2</sup>And devout men carried Stephen to his burial, and made great lamentation over him.

<sup>3</sup>As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison.

**٨** وَحَدَّثَ فِي ذَلِكَ الْيَوْمِ أَضْطِهَادًا عَظِيمًا عَلَى الْكَنِيسَةِ الَّتِي فِي أُورُشَلِيمَ فَتَشَتَّتَ الْجَمِيعُ فِي كُورِ الْيَهُودِيَّةِ وَالسَّامِرَةِ مَا عَدَا الرُّسُلَ. <sup>٢</sup>وَحَمَلَ رِجَالٌ أَتْقِيَاءُ اسْتَفَانُوسَ وَعَمَلُوا عَلَيْهِ مَنَاحَةً عَظِيمَةً. <sup>٣</sup>وَأَمَّا شَاوُلُ فَكَانَ يَسْطُو عَلَى الْكَنِيسَةِ وَهُوَ يَدْخُلُ الْبُيُوتَ وَيَجْرُ رِجَالًا وَنِسَاءً وَيَسْلَمُهُمْ إِلَى السِّجْنِ.

### Philip in Samaria

### فيلبس في السامرة

<sup>4</sup>Therefore they that were scattered abroad went every where preaching the word. <sup>5</sup>Then Philip went down to the city of Samaria, and preached Christ unto them. <sup>6</sup>And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. <sup>7</sup>For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. <sup>8</sup>And there was great joy in that city.

<sup>9</sup>But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that

<sup>٤</sup>فَالَّذِينَ تَشَتَّتُوا جَالُوا مُبَشِّرِينَ بِالْكَلِمَةِ. <sup>٥</sup>فَانْحَدَرَ فِيلِبُّسُ إِلَى مَدِينَةِ مَنِ السَّامِرَةِ وَكَانَ يَكْرِزُ لَهُمْ بِالْمَسِيحِ. <sup>٦</sup>وَكَانَ الْجُمُوعُ يُصْعِقُونَ بِنَفْسٍ وَاحِدَةٍ إِلَى مَا يَقُولُهُ فِيلِبُّسُ عِنْدَ اسْتِمَاعِهِمْ وَنَظَرِهِمْ آيَاتِ الَّتِي صَنَعَهَا <sup>٧</sup>لَآنَ كَثِيرِينَ مِنَ الَّذِينَ بِهِمْ أَرْوَاحٌ نَجِسَةٌ كَانَتْ تَخْرُجُ صَارِخَةً بِصَوْتٍ عَظِيمٍ وَكَثِيرُونَ مِنَ الْمَفْلُوجِينَ وَالْعَرَجِ شَفُوا. <sup>٨</sup>فَكَانَ فَرَحٌ عَظِيمٌ فِي تِلْكَ الْمَدِينَةِ. <sup>٩</sup>وَكَانَ قَبْلًا فِي الْمَدِينَةِ رَجُلٌ اسْمُهُ سِيمُونُ يَسْتَعْمِلُ السِّحْرَ وَيُدْهَشُ شَعْبَ

himself was some great one: <sup>10</sup>To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. <sup>11</sup>And to him they had regard, because that of long time he had bewitched them with sorceries. <sup>12</sup>But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. <sup>13</sup>Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

<sup>14</sup>Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: <sup>15</sup>Who, when they were come down, prayed for them, that they might receive the Holy Ghost: <sup>16</sup>(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) <sup>17</sup>Then laid they their hands on them, and they received the Holy Ghost.

<sup>18</sup>And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, <sup>19</sup>Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

<sup>20</sup>But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. <sup>21</sup>Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. <sup>22</sup>Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. <sup>23</sup>For I perceive that thou art in the gall of bitterness, and in

السَّامِرَةَ قَائِلًا: «إِنَّهُ شَيْءٌ عَظِيمٌ!». <sup>١٠</sup>وَكَانَ الْجَمِيعُ يَتَّبِعُونَهُ مِنَ الصَّغِيرِ إِلَى الْكَبِيرِ قَائِلِينَ: «هَذَا هُوَ قُوَّةُ اللَّهِ الْعَظِيمَةِ». <sup>١١</sup>وَكَانُوا يَتَّبِعُونَهُ لِكَوْنِهِمْ قَدْ أُنْدَهَشُوا زَمَانًا طَوِيلًا بِسِحْرِهِ. <sup>١٢</sup>وَلَكِنْ لَمَّا صَدَقُوا فَيَلْبَسَ وَهُوَ يُبَشِّرُ بِالْأُمُورِ الْمُخْتَصِصَةِ بِمَلَكُوتِ اللَّهِ وَبِاسْمِ يَسُوعَ الْمَسِيحِ اعْتَمَدُوا رِجَالًا وَنِسَاءً. <sup>١٣</sup>وَسِيمُونُ أَيْضًا نَفْسَهُ آمَنَ. وَلَمَّا اعْتَمَدَ كَانَ يَلَازِمُ فَيَلْبَسُ وَإِذْ رَأَى آيَاتٍ وَقُوَاتٍ عَظِيمَةً تُجْرَى أُنْدَهَشَ. <sup>١٤</sup>وَلَمَّا سَمِعَ الرُّسُلَ الَّذِينَ فِي أُورُشَلِيمَ أَنَّ السَّامِرَةَ قَدْ قَبِلَتْ كَلِمَةَ اللَّهِ أَرْسَلُوا إِلَيْهِمْ بَطْرُسَ وَيُوحَنَّا <sup>١٥</sup>الَّذِينَ لَمَّا نَزَلَا صَلَّيَا لِأَجْلِهِمْ لِكَيْ يَقْبَلُوا الرُّوحَ الْقُدُسَ <sup>١٦</sup>لِأَنَّهُ لَمْ يَكُنْ قَدْ حَلَّ بَعْدَ عَلَى أَحَدٍ مِنْهُمْ - غَيْرَ أَنَّهُمْ كَانُوا مُعْتَمِدِينَ بِاسْمِ الرَّبِّ يَسُوعَ. <sup>١٧</sup>حِينَئِذٍ وَصَعَا الْأَيْدِي عَلَيْهِمْ فَقَبِلُوا الرُّوحَ الْقُدُسَ. <sup>١٨</sup>وَلَمَّا رَأَى سِيمُونُ أَنَّهُ يَوْضَعُ أَيْدِي الرُّسُلِ يُعْطَى الرُّوحَ الْقُدُسَ قَدَّمَ لَهُمَا دَرَاهِمَ <sup>١٩</sup>قَائِلًا: «أَعْطِيَانِي أَنَا أَيْضًا هَذَا السُّلْطَانَ حَتَّى أَيُّ مَنْ وَضَعَتْ عَلَيْهِ يَدَيَّ يَقْبَلُ الرُّوحَ الْقُدُسَ». <sup>٢٠</sup>فَقَالَ لَهُ بَطْرُسُ: «لَتَكُنْ فِضَّتِكَ مَعَكَ لِلْهَلَاكِ لِأَنَّكَ ظَنَنْتَ أَنَّ تَقْتَنِي مَوْهَبَةَ اللَّهِ بِدَرَاهِمٍ. <sup>٢١</sup>لَيْسَ لَكَ نَصِيبٌ وَلَا قُرْعَةٌ فِي هَذَا الْأَمْرِ لِأَنَّ قَلْبَكَ لَيْسَ مُسْتَقِيمًا أَمَامَ اللَّهِ. <sup>٢٢</sup>فَتَبَّ مِنْ شَرِّكَ هَذَا وَأَطْلُبْ إِلَى اللَّهِ عَسَى أَنْ يُغْفَرَ لَكَ فَكَّرْ قَلْبَكَ لِأَنِّي

the bond of iniquity.

<sup>24</sup>Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

<sup>25</sup>And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

### Philip and the Ethiopian Official

<sup>26</sup>And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. <sup>27</sup>And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, <sup>28</sup>Was returning, and sitting in his chariot read Esaias the prophet. <sup>29</sup>Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

<sup>30</sup>And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

<sup>31</sup>And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

<sup>32</sup>The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

<sup>33</sup>In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

<sup>34</sup>And the eunuch answered Philip,

أَرَاكَ فِي مَرَارَةِ الْمُرِّ وَرِبَاطِ الظُّلْمِ.  
<sup>٢٤</sup>فَأَجَابَ سِيمُونُ وَقَالَ: «اطْلُبْنَا إِلَيْكَ يَا رَبُّ مِنْ أَجْلِ لِكِّي لَا يَأْتِي عَلَيَّ شَيْءٌ مِمَّا ذَكَرْتُمَا». <sup>٢٥</sup>ثُمَّ إِنَّهُمَا بَعْدَ مَا شَهِدَا وَتَكَلَّمَا بِكَلِمَةِ الرَّبِّ رَجَعَا إِلَى أُورُشَلِيمَ وَبَشَرًا فَرَى كَثِيرَةً لِلْسَامِرِيِّينَ.

### فيلبس يعمد وزير ملكة الحبشة

<sup>٢٦</sup>ثُمَّ إِنَّ مَلَاكَ الرَّبِّ كَلَّمَ فِيلِبُّسَ قَائِلًا: «قُمْ وَأَذْهَبْ نَحْوَ الْجَنُوبِ عَلَى الطَّرِيقِ الْمُنْحَدِرَةِ مِنْ أُورُشَلِيمَ إِلَى غَزَا» الَّتِي هِيَ بَرِّيَّةٌ. <sup>٢٧</sup>فَقَامَ وَذَهَبَ. وَإِذَا رَجُلٌ حَبَشِيٌّ خَصِيٌّ وَزِيرٌ لِكِنْدَاكَا مَلِكَةِ الْحَبَشَةِ كَانَ عَلَى جَمِيعِ خَزَائِنِهَا - فَهَذَا كَانَ قَدْ جَاءَ إِلَى أُورُشَلِيمَ لِيَسْجُدَ. <sup>٢٨</sup>وَكَانَ رَاجِعًا وَجَالِسًا عَلَى مَرْكَبَتِهِ وَهُوَ يَقْرَأُ النَّبِيَّ إِسْعِيَاءَ. <sup>٢٩</sup>فَقَالَ الرُّوحُ لِفِيلِبُّسَ: «تَقَدَّمْ وَرَافِقْ هَذِهِ الْمَرْكَبَةَ». <sup>٣٠</sup>فَبَادَرَ إِلَيْهِ فِيلِبُّسُ وَسَمِعَهُ يَقْرَأُ النَّبِيَّ إِسْعِيَاءَ فَقَالَ: «أَلَعَلَّكَ تَفْهَمُ مَا أَنتَ تَقْرَأُ؟» <sup>٣١</sup>فَقَالَ: «كَيْفَ يُمَكِّنِي إِنْ لَمْ يُرْشِدْنِي أَحَدٌ؟». وَطَلَبَ إِلَى فِيلِبُّسَ أَنْ يَصْعَدَ وَيَجْلِسَ مَعَهُ. <sup>٣٢</sup>وَأَمَّا فَضْلُ الْكِتَابِ الَّذِي كَانَ يَقْرَأُ فَكَانَ هَذَا: «مِثْلُ شَاةٍ سَبَقَ إِلَى الذَّبْحِ وَمِثْلُ خُرُوفٍ صَامِتٍ أَمَامَ الَّذِي يَجْزُهُ هَكَذَا لَمْ يَفْتَحْ فَاةً. <sup>٣٣</sup>فِي تَوَاضُعِهِ انْتَرَعَ قِضَاؤُهُ وَجِيلُهُ مِنْ يُحْبِرُ بِهِ لِأَنَّ حَيَاتَهُ تُنْتَرَعُ مِنَ الْأَرْضِ؟» <sup>٣٤</sup>فَأَجَابَ الْحَخِيَّ فِيلِبُّسَ



and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? <sup>35</sup>Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

<sup>36</sup>And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

<sup>37</sup>And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. <sup>38</sup>And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. <sup>39</sup>And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. <sup>40</sup>But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

وَقَالَ: «أَطْلُبُ إِلَيْكَ: عَنْ مَنْ يَقُولُ النَّبِيُّ هَذَا؟ عَنْ نَفْسِهِ أَمْ عَنْ وَاحِدٍ آخَرَ؟» <sup>٣٥</sup>فَفَتَحَ فِيلِبُّسُ فَاهُ وَابْتَدَأَ مِنْ هَذَا الْكِتَابِ فَبَشَّرَهُ يَسُوعَ. <sup>٣٦</sup>وَفِيمَا هُمَا سَائِرَانِ فِي الطَّرِيقِ أَقْبَلَا عَلَى مَاءٍ فَقَالَ الْخَصِي: «هُوَذَا مَاءٌ. مَاذَا يَمْنَعُ أَنْ أَعْتَمِدَ؟» <sup>٣٧</sup>فَقَالَ فِيلِبُّسُ: «إِنْ كُنْتَ تُؤْمِنُ مِنْ كُلِّ قَلْبِكَ بِيَسُوعَ الْمَسِيحِ هُوَ ابْنُ اللَّهِ.» <sup>٣٨</sup>فَأَمَرَ أَنْ تَقِفَ الْمَرْكَبَةُ فَتَزَلَا كِلَاهُمَا إِلَى الْمَاءِ فِيلِبُّسُ وَالْخَصِي فَعَمَدَهُ. <sup>٣٩</sup>وَلَمَّا صَعِدَا مِنْ الْمَاءِ خَطَفَ رُوحَ الرَّبِّ فِيلِبُّسَ فَلَمْ يُبْصِرْهُ الْخَصِي أَيْضًا وَذَهَبَ فِي طَرِيقِهِ فَرَحًا. <sup>٤٠</sup>وَأَمَّا فِيلِبُّسُ فَوُجِدَ فِي أَشْدُودَ. وَبَيْنَمَا هُوَ مُجْتَازٌ كَانَ يُبَشِّرُ جَمِيعَ الْمَدِينِ حَتَّى جَاءَ إِلَى قَيْصَرِيَّةَ.

### Saul's Conversion

**9** <sup>1</sup>And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, <sup>2</sup>And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. <sup>3</sup>And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: <sup>4</sup>And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

<sup>5</sup>And he said, Who art thou, Lord? And the Lord said, I am Jesus whom

### اهتداء شاوول

**٩** <sup>١</sup>أَمَّا شَاوُولُ فَكَانَ لَمْ يَزَلْ يَنْفُثُ تَهْدًا وَقَتْلًا عَلَى تَلَامِيذِ الرَّبِّ فَتَقَدَّمَ إِلَى رَيْسِ الْكَهَنَةِ <sup>٢</sup>وَوَطَّبَ مِنْهُ رَسَائِلَ إِلَى دِمَشْقَ إِلَى الْجَمَاعَاتِ حَتَّى إِذَا وَجَدَ نَاسًا مِنَ الطَّرِيقِ رَجَالًا أَوْ نِسَاءً يَسُوقُهُمْ مُؤْتَقِينَ إِلَى أُورُشَلِيمَ. <sup>٣</sup>وَفِي ذَهَابِهِ حَدَّثَ أَنَّهُ أَقْتَرَبَ إِلَى دِمَشْقَ فَبَعَثَتْ أَبْرَقَ حَوْلَهُ نُورٌ مِنَ السَّمَاءِ <sup>٤</sup>فَسَقَطَ عَلَى الْأَرْضِ وَسَمِعَ صَوْتًا قَائِلًا لَهُ: «شَاوُولُ شَاوُولُ لِمَاذَا تَضْطَهِدُنِي؟» <sup>٥</sup>فَقَالَ: «مَنْ أَنْتَ يَا سَيِّدُ؟» فَقَالَ الرَّبُّ: «أَنَا يَسُوعُ

thou persecutest: it is hard for thee to kick against the pricks. <sup>6</sup>And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

<sup>7</sup>And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. <sup>8</sup>And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. <sup>9</sup>And he was three days without sight, and neither did eat nor drink.

<sup>10</sup>And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. <sup>11</sup>And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, <sup>12</sup>And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

<sup>13</sup>Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: <sup>14</sup>And here he hath authority from the chief priests to bind all that call on thy name.

<sup>15</sup>But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: <sup>16</sup>For I will shew him how great things he must suffer for my name's sake.

<sup>17</sup>And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul,

الَّذِي أَنْتَ تَضْطَهِدُهُ. صَعَبٌ عَلَيْكَ أَنْ تَرْفُسَ مَنَاخِسَ. <sup>٦</sup> فَقَالَ وَهُوَ مُرْتَعِدٌ وَمْتَحِيرٌ: «يَا رَبُّ مَاذَا تُرِيدُ أَنْ أَفْعَلَ؟» فَقَالَ لَهُ الرَّبُّ: «قُمْ وَادْخُلِ الْمَدِينَةَ فَيُقَالُ لَكَ مَاذَا يَنْبَغِي أَنْ تَفْعَلَ.» <sup>٧</sup> وَأَمَّا الرَّجَالُ الْمُسَافِرُونَ مَعَهُ فَوَقَفُوا صَامِتِينَ يَسْمَعُونَ الصَّوْتِ وَلَا يَنْظُرُونَ أَحَدًا. <sup>٨</sup> فَفَهَضَ شَاوُلُ عَنِ الْأَرْضِ وَكَانَ وَهُوَ مَفْتُوحَ الْعَيْنَيْنِ لَا يُبْصِرُ أَحَدًا. فَاقْتَادُوهُ بِيَدِهِ وَادْخَلُوهُ إِلَى دِمَشْقَ. <sup>٩</sup> وَكَانَ ثَلَاثَةَ أَيَّامٍ لَا يُبْصِرُ فَلَمْ يَأْكُلْ وَلَمْ يَشْرَبْ. <sup>١٠</sup> وَكَانَ فِي دِمَشْقَ تَلْمِيذٌ اسْمُهُ حَنَانِيَّا فَقَالَ لَهُ الرَّبُّ فِي رُؤْيَا: «يَا حَنَانِيَّا». فَقَالَ: «هَأَنْذَا يَا رَبُّ.» <sup>١١</sup> فَقَالَ لَهُ الرَّبُّ: «قُمْ وَادْهَبْ إِلَى الزُّرْقَاقِ الَّذِي يُقَالُ لَهُ الْمَسْتَقِيمُ وَأَطْلُبْ فِي بَيْتِ يَهُوذَا رَجُلًا طَرَسُوسِيًّا اسْمُهُ شَاوُلُ - لِأَنَّهُ هُوَذَا يُصَلِّي. <sup>١٢</sup> وَقَدْ رَأَى فِي رُؤْيَا رَجُلًا اسْمُهُ حَنَانِيَّا دَاخِلًا وَوَأَضَعَا يَدَهُ عَلَيْهِ لِكَيْ يُبْصِرَ.» <sup>١٣</sup> فَاجَابَ حَنَانِيَّا: «يَا رَبُّ قَدْ سَمِعْتُ مِنْ كَثِيرِينَ عَنْ هَذَا الرَّجُلِ كَمْ مِنَ الشَّرُورِ فَعَلْ بِقَدَيْسِيكَ فِي أُورُشَلِيمَ. <sup>١٤</sup> وَهَهُنَا لَهُ سُلْطَانٌ مِنْ قَبْلِ رُؤْسَاءِ الْكَهَنَةِ أَنْ يُوثِقَ جَمِيعَ الَّذِينَ يَدْعُونَ بِاسْمِكَ.» <sup>١٥</sup> فَقَالَ لَهُ الرَّبُّ: «ادْهَبْ لِأَنَّ هَذَا لِي إِنَاءٌ مُخْتَارٌ لِيَحْمِلَ اسْمِي أَمَامَ أُمَّمٍ وَمُلُوكٍ وَبَنِي إِسْرَائِيلَ. <sup>١٦</sup> لِأَنِّي سَأُرِيهِ كَمْ يَنْبَغِي أَنْ يَتَأَلَّمَ مِنْ أَجْلِ اسْمِي.» <sup>١٧</sup> فَصَلَّى حَنَانِيَّا وَدَخَلَ الْبَيْتَ وَوَضَعَ

the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. <sup>18</sup>And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. <sup>19</sup>And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

### Saul Proclaims Jesus in Damascus

<sup>20</sup>And straightway he preached Christ in the synagogues, that he is the Son of God. <sup>21</sup>But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? <sup>22</sup>But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

<sup>23</sup>And after that many days were fulfilled, the Jews took counsel to kill him: <sup>24</sup>But their laying await was known of Saul. And they watched the gates day and night to kill him. <sup>25</sup>Then the disciples took him by night, and let him down by the wall in a basket.

### Saul in Jerusalem

<sup>26</sup>And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. <sup>27</sup>But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and

عَلَيْهِ يَدَيْهِ وَقَالَ: «أَيُّهَا الْأَخُ شَاوُلُ قَدْ أَرْسَلَنِي الرَّبُّ يَسُوعُ الَّذِي ظَهَرَ لَكَ فِي الطَّرِيقِ الَّذِي جِئْتَ فِيهِ لِكَيْ تُبْصِرَ وَتَمْتَلِئَ مِنَ الرُّوحِ الْقُدُسِ». <sup>١٨</sup> فَلِلْوَقْتِ وَقَعَ مِنْ عَيْنَيْهِ شَيْءٌ كَأَنَّهُ قُشُورٌ فَأَبْصَرَ فِي الْحَالِ وَقَامَ وَعَاطَمَدَ. <sup>١٩</sup> وَتَنَاوَلَ طَعَامًا فَتَقَوَّى. وَكَانَ شَاوُلُ مَعَ التَّلَامِيذِ الَّذِينَ فِي دِمَشْقَ أَيَّامًا.

### شاول يبشّر بالمسيح في دمشق

<sup>٢٠</sup> وَلِلْوَقْتِ جَعَلَ يَكْرِزُ فِي الْمَجَامِعِ بِالْمَسِيحِ «أَنْ هَذَا هُوَ ابْنُ اللَّهِ». <sup>٢١</sup> فَجِئَتْ جَمِيعُ الَّذِينَ كَانُوا يَسْمَعُونَ وَقَالُوا: «أَلَيْسَ هَذَا هُوَ الَّذِي أَهْلَكَ فِي أُورُشَلِيمَ الَّذِينَ يَدْعُونَ بِهَذَا الْأَسْمِ وَقَدْ جَاءَ إِلَى هُنَا لِهَذَا: لِيَسْؤِفَهُمْ مُوثِقِينَ إِلَى رُؤَسَاءِ الْكَهَنَةِ؟». <sup>٢٢</sup> وَأَمَّا شَاوُلُ فَكَانَ يَزِدُّهُ قُوَّةً وَيَحِيرُ الْيَهُودَ السَّاكِنِينَ فِي دِمَشْقَ مُحَقَّقًا «أَنْ هَذَا هُوَ الْمَسِيحُ». <sup>٢٣</sup> وَلَمَّا تَمَّتْ أَيَّامٌ كَثِيرَةٌ تَشَاوَرَ الْيَهُودَ لِيَقْتُلُوهُ <sup>٢٤</sup> فَفَعَلِمَ شَاوُلُ بِمَكِيدَتِهِمْ. وَكَانُوا يَرَاقِبُونَ الْأَبْوَابَ أَيْضًا نَهَارًا وَلَيْلًا لِيَقْتُلُوهُ. <sup>٢٥</sup> فَأَخَذَهُ التَّلَامِيذُ لَيْلًا وَأَنْزَلُوهُ مِنَ السُّورِ مُدْلِينَ إِيَّاهُ فِي سَلٍّ.

### شاول في اورشليم

<sup>٢٦</sup> وَلَمَّا جَاءَ شَاوُلُ إِلَى أُورُشَلِيمَ حَاوَلَ أَنْ يَلْتَصِقَ بِالتَّلَامِيذِ وَكَانَ الْجَمِيعُ يَخَافُونَهُ غَيْرَ مُصَدِّقِينَ أَنَّهُ تَلْمِيذٌ. <sup>٢٧</sup> فَأَخَذَهُ بَرْنَابَا وَأَحْضَرَهُ إِلَى الرُّسُلِ وَحَدَّثَهُمْ كَيْفَ أَبْصَرَ الرَّبَّ فِي الطَّرِيقِ

that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.<sup>28</sup> And he was with them coming in and going out at Jerusalem.<sup>29</sup> And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.<sup>30</sup> Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.

<sup>31</sup>Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

#### Peter in Lydda and Joppa

<sup>32</sup>And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda.<sup>33</sup> And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy.<sup>34</sup> And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.<sup>35</sup> And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

<sup>36</sup>Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.<sup>37</sup> And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.<sup>38</sup> And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to

وَأَنَّهُ كَلَّمَهُ وَكَيْفَ جَاهَرَ فِي دِمَشْقَ بِاسْمِ  
يَسُوعَ.<sup>٢٨</sup> فَكَانَ مَعَهُمْ يَدْخُلُ وَيَخْرُجُ فِي  
أُورُشَلِيمَ وَيَجَاهِرُ بِاسْمِ الرَّبِّ يَسُوعَ.  
<sup>٢٩</sup>وَكَانَ يُخَاطَبُ وَيُبَاحِثُ الْيُونَانِيِّينَ  
فَحَاوَلُوا أَنْ يَقْتُلُوهُ.<sup>٣٠</sup> فَلَمَّا عَلِمَ الْإِخْوَةُ  
أَحْدَرُوهُ إِلَى قَيْصَرِيَّةَ وَأَرْسَلُوهُ إِلَى  
طَرُسُوسَ.<sup>٣١</sup> وَأَمَّا الْكَنَائِسُ فِي جَمِيعِ  
الْيَهُودِيَّةِ وَالْجَلِيلِ وَالسَّامِرَةِ فَكَانَ لَهَا  
سَلَامٌ وَكَانَتْ تُبْنَى وَتَسِيرُ فِي خَوْفِ  
الرَّبِّ وَبِتَعَزِيَةِ الرُّوحِ الْقُدُسِ كَانَتْ  
تَتَكَثَّرُ.

#### بطرس في اللدّ ويافا

<sup>٣٢</sup>وَحَدَّثَ أَنَّ بَطْرُسَ وَهُوَ يَجْتَازُ  
بِالْجَمِيعِ نَزَلَ أَيْضًا إِلَى الْقَدِيسِينَ  
السَّاكِنِينَ فِي لُدَّةَ<sup>٣٣</sup> فَوَجَدَ هُنَاكَ إِنْسَانًا  
أَسْمُهُ إِينِيَّاسُ مَضْطَجِعًا عَلَى سَرِيرٍ مُنْذُ  
ثَمَانِي سِنِينَ وَكَانَ مَفْلُوجًا.<sup>٣٤</sup> فَقَالَ لَهُ  
بَطْرُسُ: «يَا إِينِيَّاسُ يَشْفِيكَ يَسُوعُ  
الْمَسِيحُ. قُمْ وَأَقْرُسْ لِنَفْسِكَ». فَقَامَ  
لِلْوَقْتِ.<sup>٣٥</sup> وَرَأَى جَمِيعَ السَّاكِنِينَ فِي لُدَّةَ  
وَسَارُونَ الَّذِينَ رَجَعُوا إِلَى الرَّبِّ.  
<sup>٣٦</sup>وَكَانَ فِي يَافَا تَلْمِيذَةٌ أَسْمُهَا طَابِيثَا  
الَّتِي تَرْجَمَتُهُ غَزَالَةٌ. هَذِهِ كَانَتْ مُمْتَلِئَةً  
أَعْمَالًا صَالِحَةً وَإِحْسَانَاتٍ كَانَتْ تَعْمَلُهَا.  
<sup>٣٧</sup>وَحَدَّثَ فِي تِلْكَ الْأَيَّامِ أَنَّهَا مَرَضَتْ  
وَمَاتَتْ فَغَسَلُوهَا وَوَضَعُوهَا فِي عَلِيَّةٍ.  
<sup>٣٨</sup>وَإِذْ كَانَتْ لُدَّةَ قَرِيبَةً مِنْ يَافَا وَسَمِعَ  
الْتَّلَامِيذُ أَنَّ بَطْرُسَ فِيهَا أَرْسَلُوا رَجُلَيْنِ

them.

<sup>39</sup>Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

<sup>40</sup>But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. <sup>41</sup>And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. <sup>42</sup>And it was known throughout all Joppa; and many believed in the Lord. <sup>43</sup>And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

### Peter and Cornelius

**10** <sup>1</sup>There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, <sup>2</sup>A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. <sup>3</sup>He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

<sup>4</sup>And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. <sup>5</sup>And now send men to Joppa, and call for one Simon, whose surname is Peter: <sup>6</sup>He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

يَطْلُبَانِ إِلَيْهِ أَنْ لَا يَتَوَانَى عَنْ أَنْ يَجْتَازَ إِلَيْهِمْ. <sup>٣٩</sup> فَقَامَ بَطْرُسُ وَجَاءَ مَعَهُمَا. فَلَمَّا وَصَلَ صَعِدُوا بِهِ إِلَى الْعَلِيَّةِ فَوَقَفَتْ لَدَيْهِ جَمِيعُ الْأَرَامِلِ يَبْكِينَ وَيُرِينَ أَقْمِصَةَ وَثِيَابًا مِمَّا كَانَتْ تَعْمَلُ غَزَالَهُ وَهِيَ مَعَهُنَّ. <sup>٤٠</sup> فَأَخْرَجَ بَطْرُسُ الْجَمِيعَ خَارِجًا وَجَثَا عَلَى رُكْبَتَيْهِ وَصَلَّى ثُمَّ أَلْتَمَتْ إِلَى الْجَسَدِ وَقَالَتْ: «يَا طَابِئًا قَوْمِي!» فَفَتَحَتْ عَيْنَيْهَا. وَلَمَّا أَبْصَرَتْ بَطْرُسُ جَلَسَتْ <sup>٤١</sup> فَتَنَاوَلَهَا يَدَهُ وَأَقَامَهَا. ثُمَّ نَادَى الْقَدِيسِينَ وَالْأَرَامِلَ وَأَحْضَرَهَا حَيَّةً. <sup>٤٢</sup> فَصَارَ ذَلِكَ مَعْلُومًا فِي يَافَا كُلِّهَا فَامَنَّ كَثِيرُونَ بِالرَّبِّ. <sup>٤٣</sup> وَمَكَثَ أَيَّامًا كَثِيرَةً فِي يَافَا عِنْدَ سِمَعَانَ رَجُلٍ دَبَّاحٍ.

### بطرس وكرنيليوس

**١٠** <sup>١</sup> وَكَانَ فِي قَيْصَرِيَّةَ رَجُلٌ اسْمُهُ كَرْنِيلْيُوسُ قَائِدُ مِئَةِ مِنَ الْكَنْتِييَةِ الَّتِي تُدْعَى الْإِيطَالِيَّةِ. <sup>٢</sup> وَهُوَ تَقِيٌّ وَخَائِفٌ لِلَّهِ مَعَ جَمِيعِ بَيْتِهِ يَصْنَعُ حَسَنَاتٍ كَثِيرَةً لِلشَّعْبِ وَيُصَلِّي إِلَى اللَّهِ فِي كُلِّ حِينٍ. <sup>٣</sup> فَرَأَى ظَاهِرًا فِي رُؤْيَا نَحْوِ السَّاعَةِ الْتَّاسِعَةِ مِنَ النَّهَارِ مَلَكَآ مِنْ اللَّهِ دَاخِلًا إِلَيْهِ وَقَائِلًا لَهُ: «يَا كَرْنِيلْيُوسُ». <sup>٤</sup> فَلَمَّا شَخَّصَ إِلَيْهِ وَدَخَلَهُ الْخَوْفُ قَالَ: «مَاذَا يَا سَيِّدُ؟» فَقَالَ لَهُ: «صَلِّوَانِكَ وَصَدَّقَانِكَ صَعِدْتُ تَذْكَارًا أَمَامَ اللَّهِ. <sup>٥</sup> وَالآنَ أَرْسَلُ إِلَى يَافَا رَجُلًا وَأَسْتَدْعِ سِمَعَانَ الْمُلَقَّبَ بِطْرُسُ. <sup>٦</sup> إِنَّهُ نَازِلٌ عِنْدَ سِمَعَانَ رَجُلٍ دَبَّاحٍ بَيْتُهُ عِنْدَ الْبَحْرِ. هُوَ يَقُولُ لَكَ مَاذَا يَنْبَغِي

<sup>7</sup>And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; <sup>8</sup>And when he had declared all these things unto them, he sent them to Joppa.

<sup>9</sup>On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: <sup>10</sup>And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, <sup>11</sup>And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: <sup>12</sup>Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. <sup>13</sup>And there came a voice to him, Rise, Peter; kill, and eat.

<sup>14</sup>But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

<sup>15</sup>And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

<sup>16</sup>This was done thrice: and the vessel was received up again into heaven.

<sup>17</sup>Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate, <sup>18</sup>And called, and asked whether Simon, which was surnamed Peter, were lodged there.

<sup>19</sup>While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. <sup>20</sup>Arise therefore, and get thee down, and go with them, doubting nothing: for I

أَنْ تَفْعَلَ». <sup>٧</sup>فَلَمَّا انْطَلَقَ الْمَلَاكُ الَّذِي كَانَ يُكَلِّمُ كَرْنِيلْيُوسَ نَادَى اثْنَيْنِ مِنْ خُدَّامِهِ وَعَسْكَرِيًّا تَقِيًّا مِنَ الَّذِينَ كَانُوا يُلَازِمُونَهُ <sup>٨</sup>وَأَخْبَرَهُمْ بِكُلِّ شَيْءٍ وَأَرْسَلَهُمْ إِلَى يَافَا. <sup>٩</sup>ثُمَّ فِي الْغَدِ فِيمَا هُمْ يَسَافِرُونَ وَيَقْتَرِبُونَ إِلَى الْمَدِينَةِ صَعِدَ بَطْرُسُ عَلَى السَّطْحِ لِيُصَلِّيَ نَحْوَ السَّاعَةِ السَّادِسَةِ. <sup>١٠</sup>فَجَاعَ كَثِيرًا وَأَشْتَهَى أَنْ يَأْكُلَ. وَبَيْنَمَا هُمْ يَهَيِّئُونَ لَهُ وَقَعَتْ عَلَيْهِ غَيْبَةٌ <sup>١١</sup>فَرَأَى السَّمَاءَ مَفْتُوحَةً وَإِنَاءً نَازِلًا عَلَيْهِ مِثْلَ مَلَاةٍ عَظِيمَةٍ مَرْبُوطَةٍ بِأَرْبَعَةِ أَطْرَافٍ وَمُدْلَاةٍ عَلَى الْأَرْضِ. <sup>١٢</sup>وَكَانَ فِيهَا كُلُّ دَوَابِّ الْأَرْضِ وَالْوَحُوشِ وَالزَّحَافَاتِ وَطُيُورِ السَّمَاءِ. <sup>١٣</sup>وَصَارَ إِلَيْهِ صَوْتُ: «قُمْ يَا بَطْرُسُ أَدْبِجْ وَكُلْ». <sup>١٤</sup>فَقَالَ بَطْرُسُ: «كَلَّا يَا رَبُّ لِأَنِّي لَمْ أَكُلْ قَطُّ شَيْئًا دَنَسًا أَوْ نَجَسًا». <sup>١٥</sup>فَصَارَ إِلَيْهِ أَيْضًا صَوْتُ ثَانِيَةً: «مَا طَهَّرَهُ اللَّهُ لَا تُدَنِّسُهُ أَنتَ!» <sup>١٦</sup>وَكَانَ هَذَا عَلَى ثَلَاثِ مَرَّاتٍ ثُمَّ ارْتَفَعَ الْإِنَاءُ أَيْضًا إِلَى السَّمَاءِ. <sup>١٧</sup>وَإِذْ كَانَ بَطْرُسُ يَرْتَابُ فِي نَفْسِهِ: مَاذَا عَسَى أَنْ تَكُونَ الرُّؤْيَا الَّتِي رَأَاهَا؟ إِذَا الرَّجَالُ الَّذِينَ أُرْسِلُوا مِنْ قِبَلِ كَرْنِيلْيُوسَ كَانُوا قَدْ سَأَلُوا عَنْ بَيْتِ سِمْعَانَ وَقَدْ وَقَفُوا عَلَى الْبَابِ <sup>١٨</sup>وَنَادَوْا يَسْتَحْبِرُونَ: هَلْ سِمْعَانُ الْمَلْقَبُ بَطْرُسُ نَازِلٌ هُنَاكَ؟ <sup>١٩</sup>وَبَيْنَمَا بَطْرُسُ مُتَّفَكِّرٌ فِي الرُّؤْيَا قَالَ لَهُ الرُّوحُ: «هُوَذَا ثَلَاثَةٌ رِجَالٌ يَطْلُبُونَكَ. <sup>٢٠</sup>لَكِنْ قُمْ وَأَنْزِلْ وَأَذْهَبْ مَعَهُمْ غَيْرَ مُرْتَابٍ فِي

have sent them.

<sup>21</sup>Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

<sup>22</sup>And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. <sup>23</sup>Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

<sup>24</sup>And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends. <sup>25</sup>And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. <sup>26</sup>But Peter took him up, saying, Stand up; I myself also am a man.

<sup>27</sup>And as he talked with him, he went in, and found many that were come together. <sup>28</sup>And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. <sup>29</sup>Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

<sup>30</sup>And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, <sup>31</sup>And said, Cornelius, thy prayer is heard,

شَيْءٍ لَّائِي أَنَا قَدْ أَرْسَلْتُهُمْ». <sup>٢١</sup> فَنَزَلَ  
بَطْرُسُ إِلَى الرَّجَالِ الَّذِينَ أَرْسَلُوا إِلَيْهِ مِنْ  
قَبْلِ كَرْنِيلْيُوسَ وَقَالَ: «هَذَا أَنَا الَّذِي  
تَطَلَبُونَهُ. مَا هُوَ السَّبَبُ الَّذِي حَضَرْتُمْ  
لِأَجْلِهِ؟» <sup>٢٢</sup> فَقَالُوا: «إِنَّ كَرْنِيلْيُوسَ قَائِدٌ  
مِثَّةِ رَجُلًا بَارًا وَخَائِفًا لِلَّهِ وَمَشْهُودًا لَهُ  
مِنْ كُلِّ أُمَّةِ الْيَهُودِ أَوْحِيَ إِلَيْهِ بِمَلَكَ  
مُقَدَّسٍ أَنْ يَسْتَدْعِيكَ إِلَى بَيْتِهِ وَيَسْمَعَ  
مِنْكَ كَلَامًا». <sup>٢٣</sup> فَدَعَاهُمْ إِلَى دَاخِلِ  
وَأَضَافَهُمْ. ثُمَّ فِي الْعَدِ خَرَجَ بَطْرُسُ  
مَعَهُمْ وَأَنَاسٌ مِنَ الْإِخْوَةِ الَّذِينَ مِنْ يَافَا  
رَاقَفُوهُ. <sup>٢٤</sup> وَفِي الْعَدِ دَخَلُوا قَيْصَرِيَّةَ. وَأَمَّا  
كَرْنِيلْيُوسُ فَكَانَ يَنْتَظِرُهُمْ وَقَدْ دَعَا  
أَنْسِيَاءَهُ وَأَصْدِقَاءَهُ الْأَقْرَبِينَ. <sup>٢٥</sup> وَلَمَّا دَخَلَ  
بَطْرُسُ اسْتَقْبَلَهُ كَرْنِيلْيُوسُ وَسَجَدَ وَاقْعًا  
عَلَى قَدَمَيْهِ. <sup>٢٦</sup> فَأَقَامَهُ بَطْرُسُ قَائِلًا: «قُمْ  
أَنَا أَيْضًا إِنْسَانٌ». <sup>٢٧</sup> ثُمَّ دَخَلَ وَهُوَ يَتَكَلَّمُ  
مَعَهُ وَوَجَدَ كَثِيرِينَ مُجْتَمِعِينَ. <sup>٢٨</sup> فَقَالَ  
لَهُمْ: «أَنْتُمْ تَعْلَمُونَ كَيْفَ هُوَ مُحَرَّمٌ عَلَى  
رَجُلٍ يَهُودِيٍّ أَنْ يَلْتَصِقَ بِأَحَدٍ أجنبيٍّ أَوْ  
يَأْتِي إِلَيْهِ. وَأَمَّا أَنَا فَقَدْ أَرَانِي اللَّهُ أَنْ لَا  
أَقُولَ عَنْ إِنْسَانٍ مَا إِنَّهُ دَنَسٌ أَوْ نَجِسٌ». <sup>٢٩</sup>  
فَلِذَلِكَ جِئْتُ مِنْ دُونِ مُنَاقَصَةٍ إِذْ  
اسْتَدْعَيْتُمُونِي. فَاسْتَحْبِرْكُمْ: لِأَيِّ سَبَبٍ  
اسْتَدْعَيْتُمُونِي؟». <sup>٣٠</sup> فَقَالَ كَرْنِيلْيُوسُ:  
«مِنْذُ أَرْبَعَةِ أَيَّامٍ إِلَى هَذِهِ السَّاعَةِ كُنْتُ  
صَائِمًا. وَفِي السَّاعَةِ التَّاسِعَةِ كُنْتُ أُصَلِّي  
فِي بَيْتِي وَإِذَا رَجُلٌ قَدْ وَقَفَ أَمَامِي  
بِلِبَاسٍ لَامِعٍ <sup>٣١</sup> وَقَالَ: يَا كَرْنِيلْيُوسُ

and thine alms are had in remembrance in the sight of God. <sup>32</sup>Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. <sup>33</sup>Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

### Peter's Speech in Cornelius' House

<sup>34</sup>Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: <sup>35</sup>But in every nation he that feareth him, and worketh righteousness, is accepted with him. <sup>36</sup>The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) <sup>37</sup>That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; <sup>38</sup>How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

<sup>39</sup>And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: <sup>40</sup>Him God raised up the third day, and shewed him openly; <sup>41</sup>Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. <sup>42</sup>And he commanded us to preach unto the people, and to

سَمِعَتْ صَلَاتِكَ وَذَكَرْتَ صَدَقَاتِكَ أَمَامَ اللَّهِ. <sup>٣٢</sup>فَأَرْسِلْ إِلَى يَافَا وَاسْتَدْعِ سِمْعَانَ الْمَلْقَبَ بِطَرُوسٍ. إِنَّهُ نَازِلٌ فِي بَيْتِ سِمْعَانَ رَجُلٍ دَبَّاعٍ عِنْدَ الْبَحْرِ. فَهُوَ مَتَى جَاءَ يُكَلِّمُكَ. <sup>٣٣</sup>فَأَرْسَلْتُ إِلَيْكَ حَالًا. وَأَنْتَ فَعَلْتَ حَسَنًا إِذْ جِئْتَ. وَالآنَ نَحْنُ جَمِيعًا حَاضِرُونَ أَمَامَ اللَّهِ لِنَسْمَعَ جَمِيعَ مَا أَمَرَكَ بِهِ اللَّهُ.

### عظة بطرس في بيت كرنيليوس

<sup>٣٤</sup>فَفَتَحَ بَطْرُسُ فَاَهُ وَقَالَ: «بِالْحَقِّ أَنَا أَجِدُ أَنَّ اللَّهَ لَا يَقْبَلُ الْوُجُوهُ. <sup>٣٥</sup>بَلْ فِي كُلِّ أُمَّةٍ الَّذِي يَتَّقِيهِ وَيَصْنَعُ الْبِرَّ مَقْبُولٌ عِنْدَهُ. <sup>٣٦</sup>الْكَلِمَةُ الَّتِي أَرْسَلَهَا إِلَى بَنِي إِسْرَائِيلَ يُبَشِّرُ بِالسَّلَامِ بِيَسُوعَ الْمَسِيحِ. هَذَا هُوَ رَبُّ الْكُلِّ. <sup>٣٧</sup>أَنْتُمْ تَعْلَمُونَ الْأَمْرَ الَّذِي صَارَ فِي كُلِّ الْيَهُودِيَّةِ مُبْتَدَأًا مِنَ الْجَلِيلِ بَعْدَ الْمَعْمُودِيَّةِ الَّتِي كَرَزَ بِهَا يُوحَنَّا. <sup>٣٨</sup>يَسُوعُ الَّذِي مِنَ النَّاصِرَةِ كَيْفَ مَسَحَهُ اللَّهُ بِالرُّوحِ الْقُدُسِ وَالْقُوَّةِ الَّذِي جَالَ يَصْنَعُ خَيْرًا وَيَشْفِي جَمِيعَ الْمَسْلُطِ عَلَيْهِمْ إِبْلِيسُ لِأَنَّ اللَّهَ كَانَ مَعَهُ. <sup>٣٩</sup>وَنَحْنُ شُهُودٌ بِكُلِّ مَا فَعَلَ فِي كُورَةَ الْيَهُودِيَّةِ وَفِي أُورُشَلِيمَ. الَّذِي أَيْضًا قَتَلُوهُ مُعَلَّقِينَ إِيَّاهُ عَلَى خَشَبَةٍ. <sup>٤٠</sup>هَذَا أَقَامَهُ اللَّهُ فِي الْيَوْمِ الثَّالِثِ وَأَعْطَى أَنْ يَصِيرَ ظَاهِرًا. <sup>٤١</sup>لَيْسَ لِجَمِيعِ الشَّعْبِ بَلْ لَشُهُودٍ سَبَقَ اللَّهُ فَاَنْتَخَبَهُمْ. لَنَا نَحْنُ الَّذِينَ أَكَلْنَا وَشَرَبْنَا مَعَهُ بَعْدَ قِيَامَتِهِ مِنَ الْأَمْوَاتِ. <sup>٤٢</sup>وَأَوْصَانَا أَنْ نَكْرَزَ لِلشَّعْبِ وَنَشْهَدَ بِأَنَّ



testify that it is he which was ordained of God to be the Judge of quick and dead. <sup>43</sup>To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

### The Gentiles Receive the Holy Spirit

<sup>44</sup>While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. <sup>45</sup>And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. <sup>46</sup>For they heard them speak with tongues, and magnify God. Then answered Peter, <sup>47</sup>Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? <sup>48</sup>And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

هَذَا هُوَ الْمَعِينُ مِنَ اللَّهِ دَيَانًا لِلْأَحْيَاءِ وَالْأَمْوَاتِ. <sup>٤٣</sup> لَهُ يَشْهَدُ جَمِيعُ الْأَنْبِيَاءِ أَنَّ كُلَّ مَنْ يُؤْمِنُ بِهِ يَنَالُ بِاسْمِهِ غُفْرَانَ الْخَطَايَا.

### حلول الروح القدس على غير اليهود

<sup>٤٤</sup> فَبَيْنَمَا بَطْرُسُ يَتَكَلَّمُ بِهِدِهِ الْأُمُورِ حَلَّ الرُّوحُ الْقُدُسُ عَلَى جَمِيعِ الَّذِينَ كَانُوا يَسْمَعُونَ الْكَلِمَةَ. <sup>٤٥</sup> فَأَنْدَهَشَ الْمُؤْمِنُونَ الَّذِينَ مِنْ أَهْلِ الْخِتَانِ كُلِّ مَنْ جَاءَ مَعَ بَطْرُسٍ لِأَنَّ مَوْهَبَةَ الرُّوحِ الْقُدُسِ قَدْ أَسْكَبَتْ عَلَى الْأُمَمِ أَيْضًا - <sup>٤٦</sup> لِأَنَّهُمْ كَانُوا يَسْمَعُونَهُمْ يَتَكَلَّمُونَ بِاللِّسَانَةِ وَيَعْظَمُونَ اللَّهَ. حِينَئِذٍ أَجَابَ بَطْرُسُ: <sup>٤٧</sup> «أَتُرَى يَسْتَطِيعُ أَحَدٌ أَنْ يَمْنَعَ الْمَاءَ حَتَّى لَا يَعْتَمِدَ هَؤُلَاءِ الَّذِينَ قَبِلُوا الرُّوحَ الْقُدُسَ كَمَا نَحْنُ أَيْضًا؟» <sup>٤٨</sup> وَأَمَرَ أَنْ يَعْتَمِدُوا بِاسْمِ الرَّبِّ. حِينَئِذٍ سَأَلُوهُ أَنْ يَمْكُتَ أَيَّامًا.

**11** <sup>1</sup>And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God. <sup>2</sup>And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, <sup>3</sup>Saying, Thou wentest in to men uncircumcised, and didst eat with them.

<sup>4</sup>But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, <sup>5</sup>I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners;

**١١** <sup>١</sup> فَسَمِعَ الرَّسُلُ وَالْإِخْوَةَ الَّذِينَ كَانُوا فِي الْيَهُودِيَّةِ أَنَّ الْأُمَمَ أَيْضًا قَبِلُوا كَلِمَةَ اللَّهِ. <sup>٢</sup> وَلَمَّا صَعِدَ بَطْرُسُ إِلَى أُورُشَلِيمَ خَاصَمَهُ الَّذِينَ مِنْ أَهْلِ الْخِتَانِ قَائِلِينَ: «إِنَّكَ دَخَلْتَ إِلَى رِجَالِ ذَوِي غُلْفَةٍ وَأَكَلْتَ مَعَهُمْ». <sup>٤</sup> فَأَبْتَدَأَ بَطْرُسُ يَشْرَحُ لَهُمْ بِالتَّابِعِ قَائِلًا: <sup>٥</sup> «أَنَا كُنْتُ فِي مَدِينَةِ يَافَا أُصَلِّي فَرَأَيْتُ فِي عَيْبَةِ رُؤْيَا: إِنَاءٌ نَازِلًا مِثْلَ مَلَاةٍ عَظِيمَةٍ مُدَلَّاةٍ بِأَرْبَعَةِ أَطْرَافٍ مِنَ السَّمَاءِ فَآتَى إِلَيَّ. <sup>٦</sup> فَتَفَرَّسْتُ فِيهِ مُتَأَمِّلًا

and it came even to me: <sup>6</sup>Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. <sup>7</sup>And I heard a voice saying unto me, Arise, Peter; slay and eat.

<sup>8</sup>But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

<sup>9</sup>But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

<sup>10</sup>And this was done three times: and all were drawn up again into heaven.

<sup>11</sup>And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me. <sup>12</sup>And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: <sup>13</sup>And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; <sup>14</sup>Who shall tell thee words, whereby thou and all thy house shall be saved.

<sup>15</sup>And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. <sup>16</sup>Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. <sup>17</sup>Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

<sup>18</sup>When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

فَرَأَيْتُ ذَوَابَّ الْأَرْضِ وَالْوُحُوشَ  
وَالرَّحَافَاتِ وَطُيُورَ السَّمَاءِ. <sup>٧</sup> وَسَمِعْتُ  
صَوْتًا قَائِلًا لِي: قُمْ يَا بَطْرُسُ اذْبَحْ وَكُلْ.  
<sup>٨</sup> فَقُلْتُ: كَلَّا يَا رَبُّ لِأَنَّهُ لَمْ يَدْخُلْ فَمِي  
قَطُّ ذَنْسٌ أَوْ نَجَسٌ. <sup>٩</sup> فَأَجَابَنِي صَوْتٌ  
ثَانِيَةٌ مِنَ السَّمَاءِ: مَا طَهَّرَهُ اللَّهُ لِأَن تَنْجَسَهُ  
أَنْتَ. <sup>١٠</sup> وَكَانَ هَذَا عَلَى ثَلَاثِ مَرَّاتٍ ثُمَّ  
انْتَشِلَ الْجَمِيعُ إِلَى السَّمَاءِ أَيْضًا. <sup>١١</sup> وَإِذَا  
ثَلَاثَةٌ رِجَالٍ قَدْ وَقَفُوا لِلْوَقْتِ عِنْدَ الْبَيْتِ  
الَّذِي كُنْتُ فِيهِ مُرْسِلِينَ إِلَيَّ مِنْ قَيْصَرِيَّةَ.  
<sup>١٢</sup> فَقَالَ لِي الرُّوحُ أَنْ أَذْهَبَ مَعَهُمْ غَيْرَ  
مُرْتَابٍ فِي شَيْءٍ. وَذَهَبَ مَعِيَ أَيْضًا  
هَؤُلَاءِ الْإِخْوَةُ السَّتَّةُ. فَدَخَلْنَا بَيْتَ الرَّجُلِ  
<sup>١٣</sup> فَأَخْبَرْنَا كَيْفَ رَأَى الْمَلَاكُ فِي بَيْتِهِ  
قَائِمًا وَقَائِلًا لَهُ: أَرْسِلْ إِلَيَّ يَا فَا رِجَالًا  
وَأَسْتَدْعِ سَمْعَانَ الْمَلْقَبَ بَطْرُسُ <sup>١٤</sup> وَهُوَ  
يُكَلِّمُكَ كَلِمًا بِهِ تَخْلُصُ أَنْتَ وَكُلُّ  
بَيْتِكَ. <sup>١٥</sup> فَلَمَّا ابْتَدَأْتُ أَتَكَلِّمُ حَلَّ الرُّوحِ  
الْقُدُّسُ عَلَيْهِمْ كَمَا عَلَيْنَا أَيْضًا فِي  
الْبَدَاءَةِ. <sup>١٦</sup> فَتَذَكَّرْتُ كَلَامَ الرَّبِّ كَيْفَ  
قَالَ: إِنَّ يُوْحَنَّا عَمَّدَ بِمَاءٍ وَأَمَّا أَنْتُمْ  
فَسَتَّعْمَدُونَ بِالرُّوحِ الْقُدُّسِ. <sup>١٧</sup> فَإِنْ كَانَ  
اللَّهُ قَدْ أَعْطَاهُمْ الْمَوْهَبَةَ كَمَا لَنَا أَيْضًا  
بِالسَّوِيَّةِ مُؤْمِنِينَ بِالرَّبِّ يَسُوعَ الْمَسِيحِ  
فَمَنْ أَنَا؟ أَقَادِرُ أَنْ أَمْنَعُ اللَّهَ؟ <sup>١٨</sup> فَلَمَّا  
سَمِعُوا ذَلِكَ سَكَتُوا وَكَانُوا يَمَجِّدُونَ اللَّهَ  
قَائِلِينَ: «إِذَا أَعْطَى اللَّهُ الْأُمَّمَ أَيْضًا التَّوْبَةَ  
لِلْحَيَاةِ!».

## The Church in Antioch

## كنيسة أنطاكية

<sup>19</sup>Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. <sup>20</sup>And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. <sup>21</sup>And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

<sup>22</sup>Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. <sup>23</sup>Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. <sup>24</sup>For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

<sup>25</sup>Then departed Barnabas to Tarsus, for to seek Saul: <sup>26</sup>And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

<sup>27</sup>And in these days came prophets from Jerusalem unto Antioch. <sup>28</sup>And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. <sup>29</sup>Then the disciples, every man according to his ability,

<sup>١٩</sup>أَمَّا الَّذِينَ تَشَتَّتُوا مِنْ جَرَاءِ الضَّيْقِ الَّذِي حَصَلَ بِسَبَبِ اسْتِفَانُوسَ فَاجْتَاوُوا إِلَى فِينِيقِيَّةَ وَقَبْرُسَ وَأَنْطَاكِيَّةَ وَهُمْ لَا يُكَلِّمُونَ أَحَدًا بِالْكَلِمَةِ إِلَّا الْيَهُودَ فَقَطُّ. <sup>٢٠</sup>وَلَكِنْ كَانَ مِنْهُمْ قَوْمٌ وَهُمْ رِجَالٌ قَبْرُسِيُّونَ وَقَيْرَوَانِيُّونَ الَّذِينَ لَمَّا دَخَلُوا أَنْطَاكِيَّةَ كَانُوا يُخَاطَبُونَ الْيُونَانِيِّينَ مُبَشِّرِينَ بِالرَّبِّ يَسُوعَ. <sup>٢١</sup>وَكَانَتْ يَدُ الرَّبِّ مَعَهُمْ فَأَمَنْ عَدَدٌ كَثِيرٌ وَرَجَعُوا إِلَى الرَّبِّ. <sup>٢٢</sup>فَسَمِعَ الْخَبْرَ عَنْهُمْ فِي آذَانِ الْكَنِيسَةِ الَّتِي فِي أُورُشَلِيمَ فَأَرْسَلُوا بَرْنَابَا لِكَيْ يَجْتَازَ إِلَى أَنْطَاكِيَّةَ. <sup>٢٣</sup>الَّذِي لَمَّا آتَى وَرَأَى نِعْمَةَ اللَّهِ فَرِحَ وَوَعظَ الْجَمِيعَ أَنْ يَتَّبِعُوا فِي الرَّبِّ بِعِزِّ الْقَلْبِ لِأَنَّهُ كَانَ رَجُلًا صَالِحًا وَمُمْتَلِنًا مِنَ الرُّوحِ الْقُدُسِ وَالْإِيمَانِ. فَانْضَمَّ إِلَى الرَّبِّ جَمْعٌ غَفِيرٌ. <sup>٢٤</sup>ثُمَّ خَرَجَ بَرْنَابَا إِلَى طَرْسُوسَ لِيَطْلُبَ شَاوُلَ. وَلَمَّا وَجَدَهُ جَاءَ بِهِ إِلَى أَنْطَاكِيَّةَ. <sup>٢٥</sup>فَحَدَّثَتْ أَتُهُمَا اجْتِمَعًا فِي الْكَنِيسَةِ سَنَةً كَامِلَةً وَعَلِمَا جَمْعًا غَفِيرًا. وَدَعَى التَّلَامِيذُ «مَسِيحِيِّينَ» فِي أَنْطَاكِيَّةَ أَوْلًا. <sup>٢٦</sup>وَفِي تِلْكَ الْأَيَّامِ أَنْحَدَرَ أَنْبِيَاءٌ مِنْ أُورُشَلِيمَ إِلَى أَنْطَاكِيَّةَ. <sup>٢٧</sup>وَقَامَ وَاحِدٌ مِنْهُمْ اسْمُهُ أَغَابُوسُ وَأَشَارَ بِالرُّوحِ أَنْ جُوعًا عَظِيمًا كَانَ عَتِيدًا أَنْ يَصِيرَ عَلَى جَمِيعِ الْمَسْكُونَةِ - الَّذِي صَارَ أَيْضًا فِي أَيَّامِ كَلُودِيُوسَ قَيْصَرَ. <sup>٢٨</sup>فَحَتَمَ التَّلَامِيذُ حَسْبَمَا تَيَسَّرَ لِكُلِّ مِنْهُمْ أَنْ يُرْسِلَ كُلُّ وَاحِدٍ شَيْئًا خِدْمَةً إِلَى الْإِخْوَةِ

determined to send relief unto the brethren which dwelt in Judaea: <sup>30</sup>Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

السَّاكِنِينَ فِي الْيَهُودِيَّةِ. <sup>٣٠</sup>فَفَعَلُوا ذَلِكَ مُرْسِلِينَ إِلَى الْمَشَايخِ بِيَدِ بَرْنَابَا وَسَاوُلَ.

### James Martyrdom

### استشهاد يعقوب

**12** <sup>1</sup>Now about that time Herod the king stretched forth his hands to vex certain of the church. <sup>2</sup>And he killed James the brother of John with the sword. <sup>3</sup>And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) <sup>4</sup>And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. <sup>5</sup>Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

**١٢** <sup>١</sup>وَفِي ذَلِكَ الْوَقْتِ مَدَّ هِيرُودُسُ الْمَلِكُ يَدَيْهِ لِيُسيءَ إِلَى أَنَاسٍ مِنَ الْكَنِيسَةِ <sup>٢</sup>فَقَتَلَ يَعْقُوبَ أَخَا يُوْحَنَّا بِالسَّيْفِ. <sup>٣</sup>وَإِذْ رَأَى أَنَّ ذَلِكَ يُرْضِي الْيَهُودَ عَادَ فَقَبِضَ عَلَى بَطْرُسَ أَيْضًا. وَكَانَتْ أَيَّامُ الْفِطْرِ. <sup>٤</sup>وَلَمَّا أَمْسَكَهُ وَضَعَهُ فِي السَّجْنِ مُسْلَمًا إِيَّاهُ إِلَى أَرْبَعَةِ أَرْبَاعٍ مِنَ الْعَسْكَرِ لِيَحْرُسُوهُ نَاقِيًا أَنْ يُقَدِّمَهُ بَعْدَ الْفِصْحِ إِلَى الشَّعْبِ. <sup>٥</sup>فَكَانَ بَطْرُسُ مَحْرُوسًا فِي السَّجْنِ وَأَمَّا الْكَنِيسَةُ فَكَانَتْ تَصِيرُ مِنْهَا صَلَاةً بِلِجَاجَةٍ إِلَى اللَّهِ مِنْ أَجْلِهِ.

### Peter Escapes From Prison

### إنقاذ بطرس من السجن

<sup>6</sup>And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. <sup>7</sup>And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. <sup>8</sup>And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. <sup>9</sup>And he went out, and followed him; and wist not that it was true which was done by the

<sup>٦</sup>وَلَمَّا كَانَ هِيرُودُسُ مُزْمِعًا أَنْ يُقَدِّمَهُ كَانَ بَطْرُسُ فِي تِلْكَ اللَّيْلَةِ نَائِمًا بَيْنَ عَسْكَرِيَيْنِ مَرْبُوطًا بِسِلْسِلَتَيْنِ وَكَانَ قُدَّامَ الْبَابِ حُرَّاسٌ يَحْرُسُونَ السَّجْنَ. <sup>٧</sup>وَإِذَا مَلَائِكُ الرَّبِّ أَقْبَلَ وَتَوَرَّ أَضَاءَ فِي الْبَيْتِ فَضْرَبَ جَنْبَ بَطْرُسَ وَأَيْقَظَهُ قَائِلًا: «قُمْ عَاجِلًا». فَسَقَطَتِ السِّلْسِلَتَانِ مِنْ يَدَيْهِ. <sup>٨</sup>وَقَالَ لَهُ الْمَلَائِكُ: «تَمَنِّطِقْ وَالْبَسْ نَعْلَيْكَ». فَفَعَلَ هَكَذَا. فَقَالَ لَهُ: «الْبَسْ رِدَاءَكَ وَاتَّبِعْنِي». <sup>٩</sup>فَخَرَجَ يَتَّبِعُهُ - وَكَانَ لَا يَعْلَمُ أَنَّ الَّذِي جَرَى بِوَاسِطَةِ الْمَلَائِكِ هُوَ

angel; but thought he saw a vision.<sup>10</sup> When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

<sup>11</sup>And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

<sup>12</sup>And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.<sup>13</sup> And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.<sup>14</sup> And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

<sup>15</sup>And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

<sup>16</sup>But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.<sup>17</sup> But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

<sup>18</sup>Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.<sup>19</sup> And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they

حَقِيقِي بَلْ يَظُنُّ أَنَّهُ يَنْظُرُ رُؤْيَا. <sup>١٠</sup> فَجَازَا  
الْمَحْرَسَ الْأَوَّلَ وَالثَّانِيَّ وَأَتَيَا إِلَى بَابِ  
الْحَدِيدِ الَّذِي يُؤَدِّي إِلَى الْمَدِينَةِ فَانْفَتَحَ  
لَهُمَا مِنْ ذَاتِهِ فَخَرَجَا وَتَقَدَّمَا رُقَاقًا وَاحِدًا  
وَلِلْوَقْتِ فَارَقَهُ الْمَلَائِكَةُ. <sup>١١</sup> فَقَالَ بَطْرُسُ  
وَهُوَ قَدْ رَجَعَ إِلَى نَفْسِهِ: «الآنَ عَلِمْتُ  
يَقِينًا أَنَّ الرَّبَّ أَرْسَلَ مَلَائِكَةً وَأَنْقَذَنِي مِنْ يَدِ  
هِيرُودُسَ وَمِنْ كُلِّ أُنْتِظَارِ شَعْبِ الْيَهُودِ». <sup>١٢</sup>  
ثُمَّ جَاءَ وَهُوَ مُنْتَبِهٌ إِلَى بَيْتِ مَرْيَمَ أُمِّ  
يُوحَنَّا الْمَلْقَبِ مَرْفُسَ حَيْثُ كَانَ كَثِيرُونَ  
مُجْتَمِعِينَ وَهُمْ يَصَلُّونَ. <sup>١٣</sup> فَلَمَّا قَرَعَ  
بَطْرُسُ بَابَ الدَّهْلِيزِ جَاءَتْ جَارِيَةٌ اسْمُهَا  
رُودَا لِتَسْمَعَ. <sup>١٤</sup> فَلَمَّا عَرَفَتْ صَوْتَ بَطْرُسَ  
لَمْ تَفْتَحِ الْبَابَ مِنَ الْفَرَحِ بَلْ رَكَضَتْ إِلَى  
دَاخِلٍ وَأَخْبَرَتْ أَنَّ بَطْرُسَ وَأَقْفَ قُدَّامَ  
الْبَابِ. <sup>١٥</sup> فَقَالُوا لَهَا: «أَنْتِ تَهْدِينِ!». وَأَمَّا  
هِيَ فَكَانَتْ تُؤَكِّدُ أَنَّ هَكَذَا هُوَ. فَقَالُوا:  
«إِنَّهُ مَلَائِكَةٌ!». <sup>١٦</sup> وَأَمَّا بَطْرُسُ فَلَبِثَ يَقْرَعُ.  
فَلَمَّا فَتَحُوا وَرَأَوْهُ أُنْدَهَشُوا. <sup>١٧</sup> فَأَشَارَ إِلَيْهِمْ  
بِيَدِهِ لِيَسْكُنُوا وَحَدَّثَهُمْ كَيْفَ أَخْرَجَهُ الرَّبُّ  
مِنَ السِّجْنِ. وَقَالَ: «أَخْبِرُوا يَعْقُوبَ  
وَالْإِخْوَةَ بِهَذَا». ثُمَّ خَرَجَ وَذَهَبَ إِلَى  
مَوْضِعٍ آخَرَ. <sup>١٨</sup> فَلَمَّا صَارَ النَّهَارُ حَصَلَ  
أَضْطِرَابٌ لَيْسَ بِقَلِيلٍ بَيْنَ الْعَسْكَرِ: ثَرَى  
مَاذَا جَرَى لِبَطْرُسَ؟ <sup>١٩</sup> وَأَمَّا هِيرُودُسُ فَلَمَّا  
طَلَبَهُ وَلَمْ يَجِدْهُ فَحَصَّ الْحُرَّاسَ وَأَمَرَ أَنْ

should be put to death.

يَتَقَادُوا إِلَى الْقَتْلِ.

### Herod's Death

موت هيرودس

And he went down from Judaea to Caesarea, and there abode.

<sup>20</sup>And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country.

<sup>21</sup>And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

<sup>22</sup>And the people gave a shout, saying, It is the voice of a god, and not of a man. <sup>23</sup>And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

<sup>24</sup>But the word of God grew and multiplied.

<sup>25</sup>And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.

ثُمَّ نَزَلَ مِنَ الْيَهُودِيَّةِ إِلَى قَيْصَرِيَّةٍ وَأَقَامَ هُنَاكَ. <sup>٢٠</sup>وَكَانَ هِيرُودُسُ سَاخِطًا عَلَى الصُّورِيِّينَ وَالصَّيْدَاوِيِّينَ فَحَضَرُوا إِلَيْهِ بِنَفْسٍ وَاحِدَةٍ وَأَسْتَعْطَفُوا بِلَاسْتُسَ النَّاطِرِ عَلَى مَضْجَعِ الْمَلِكِ ثُمَّ صَارُوا يَلْتَمِسُونَ الْمُصَالِحَةَ لِأَنَّ كُورَتَهُمْ تَقْتَاتُ مِنْ كُورَةِ الْمَلِكِ. <sup>٢١</sup>فَفِي يَوْمٍ مُعَيَّنٍ لَبَسَ هِيرُودُسُ الْحَلَّةَ الْمُلُوكِيَّةَ وَجَلَسَ عَلَى كُرْسِيِّ الْمَلِكِ وَجَعَلَ يُخَاطِبُهُمْ. <sup>٢٢</sup>فَصَرَخَ الشَّعْبُ: «هَذَا صَوْتُ إِلَهٍ لَا صَوْتُ إِنْسَانٍ!» <sup>٢٣</sup>فَفِي الْحَالِ ضَرَبَهُ مَلَائِكَةُ الرَّبِّ لِأَنَّهُ لَمْ يُعْطِ الْمَجْدَ لِلَّهِ فَصَارَ يَأْكُلُهُ الدُّودُ وَمَاتَ. <sup>٢٤</sup>وَأَمَّا كَلِمَةُ اللَّهِ فَكَانَتْ تَنْمُو وَتَزِيدُ. <sup>٢٥</sup>وَرَجَعَ بَرْنَابَا وَشَاوُلُ مِنْ أُورُشَلِيمَ بَعْدَ مَا كَمَلَا الْخِدْمَةَ وَأَخَذَا مَعَهُمَا يُوَحَنَّا الْمَلْتَقَبَ مَرْقُسَ.

### Barnabas and Saul

برنابا وشاول

**13** <sup>1</sup>Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. <sup>2</sup>As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. <sup>3</sup>And when they had fasted and prayed, and laid their hands on them, they sent them away.

**١٣** <sup>١</sup>وَكَانَ فِي أَنْطَاكِيَّةٍ فِي الْكَنِيسَةِ هُنَاكَ أَنْبِيَاءٌ وَمُعَلِّمُونَ: بَرْنَابَا وَسِمْعَانَ الَّذِي يُدْعَى نِيَجَرَ وَلُوكْيُوسَ الْقَيْرَوَانِيَّ وَمَنَايْنَ الَّذِي تَرَبَّى مَعَ هِيرُودُسَ رَيْسِ الرَّبْعِ وَشَاوُلَ. <sup>٢</sup>وَبَيْنَمَا هُمْ يَخْدُمُونَ الرَّبَّ وَيَصُومُونَ قَالَ الرُّوحُ الْقُدُسُ: «أَفْرَزُوا لِي بَرْنَابَا وَشَاوُلَ لِلْعَمَلِ الَّذِي دَعَوْتُهُمَا إِلَيْهِ.» <sup>٣</sup>فَصَامُوا حِينَئِذٍ وَصَلُّوا وَوَضَعُوا عَلَيْهِمَا الْأَيْدِي ثُمَّ أَطْلَقُوهُمَا.

## On Cyprus

<sup>4</sup>So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. <sup>5</sup>And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

<sup>6</sup>And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus: <sup>7</sup>Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. <sup>8</sup>But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

<sup>9</sup>Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, <sup>10</sup>And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

<sup>11</sup>And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. <sup>12</sup>Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

## In Pisidian Antioch

<sup>13</sup>Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to

## في قبرص

فَهَذَانِ إِذْ أُرْسِلَا مِنَ الرُّوحِ الْقُدُسِ  
أَنْحَدَرَا إِلَى سَلُوكِيَّةَ وَمِنْ هُنَاكَ سَافَرَا فِي  
الْبَحْرِ إِلَى قَبْرُسَ. <sup>٥</sup> وَكَمَا صَارَا فِي  
سَلَامِيسَ نَادِيَا بِكَلِمَةِ اللَّهِ فِي مَجَامِعِ  
الْيَهُودِ. وَكَانَ مَعَهُمَا يُوحَنَّا خَادِمًا. <sup>٦</sup> وَكَمَا  
أَجْتَازَا الْجَزِيرَةَ إِلَى بَافُوسَ وَجَدَا رَجُلًا  
سَاحِرًا نَبِيًّا كَذَابًا يَهُودِيًّا أَسْمُهُ بَارِيسُوعُ  
لَكَانَ مَعَ الْوَالِيِّ سَرَجِيُوسَ بُولُسَ وَهُوَ  
رَجُلٌ فَهِيمٌ. فَهَذَا دَعَا بَرْنَابَا وَشَاوُلَ  
وَأَلْتَمَسَ أَنْ يَسْمَعَ كَلِمَةَ اللَّهِ. <sup>٨</sup> فَتَقَاوَمَهُمَا  
عَلِيمُ السَّاحِرِ لِأَنَّ هَكَذَا يَتَرَجَّمُ أَسْمُهُ طَالِبًا  
أَنْ يُفْسِدَ الْوَالِيَّ عَنِ الْإِيمَانِ. <sup>٩</sup> وَأَمَّا شَاوُلُ  
الَّذِي هُوَ بُولُسُ أَيْضًا فَامْتَلَأَ مِنَ الرُّوحِ  
الْقُدُسِ وَشَخَّصَ إِلَيْهِ <sup>١٠</sup> وَقَالَ: «أَيُّهَا  
الْمُتَمَتِّلِيُّ كُلِّ عَشٍّ وَكُلِّ خُبْثٍ! يَا ابْنَ  
إِبْلِيسَ! يَا عَدُوَّ كُلِّ بَرٍّ! أَلَا تَرَا لِنَفْسِكَ سَبِيلَ  
اللَّهِ الْمُسْتَقِيمَةَ؟ <sup>١١</sup> فَالآنَ هُوَذَا يَدُ الرَّبِّ  
عَلَيْكَ فَتَكُونُ أَعْمَى لَا تُبْصِرُ الشَّمْسَ إِلَى  
حِينٍ». فَفِي الْحَالِ سَقَطَ عَلَيْهِ ضَبَابٌ  
وِظْلُمَةٌ فَجَعَلَ يَدُورُ مُلْتَمِسًا مَنْ يَقُودُهُ  
بِيَدِهِ. <sup>١٢</sup> فَالْوَالِيُّ حِينئِذٍ لَمَّا رَأَى مَا جَرَى  
أَمِنْ مُنْدهِشًا مِنْ تَعْلِيمِ الرَّبِّ.

## في أنطاكية بيسيدية

<sup>١٣</sup> ثُمَّ أَقْلَعَ مِنْ بَافُوسَ بُولُسُ وَمَنْ مَعَهُ  
وَأَتَوْا إِلَى بَرْجَةِ بَمْفِيلِيَّةَ. وَأَمَّا يُوحَنَّا

Jerusalem. <sup>14</sup>But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. <sup>15</sup>And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. <sup>16</sup>Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience. <sup>17</sup>The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. <sup>18</sup>And about the time of forty years suffered he their manners in the wilderness. <sup>19</sup>And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. <sup>20</sup>And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. <sup>21</sup>And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. <sup>22</sup>And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will. <sup>23</sup>Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus: <sup>24</sup>When John had first preached before his coming the baptism of repentance to all the people of Israel. <sup>25</sup>And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me,

فَفَارَقَهُمْ وَرَجَعَ إِلَى أُورُشَلِيمَ. <sup>١٤</sup> وَأَمَّا هُمْ فَجَاؤُوا مِنْ بَرْجَةَ وَاتَّوَا إِلَى أُطَّاكِيَّةَ بَيْسِيْدِيَّةٍ وَدَخَلُوا الْمَجْمَعَ يَوْمَ السَّبْتِ وَجَلَسُوا. <sup>١٥</sup> وَبَعْدَ قِرَاءَةِ النَّامُوسِ وَالْأَنْبِيَاءِ أَرْسَلَ إِلَيْهِمْ رُؤَسَاءَ الْمَجْمَعِ قَائِلِينَ: «أَيُّهَا الرِّجَالُ الْإِخْوَةُ إِنْ كَانَتْ عِنْدَكُمْ كَلِمَةٌ وَعَظٌ لِلشَّعْبِ فَقُولُوا». <sup>١٦</sup> فَقَامَ بُولُسُ وَأَشَارَ بِيَدِهِ وَقَالَ: «أَيُّهَا الرِّجَالُ الْإِسْرَائِيلِيُّونَ وَالَّذِينَ يَتَّقُونَ اللَّهَ أَسْمَعُوا. <sup>١٧</sup> إِلَهُ شَعْبِ إِسْرَائِيلَ هَذَا اخْتَارَ آبَاءَنَا وَرَفَعَ الشَّعْبَ فِي الْعُرْبَةِ فِي أَرْضِ مِصْرَ وَبَدَّرَاعَ مُرْتَفِعَةً أَخْرَجَهُمْ مِنْهَا. <sup>١٨</sup> وَنَحْوُ مَدَّةِ أَرْبَعِينَ سَنَةً أَحْتَمَلَ عَوَائِدَهُمْ فِي الْبَرِّيَّةِ. <sup>١٩</sup> ثُمَّ أَهْلَكَ سَبْعَ أُمَمٍ فِي أَرْضِ كَنْعَانَ وَقَسَمَ لَهُمْ أَرْضَهُمْ بِالْقُرْعَةِ. <sup>٢٠</sup> وَبَعْدَ ذَلِكَ فِي نَحْوِ أَرْبَعِمِئَةٍ وَخَمْسِينَ سَنَةً أَعْطَاهُمْ قُضَاةً حَتَّى صَمُوئِيلَ النَّبِيِّ. <sup>٢١</sup> وَمِنْ ثَمَّ طَلَبُوا مَلِكًا فَأَعْطَاهُمْ اللَّهُ شَاوُلَ بْنَ قَيْسِ رَجُلًا مِنْ سِبْطِ بَنِيَامِينَ أَرْبَعِينَ سَنَةً. <sup>٢٢</sup> ثُمَّ عَزَلَهُ وَأَقَامَ لَهُمْ دَاوُدَ مَلِكًا الَّذِي شَهِدَ لَهُ أَيْضًا إِذْ قَالَ: وَجَدْتُ دَاوُدَ بْنَ يَسَى رَجُلًا حَسَبَ قَلْبِي الَّذِي سَيَصْنَعُ كُلَّ مَشِيئَتِي. <sup>٢٣</sup> مِنْ نَسْلِ هَذَا حَسَبَ الْوَعْدِ أَقَامَ اللَّهُ لِإِسْرَائِيلَ مُخَلِّصًا يَسُوعَ. <sup>٢٤</sup> إِذْ سَبَقَ يُوْحَنَّا فِكْرَازَ قَبْلَ مَجِيئِهِ بِمَعْمُودِيَّةِ التَّوْبَةِ لِجَمِيعِ شَعْبِ إِسْرَائِيلَ. <sup>٢٥</sup> وَلَمَّا صَارَ يُوْحَنَّا يُكْمَلُ سَعْيَهُ جَعَلَ يَقُولُ: «مَنْ تَنْظُنُونَ أَنِّي أَنَا؟ لَسْتُ أَنَا إِيَّاهُ لَكِنْ هُوَذَا يَأْتِي بَعْدِي الَّذِي لَسْتُ



whose shoes of his feet I am not worthy to loose.

<sup>26</sup>Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. <sup>27</sup>For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. <sup>28</sup>And though they found no cause of death in him, yet desired they Pilate that he should be slain. <sup>29</sup>And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. <sup>30</sup>But God raised him from the dead: <sup>31</sup>And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

<sup>32</sup>And we declare unto you glad tidings, how that the promise which was made unto the fathers, <sup>33</sup>God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. <sup>34</sup>And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. <sup>35</sup>Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

<sup>36</sup>For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: <sup>37</sup>But he, whom God raised again, saw no corruption. <sup>38</sup>Be it known unto you therefore, men and brethren, that

مُسْتَحَقًّا أَنْ أُحْلِيَ حذاءَ قَدَمَيْهِ. <sup>٢٦</sup> أَيُّهَا الرَّجَالُ الْإِخْوَةُ بَنِي جِنْسِ إِبْرَاهِيمَ وَالَّذِينَ بَيْنَكُمْ يَتَّقُونَ اللَّهَ إِلَيْكُمْ أُرْسِلَتْ كَلِمَةُ هَذَا الْخَلَّاصِ. <sup>٢٧</sup> لِأَنَّ السَّاكِنِينَ فِي أُورُشَلِيمَ وَرُؤَسَاءَهُمْ لَمْ يَعْرِفُوا هَذَا. وَأَقْوَالُ الْأَنْبِيَاءِ الَّتِي تَقْرَأُ كُلَّ سَبْتٍ تَمُمُوهَا إِذْ حَكَمُوا عَلَيْهِ. <sup>٢٨</sup> وَمَعَ أَنَّهُمْ لَمْ يَجِدُوا عِلَّةً وَاحِدَةً لِلْمَوْتِ طَلَبُوا مِنْ بِيلاطُسَ أَنْ يُقْتَلَ. <sup>٢٩</sup> وَلَمَّا تَمَمُوا كُلَّ مَا كَتَبَ عَنْهُ أَنْزَلُوهُ عَنْ الْحَشَبَةِ وَوَضَعُوهُ فِي قَبْرِ. <sup>٣٠</sup> وَلَكِنَّ اللَّهَ أَقَامَهُ مِنَ الْأَمْوَاتِ. <sup>٣١</sup> وَظَهَرَ أَيَّامًا كَثِيرَةً لِلَّذِينَ صَعِدُوا مَعَهُ مِنَ الْجَلِيلِ إِلَى أُورُشَلِيمَ الَّذِينَ هُمْ شُهُودُهُ عِنْدَ السَّعْبِ. <sup>٣٢</sup> وَنَحْنُ نُبَشِّرُكُمْ بِالْمَوْعِدِ الَّذِي صَارَ لِأَبَائِنَا <sup>٣٣</sup> إِنَّ اللَّهَ قَدْ أَكْمَلَ هَذَا لَنَا نَحْنُ أَوْلَادِهِمْ إِذْ أَقَامَ يَسُوعَ كَمَا هُوَ مَكْتُوبٌ أَيْضًا فِي الْمَزْمُورِ الثَّانِي: أَنْتَ ابْنِي أَنَا الْيَوْمَ وَلَدْتُكَ. <sup>٣٤</sup> إِنَّهُ أَقَامَهُ مِنَ الْأَمْوَاتِ غَيْرَ عَتِيدٍ أَنْ يَعُودَ أَيْضًا إِلَى فَسَادٍ فَهَكَذَا قَالَ: إِنِّي سَأُعْطِيكُمْ مَرَاحِمَ دَاوُدَ الصَّادِقَةَ. <sup>٣٥</sup> وَلِذَلِكَ قَالَ أَيْضًا فِي مَزْمُورٍ آخَرَ: لَنْ تَدَعَ قُدُوسِكَ يَرَى فَسَادًا. <sup>٣٦</sup> لِأَنَّ دَاوُدَ بَعْدَ مَا خَدَمَ جِيلَهُ بِمَشُورَةِ اللَّهِ رَقَدَ وَأَنْصَمَ إِلَى آبَائِهِ وَرَأَى فَسَادًا. <sup>٣٧</sup> وَأَمَّا الَّذِي أَقَامَهُ اللَّهُ فَلَمْ يَرِ فَسَادًا. <sup>٣٨</sup> فَلْيَكُنْ مَعْلُومًا عِنْدَكُمْ أَيُّهَا الرَّجَالُ الْإِخْوَةُ أَنَّهُ بِهَذَا يُنَادِي لَكُمْ بِعُفْرَانِ

through this man is preached unto you the forgiveness of sins: <sup>39</sup>And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. <sup>40</sup>Beware therefore, lest that come upon you, which is spoken of in the prophets; <sup>41</sup>Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

<sup>42</sup>And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. <sup>43</sup>Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. <sup>44</sup>And the next sabbath day came almost the whole city together to hear the word of God.

<sup>45</sup>But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. <sup>46</sup>Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. <sup>47</sup>For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

<sup>48</sup>And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. <sup>49</sup>And the word of the Lord

الْحَطَايَا <sup>٣٩</sup> وَبِهَذَا يَتَبَرَّرُ كُلُّ مَنْ يُؤْمِنُ مِنْ كُلِّ مَا لَمْ تَقْدِرُوا أَنْ تَتَبَرَّرُوا مِنْهُ بِنَامُوسِ مُوسَى. <sup>٤٠</sup> فَانظُرُوا لئَلَّا يَأْتِيَ عَلَيْكُمْ مَا قِيلَ فِي الْأَنْبِيَاءِ: <sup>٤١</sup> انظُرُوا أَيُّهَا الْمُتَهَاوِنُونَ وَتَعَجَّبُوا وَأَهْلَكُوا لِأَنِّي عَمَلًا أَعْمَلُ فِي أَيَّامِكُمْ عَمَلًا لَا تُصَدِّقُونَ إِنْ أَخْبَرَكُمُ أَحَدٌ بِهِ. <sup>٤٢</sup> وَبَعْدَ مَا خَرَجَ الْيَهُودُ مِنَ الْمَجْمَعِ جَعَلَ الْأُمَمَ يَطْلُبُونَ إِلَيْهِمَا أَنْ يُكَلِّمَاهُمْ بِهَذَا الْكَلَامِ فِي السَّبْتِ الْقَادِمِ. <sup>٤٣</sup> وَلَمَّا انْفَضَّتِ الْجَمَاعَةُ تَبِعَ كَثِيرُونَ مِنَ الْيَهُودِ وَالذُّخَلَاءِ الْمُتَعَبِّدِينَ بُولُسَ وَبَرْنَابَا الَّذِينَ كَانَا يُكَلِّمَانِهِمْ وَيُقِنِعَانِهِمْ أَنْ يَثْبُتُوا فِي نِعْمَةِ اللَّهِ. <sup>٤٤</sup> وَفِي السَّبْتِ الْتَالِيِ اجْتَمَعَتْ كُلُّ الْمَدِينَةِ تَقْرِيْبًا لِتَسْمَعَ كَلِمَةَ اللَّهِ. <sup>٤٥</sup> فَلَمَّا رَأَى الْيَهُودُ الْجُمُوعَ امْتَلَأُوا غَيْرَةً وَجَعَلُوا يُقَاوِمُونَ مَا قَالَهُ بُولُسُ مُنَاقِضِينَ وَمُجَادِفِينَ. <sup>٤٦</sup> فَجَاهَرُ بُولُسُ وَبَرْنَابَا وَقَالَا: «كَانَ يَجِبُ أَنْ تُكَلِّمُوا أَنْتُمْ أَوَّلًا بِكَلِمَةِ اللَّهِ وَلَكِنْ إِذْ دَفَعْتُمُوهَا عَنْكُمْ وَحَكَمْتُمْ أَنْتُمْ غَيْرُ مُسْتَحِقِّينَ لِلْحَيَاةِ الْأَبَدِيَّةِ هُوَذَا نَتَوَجَّهُ إِلَى الْأُمَمِ. <sup>٤٧</sup> لِأَنَّ هَكَذَا أَوْصَانَا الرَّبُّ: قَدْ أَقَمْتُكَ نُورًا لِلْأُمَمِ لِتَكُونَ أَنْتَ خَلَاصًا إِلَى أَقْصَى الْأَرْضِ». <sup>٤٨</sup> فَلَمَّا سَمِعَ الْأُمَمُ ذَلِكَ كَانُوا يَفْرَحُونَ وَيَمَجِّدُونَ كَلِمَةَ الرَّبِّ وَآمَنَ جَمِيعُ الَّذِينَ كَانُوا مُعَيَّنِينَ لِلْحَيَاةِ الْأَبَدِيَّةِ <sup>٤٩</sup> وَانْتَشَرَتْ كَلِمَةُ الرَّبِّ فِي كُلِّ

was published throughout all the region. <sup>50</sup>But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. <sup>51</sup>But they shook off the dust of their feet against them, and came unto Iconium. <sup>52</sup>And the disciples were filled with joy, and with the Holy Ghost.

الْكُورَةِ. <sup>٥٠</sup> وَلَكِنَّ الْيَهُودَ حَرَكُوا النِّسَاءَ الْمَتَّعِدَاتِ الشَّرِيفَاتِ وَوُجُوهُ الْمَدِينَةِ وَأَثَرُوا أَضْطِهَادًا عَلَى بُولُسَ وَبَرْنَابَا وَأَخْرَجُوهُمَا مِنْ ثُحُومِهِمْ. <sup>٥١</sup> أَمَّا هُمَا فَتَنْضَا غَبَارَ أَرْجُلِهِمَا عَلَيْهِمْ وَأَتَيَا إِلَى إِيقُونِيَّةَ. <sup>٥٢</sup> وَأَمَّا التَّلَامِيذُ فَكَانُوا يَمْتَلِئُونَ مِنَ الْفَرَحِ وَالرُّوحِ الْقُدُّوسِ.

### In Iconium

**14** <sup>1</sup>And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. <sup>2</sup>But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. <sup>3</sup>Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. <sup>4</sup>But the multitude of the city was divided: and part held with the Jews, and part with the apostles. <sup>5</sup>And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, <sup>6</sup>They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: <sup>7</sup>And there they preached the gospel.

في إيقونية  
**١٤** <sup>١</sup> وَحَدَّثَ فِي إِيقُونِيَّةَ أَنَّهُمَا دَخَلَا مَعًا إِلَى مَجْمَعِ الْيَهُودِ وَتَكَلَّمَا حَتَّى آمَنَ جُمْهُورٌ كَثِيرٌ مِنَ الْيَهُودِ وَالْيُونَانِيِّينَ. <sup>٢</sup> وَلَكِنَّ الْيَهُودَ غَيْرَ الْمُؤْمِنِينَ غَرُّوا وَأَفْسَدُوا نَفُوسَ الْأُمَمِ عَلَى الْإِخْوَةِ. <sup>٣</sup> فَأَقَامَا زَمَانًا طَوِيلًا يُجَاهِرَانِ بِالرَّبِّ الَّذِي كَانَ يَشْهَدُ لِكَلِمَةِ نِعْمَتِهِ وَيُعْطِي أَنْ تُجْرَى آيَاتٌ وَعَجَائِبٌ عَلَى أَيْدِيهِمَا. <sup>٤</sup> فَانْتَشَقَّ جُمْهُورُ الْمَدِينَةِ فَكَانَ بَعْضُهُمْ مَعَ الْيَهُودِ وَبَعْضُهُمْ مَعَ الرُّسُولَيْنِ. <sup>٥</sup> فَلَمَّا حَصَلَ مِنَ الْأُمَمِ وَالْيَهُودِ مَعَ رُؤَسَائِهِمْ هُجُومٌ لِيَبْعَثُوا عَلَيْهِمَا وَيَرْجُمُوهُمَا <sup>٦</sup> شَعْرًا بِهِ فَهَرَبَا إِلَى مَدِينَتَيْ لِيكَاوْنِيَّةَ: لِسْتَرَةَ وَدَرْبَةَ وَإِلَى الْكُورَةِ الْمَحِيطَةِ. <sup>٧</sup> وَكَانَا هُنَاكَ يَبْشِرَانِ.

### In Lystra and Derbe

<sup>8</sup>And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who

في لسترة ودربة  
<sup>٨</sup> وَكَانَ يَجْلِسُ فِي لِسْتَرَةَ رَجُلٌ عَاجِزٌ الرَّجْلَيْنِ مُقْعَدٌ مِنْ بَطْنِ أُمِّهِ وَلَمْ يَمْشِ قَطُّ.

never had walked: <sup>9</sup>The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, <sup>10</sup>Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

<sup>11</sup>And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. <sup>12</sup>And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. <sup>13</sup>Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

<sup>14</sup>Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, <sup>15</sup>And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and all things that are therein: <sup>16</sup>Who in times past suffered all nations to walk in their own ways. <sup>17</sup>Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

<sup>18</sup>And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

<sup>19</sup>And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. <sup>20</sup>Howbeit, as the disciples stood round about him, he rose up, and

<sup>٩</sup>هَذَا كَانَ يَسْمَعُ بُولُسَ يَتَكَلَّمُ فَشَحَّصَ إِلَيْهِ وَإِذْ رَأَى أَنَّ لَهُ إِيمَانًا لِيُشْفَى <sup>١٠</sup>قَالَ بِصَوْتٍ عَظِيمٍ: «فُمْ عَلَى رِجْلَيْكَ مُتَّصِبًا». فَوَثَبَ وَصَارَ يَمْشِي. <sup>١١</sup>فَالْجُمُوعُ لَمَّا رَأَوْا مَا فَعَلَ بُولُسُ رَفَعُوا صَوْتَهُمْ بِلُغَةٍ لِيكَاوِنِيَّةٍ قَائِلِينَ: «إِنَّ الْأَلِهَةَ تَشَبَّهُوا بِالنَّاسِ وَنَزَلُوا إِلَيْنَا». <sup>١٢</sup>فَكَانُوا يَدْعُونَ بَرْنَابَا «زَفْس» وَبُولُسَ «هَرْمَس» إِذْ كَانَ هُوَ الْمُتَقَدِّمَ فِي الْكَلَامِ. <sup>١٣</sup>فَأَتَى كَاهِنُ زَفْسِ الَّذِي كَانَ قَدَامَ الْمَدِينَةِ بَثِرَانَ وَأَكَالِيلَ عِنْدَ الْأَبْوَابِ مَعَ الْجُمُوعِ وَكَانَ يُرِيدُ أَنْ يَذْبَحَ. <sup>١٤</sup>فَلَمَّا سَمِعَ الرَّسُولَانِ بَرْنَابَا وَبُولُسُ مَرْقَا ثِيَابَهُمَا وَأَنْدَفَعَا إِلَى الْجَمْعِ صَارِحِينَ <sup>١٥</sup>وَقَائِلِينَ: «أَيُّهَا الرَّجَالُ لِمَاذَا تَفْعَلُونَ هَذَا؟ نَحْنُ أَيْضًا بَشَرٌ تَحْتَ الْآمِ مِثْلَكُمْ نُبَشِّرُكُمْ أَنْ تَرْجِعُوا مِنْ هَذِهِ الْأَبَاطِيلِ إِلَى إِلَهِ الْحَيِّ الَّذِي خَلَقَ السَّمَاءَ وَالْأَرْضَ وَالْبَحْرَ وَكُلَّ مَا فِيهَا <sup>١٦</sup>الَّذِي فِي الْأَجْيَالِ الْمَاضِيَةِ تَرَكَ جَمِيعَ الْأُمَمِ يَسْلُكُونَ فِي طُرُقِهِمْ - <sup>١٧</sup>مَعَ أَنَّهُ لَمْ يَتْرِكْ نَفْسَهُ بِلَا شَاهِدٍ - وَهُوَ يَفْعَلُ خَيْرًا يُعْطِينَا مِنَ السَّمَاءِ أَمْطَارًا وَأَزْمِنَةً مُثْمِرَةً وَيَمَلَأُ قُلُوبَنَا طَعَامًا وَسُرُورًا». <sup>١٨</sup>وَبَقُولَهُمَا هَذَا كَفَا الْجُمُوعُ بِالْجَهْدِ عَنْ أَنْ يَذْبَحُوا لَهُمَا. <sup>١٩</sup>ثُمَّ أَتَى يَهُودٌ مِنْ أُنطَاكِيَّةٍ وَإِيقُونِيَّةٍ وَأَفْتَعُوا الْجُمُوعَ فَرَجَمُوا بُولُسَ وَجَرُّوهُ خَارِجَ الْمَدِينَةِ ظَانِينَ أَنَّهُ قَدْ مَاتَ. <sup>٢٠</sup>وَلَكِنْ إِذْ أَحَاطَ بِهِ التَّلَامِيذُ قَامَ وَدَخَلَ الْمَدِينَةَ وَفِي الْعَدِ خَرَجَ مَعَ بَرْنَابَا

came into the city: and the next day he departed with Barnabas to Derbe.

<sup>21</sup>And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, <sup>22</sup>Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. <sup>23</sup>And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

### Return to Antioch in Syria

<sup>24</sup>And after they had passed throughout Pisidia, they came to Pamphylia. <sup>25</sup>And when they had preached the word in Perga, they went down into Attalia:

<sup>26</sup>And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

<sup>27</sup>And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

<sup>28</sup>And there they abode long time with the disciples.

### Controversy at Antioch

**15** <sup>1</sup>And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. <sup>2</sup>When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas,

إِلَى دَرَبَةِ. <sup>٢١</sup> فَبَشَّرَا فِي تِلْكَ الْمَدِينَةِ وَتَلَمَّذَا كَثِيرِينَ ثُمَّ رَجَعَا إِلَى لِسْتَرَةَ وَيُفُونِيَّةَ وَأَنْطَاكِيَّةَ <sup>٢٢</sup> يُشَدِّدَانِ أَنْفُسَ التَّلَامِيذِ وَيَعِظَانِهِمْ أَنْ يَثْبُتُوا فِي الْإِيمَانِ وَأَنَّهُ بِضِيقَاتٍ كَثِيرَةٍ يَتَّبِعِي أَنْ نَدْخُلَ مَلَكُوتَ اللَّهِ. <sup>٢٣</sup> وَأَنْتَخَبَا لَهُمْ فُسُوسًا فِي كُلِّ كَنِيسَةٍ ثُمَّ صَلَّيَا بِأَصْوَامٍ وَأَسْتَوْدَعَاهُمْ لِلرَّبِّ الَّذِي كَانُوا قَدْ آمَنُوا بِهِ.

### العودة إلى أنطاكية في سوريا

<sup>٢٤</sup> وَلَمَّا اجْتَاَزَا فِي بَيْسِيْدِيَّةٍ أَتَيَا إِلَى بَمْفِيلِيَّةٍ <sup>٢٥</sup> وَتَكَلَّمَا بِالْكَلِمَةِ فِي بَرْجَةِ ثُمَّ نَزَلَا إِلَى أَتَالِيَّةٍ <sup>٢٦</sup> وَمِنْ هُنَاكَ سَافَرَا فِي الْبَحْرِ إِلَى أَنْطَاكِيَّةٍ حَيْثُ كَانَا قَدْ أَسْلَمَا إِلَى نِعْمَةِ اللَّهِ لِلْعَمَلِ الَّذِي أَكْمَلَاهُ. <sup>٢٧</sup> وَلَمَّا حَضَرَا وَجَمَعَا الْكَنِيسَةَ أَخْبَرَا بِكُلِّ مَا صَنَعَ اللَّهُ مَعَهُمَا وَأَنَّهُ فَتَحَ لِلْأُمَمِ بَابَ الْإِيمَانِ. <sup>٢٨</sup> وَأَقَامَا هُنَاكَ زَمَانًا لَيْسَ بِقَلِيلٍ مَعَ التَّلَامِيذِ.

### مشكلة في أنطاكية

**١٥** <sup>١</sup> وَأُحْدَرُ قَوْمٍ مِنَ الْيَهُودِيَّةِ وَجَعَلُوا يَعْلَمُونَ الْإِخْوَةَ أَنَّهُ «إِنْ لَمْ تَحْتَشُوا حَسَبَ عَادَةِ مُوسَى لَا يُمَكِّنْكُمْ أَنْ تَخْلُصُوا». <sup>٢</sup> فَلَمَّا حَصَلَ لِبُولُسَ وَبِرْنَابَا مَنَازَعَةٌ وَمُبَاحَثَةٌ لَيْسَتْ بِقَلِيلَةٍ مَعَهُمْ رَتَّبُوا أَنْ يَصْعَدَ بُولُسُ وَبِرْنَابَا وَأَنَاسٌ آخَرُونَ

and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.<sup>3</sup> And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.<sup>4</sup> And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

<sup>5</sup>But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

### The Council at Jerusalem

<sup>6</sup>And the apostles and elders came together for to consider of this matter.<sup>7</sup> And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.<sup>8</sup> And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; <sup>9</sup>And put no difference between us and them, purifying their hearts by faith.<sup>10</sup> Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?<sup>11</sup> But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

<sup>12</sup>Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what

مِنْهُمْ إِلَى الرَّسُلِ وَالْمَشَايخِ إِلَى أُورُشَلِيمَ مِنْ أَجْلِ هَذِهِ الْمَسْأَلَةِ. فَهَؤُلَاءِ بَعْدَ مَا سَمِعْتَهُمُ الْكَنِيسَةُ اجْتَاوُوا فِي فِينِيقِيَّةِ وَالسَّامِرَةِ يُخْبِرُونَهُمْ بِرُجُوعِ الْأُمَمِ وَكَانُوا يُسَبِّحُونَ سُرُورًا عَظِيمًا لِجَمِيعِ الْإِخْوَةِ. وَكَمَا حَضَرُوا إِلَى أُورُشَلِيمَ قَبِلْتَهُمُ الْكَنِيسَةُ وَالرُّسُلُ وَالْمَشَايخُ فَأَخْبَرُوهُمْ بِكُلِّ مَا صَنَعَ اللَّهُ مَعَهُمْ. وَلَكِنْ قَامَ أَنَا مِنَ الَّذِينَ كَانُوا قَدْ آمَنُوا مِنْ مَدَهَبِ الْفَرِيسِيِّينَ وَقَالُوا: «إِنَّهُ يَنْبَغِي أَنْ يُحْتَنُوا وَيُوصَوْا بِأَنْ يَحْفَظُوا نَامُوسَ مُوسَى».

### جمع أورشليم وخطبة بطرس

<sup>٦</sup>فَاجْتَمَعَ الرَّسُلُ وَالْمَشَايخُ لِيَنْظُرُوا فِي هَذَا الْأَمْرِ. فَبَعْدَ مَا حَصَلَتْ مُبَاحَثَةٌ كَثِيرَةٌ قَامَ بَطْرُسُ وَقَالَ لَهُمْ: «أَيُّهَا الرَّجَالُ الْإِخْوَةُ أَنْتُمْ تَعْلَمُونَ أَنَّهُ مِنْذُ أَيَّامٍ قَدِيمَةٍ اخْتَارَ اللَّهُ بَيْنَنَا أَنَّهُ بِفَمِي يَسْمَعُ الْأُمَمُ كَلِمَةَ الْإِنْجِيلِ وَيُؤْمِنُونَ. وَاللَّهُ أَعَارَفُ الْقُلُوبَ شَهِدَ لَهُمْ مُعْطِيًا لَهُمُ الرُّوحَ الْقُدُسَ كَمَا لَنَا أَيْضًا. وَلَمْ يَمِيزْ بَيْنَنَا وَبَيْنَهُمْ بِشَيْءٍ إِذْ طَهَّرَ بِالْإِيمَانِ قُلُوبَهُمْ. فَالآنَ لِمَاذَا تُجْرَبُونَ اللَّهَ بِوَضْعِ نِيرٍ عَلَى عُنُقِ التَّلَامِيذِ لَمْ يَسْتَطِعْ آبَاؤُنَا وَلَا نَحْنُ أَنْ نَحْمِلَهُ؟<sup>١١</sup> لَكِنْ بِنِعْمَةِ الرَّبِّ يَسُوعَ الْمَسِيحِ نُؤْمِنُ أَنْ نَخْلُصَ كَمَا أَوْلَيْتَكَ أَيْضًا.»<sup>١٢</sup> فَسَكَتَ الْجُمْهُورُ كُلُّهُ. وَكَانُوا يَسْمَعُونَ بَرْنَابَا وَبُولُسَ يَحَدِّثَانِ بِجَمِيعِ مَا صَنَعَ اللَّهُ مِنْ

miracles and wonders God had wrought among the Gentiles by them.

<sup>13</sup>And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:

<sup>14</sup>Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

<sup>15</sup>And to this agree the words of the prophets; as it is written, <sup>16</sup>After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: <sup>17</sup>That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

<sup>18</sup>Known unto God are all his works from the beginning of the world.

<sup>19</sup>Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: <sup>20</sup>But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. <sup>21</sup>For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

<sup>22</sup>Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: <sup>23</sup>And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

الآيَاتِ وَالْعَجَائِبِ فِي الْأُمَمِ بِوَأَسْطِطِهِمْ.  
<sup>١٣</sup>وَبَعْدَمَا سَكْنَا أَجَابَ يَعْقُوبُ: «أَيُّهَا  
الرَّجَالُ الْإِخْوَةُ أَسْمَعُونِي. <sup>١٤</sup>سَمِعَانُ قَدْ  
أَخْبَرَ كَيْفَ أَتَقَدَّ اللَّهُ أَوْلًا الْأُمَمِ لِيَأْخُذَ  
مِنْهُمْ شَعْبًا عَلَى اسْمِهِ. <sup>١٥</sup>وَهَذَا تَوَافِقُهُ  
أَقْوَالُ الْأَنْبِيَاءِ كَمَا هُوَ مَكْتُوبٌ: <sup>١٦</sup>سَارْجَعُ  
بَعْدَ هَذَا وَأَبْنِي أَيْضًا خِيْمَةَ دَاوُدَ السَّاقِطَةَ  
وَأَبْنِي أَيْضًا رَدْمَهَا وَأَقِيمَهَا ثَانِيَةً <sup>١٧</sup>لِكِي  
يَطْلُبَ الْبَاقُونَ مِنَ النَّاسِ الرَّبَّ وَجَمِيعُ  
الْأُمَمِ الَّذِينَ دُعِيَ اسْمِي عَلَيْهِمْ يَقُولُ  
الرَّبُّ الصَّانِعُ هَذَا كُلَّهُ. <sup>١٨</sup>مَعْلُومَةٌ عِنْدَ  
الرَّبِّ مِنْذُ الْأَزَلِ جَمِيعَ أَعْمَالِهِ. <sup>١٩</sup>لِذَلِكَ أَنَا  
أَرَى أَنْ لَا يُثْقَلُ عَلَى الرَّاجِعِينَ إِلَى اللَّهِ مِنْ  
الْأُمَمِ <sup>٢٠</sup>بَلْ يُرْسَلْ إِلَيْهِمْ أَنْ يَمْتَنِعُوا عَنْ  
نَجَاسَاتِ الْأَصْنَامِ وَالزَّنَا وَالْمَحْنُوقِ  
وَالدَّمِ. <sup>٢١</sup>لِأَنَّ مُوسَى مِنْذُ أَجْيَالٍ قَدِيمَةٍ لَهُ  
فِي كُلِّ مَدِينَةٍ مَنْ يَكْرُرُ بِهِ إِذْ يُقْرَأُ فِي  
الْمَجَامِعِ كُلِّ سَبْتٍ. <sup>٢٢</sup>حِينَئِذٍ رَأَى الرَّسُلُ  
وَالْمَشَايِخُ مَعَ كُلِّ الْكَنِيسَةِ أَنْ يَخْتَارُوا  
رَجُلَيْنِ مِنْهُمْ فَيُرْسِلُوهُمَا إِلَى أَنْطَاكِيَةِ مَعَ  
بُولُسَ وَبَرْنَابَا: يَهُودَا الْمَلَقَّبَ بَرَسَابَا  
وَسِيلَا رَجُلَيْنِ مُتَقَدِّمِينَ فِي الْإِخْوَةِ. <sup>٢٣</sup>  
وَكَتَبُوا بِأَيْدِيهِمْ هَكَذَا: «الرُّسُلُ وَالْمَشَايِخُ  
وَالْإِخْوَةُ يُهْدُونَ سَلَامًا إِلَى الْإِخْوَةِ الَّذِينَ  
مِنَ الْأُمَمِ فِي أَنْطَاكِيَةِ وَسُورِيَةِ وَكِيْلِيكِيَةِ:

## The Council's Decision

<sup>24</sup>Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: <sup>25</sup>It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, <sup>26</sup>Men that have hazarded their lives for the name of our Lord Jesus Christ. <sup>27</sup>We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. <sup>28</sup>For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; <sup>29</sup>That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

<sup>30</sup>So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: <sup>31</sup>Which when they had read, they rejoiced for the consolation.

<sup>32</sup>And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them. <sup>33</sup>And after they had tarried there a space, they were let go in peace from the brethren unto the apostles. <sup>34</sup>Notwithstanding it pleased Silas to abide there still.

<sup>35</sup>Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

## قرار المجمع

<sup>٢٤</sup>إِذْ قَدْ سَمِعْنَا أَنَّ أَنَاسًا خَارِجِينَ مِنَّا عِنْدَنَا أَرْعَجُوكُمْ بِأَقْوَالٍ مُقَلِّبِينَ أَنفُسَكُمْ وَقَائِلِينَ أَنَّ تَحْتُسُّوْا وَتَحْفَظُوا التَّامُوسَ - الَّذِينَ نَحْنُ لَمْ نَأْمُرْهُمْ. <sup>٢٥</sup>رَأَيْنَا وَقَدْ صَرْنَا بِنَفْسٍ وَاحِدَةٍ أَنَّ نَخْتَارَ رَجُلَيْنِ وَرُسُلَهُمَا إِلَيْكُمْ مَعَ حَبِيبِنَا بَرْنَابَا وَبُولُسَ <sup>٢٦</sup>رَجُلَيْنِ قَدْ بَدَلَا أَنفُسَهُمَا لِأَجْلِ اسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ - <sup>٢٧</sup>فَقَدْ أَرْسَلْنَا يَهُودَا وَسِيلَا وَهُمَا يُخْبِرَانِكُمْ بِنَفْسِ الْأُمُورِ شِفَاهَا. <sup>٢٨</sup>لَأَنَّهُ قَدْ رَأَى الرُّوحُ الْقُدُسُ وَنَحْنُ أَنَّ لَا نَضَعُ عَلَيْكُمْ ثِقْلًا أَكْثَرَ غَيْرِ هَذِهِ الْأَشْيَاءِ الْوَاجِبَةِ: <sup>٢٩</sup>أَنَّ تَمْتَنِعُوا عَمَّا ذُبِحَ لِلْأَصْنَامِ وَعَنِ الدَّمِ وَالْمَحْتُوقِ وَالزَّنَا الَّتِي إِنْ حَفَظْتُمْ أَنفُسَكُمْ مِنْهَا فَنَعِمًا تَفْعَلُونَ. كُونُوا مُعَافِينَ. <sup>٣٠</sup>فَهُؤُلَاءِ لَمَّا أُطْلِقُوا جَاءُوا إِلَى أُطَّاكِيَّةَ وَجَمَعُوا الْجُمُهورَ وَدَفَعُوا الرَّسَالََةَ. <sup>٣١</sup>فَلَمَّا قَرَأُوهَا فَرَحُوا لِسَبَبِ التَّعْزِيَةِ. <sup>٣٢</sup>وَيَهُودَا وَسِيلَا إِذْ كَانَا هُمَا أَيْضًا نَبِيَّيْنِ وَعَظَا الْإِخْوَةَ بِكَلَامٍ كَثِيرٍ وَشَدَّدَاهُمْ. <sup>٣٣</sup>ثُمَّ بَعْدَ مَا صَرَفَا زَمَانًا أُطْلِقَا بِسَلَامٍ مِنَ الْإِخْوَةِ إِلَى الرَّسُلِ. <sup>٣٤</sup>وَلَكِنَّ سِيلَا رَأَى أَنَّ يَلْبِثُ هُنَاكَ. <sup>٣٥</sup>أَمَّا بُولُسُ وَبَرْنَابَا فَأَقَامَا فِي أُطَّاكِيَّةَ يُعَلِّمَانِ وَيُشْرِكَانِ مَعَ آخَرِينَ كَثِيرِينَ أَيْضًا بِكَلِمَةِ الرَّبِّ.



## Paul and Barnabas Separate

<sup>36</sup>And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. <sup>37</sup>And Barnabas determined to take with them John, whose surname was Mark. <sup>38</sup>But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. <sup>39</sup>And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; <sup>40</sup>And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. <sup>41</sup>And he went through Syria and Cilicia, confirming the churches.

## بولس وبرنابا يفترقان

٣٦ ثُمَّ بَعْدَ أَيَّامٍ قَالَ بُولُسُ لِبَرْنَابَا: «الْتَرَجِعْ وَنَفْتَقِدْ إِخْوَتَنَا فِي كُلِّ مَدِينَةٍ نَادَيْنَا فِيهَا بِكَلِمَةِ الرَّبِّ كَيْفَ هُمْ». <sup>٣٧</sup> فَأَشَارَ بَرْنَابَا أَنْ يَأْخُذَا مَعَهُمَا أَيْضًا يُوْحَنَّا الَّذِي يُدْعَى مَرْقُسُ <sup>٣٨</sup> وَأَمَّا بُولُسُ فَكَانَ يَسْتَحْسِنُ أَنْ الَّذِي فَارَقَهُمَا مِنْ بَمْفِيلِيَّةَ وَلَمْ يَذْهَبْ مَعَهُمَا لِلْعَمَلِ لِأَنَّ يَأْخُذَانِهِ مَعَهُمَا. <sup>٣٩</sup> فَحَصَلَ بَيْنَهُمَا مُشَاجَرَةٌ حَتَّى فَارَقَ أَحَدُهُمَا الْآخَرَ. وَبَرْنَابَا أَخَذَ مَرْقُسَ وَسَافَرَ فِي الْبَحْرِ إِلَى قُبْرُسَ. <sup>٤٠</sup> وَأَمَّا بُولُسُ فَاخْتَارَ سِيلَا وَخَرَجَ مُسْتَوْدِعًا مِنَ الْإِخْوَةِ إِلَى نِعْمَةِ اللَّهِ. <sup>٤١</sup> فَاجْتَاَزَ فِي سُورِيَّةَ وَكِلِيكِيَّةَ يُشَدِّدُ الْكَنَائِسَ.

## Timothy Joins Paul and Silas

**16** <sup>1</sup>Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: <sup>2</sup>Which was well reported of by the brethren that were at Lystra and Iconium. <sup>3</sup>Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek. <sup>4</sup>And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. <sup>5</sup>And so were the churches established in the faith, and increased in number daily.

## تيموثاوس يرافق بولس وسيلا

١٦ <sup>١</sup> ثُمَّ وَصَلَ إِلَى دَرَبَةِ وَلَيْسْتَرَةَ وَإِذَا تَلْمِيذٌ كَانَ هُنَاكَ اسْمُهُ تِيمُوثَاوُسُ ابْنُ امْرَأَةٍ يَهُودِيَّةٍ مُؤْمِنَةٍ وَلَكِنَّ أَبَاهُ يُونَانِيٌّ <sup>٢</sup> وَكَانَ مَشْهُودًا لَهُ مِنَ الْإِخْوَةِ الَّذِينَ فِي لَيْسْتَرَةَ وَإِيقُونِيَّةَ. <sup>٣</sup> فَأَرَادَ بُولُسُ أَنْ يَخْرُجَ هَذَا مَعَهُ فَأَخَذَهُ وَخَتَنَهُ مِنْ أَجْلِ الْيَهُودِ الَّذِينَ فِي تِلْكَ الْأَمَاكِنِ لِأَنَّ الْجَمِيعَ كَانُوا يَعْرِفُونَ أَبَاهُ أَنََّّهُ يُونَانِيٌّ. <sup>٤</sup> وَإِذْ كَانُوا يَجْتَازُونَ فِي الْمَدِينِ كَانُوا يُسَلِّمُونَهُمُ الْقَضَايَا الَّتِي حَكَمَ بِهَا الرُّسُلُ وَالْمَسَائِخِ الَّذِينَ فِي أُورُشَلِيمَ لِيَحْفَظُوهَا. <sup>٥</sup> فَكَانَتِ الْكَنَائِسُ تَتَشَدَّدُ فِي الْإِيمَانِ وَتَزْدَادُ فِي الْعَدَدِ كُلَّ يَوْمٍ.

## Paul's Vision of the Macedonian

<sup>6</sup>Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, <sup>7</sup>After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. <sup>8</sup>And they passing by Mysia came down to Troas. <sup>9</sup>And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

اعبر إلى مقدونية وأعنا

<sup>٦</sup>وَبَعْدَ مَا اجْتَازُوا فِي فِرِيجِيَّةَ وَكُورَةَ غَلَاطِيَّةَ مَنَعَهُمُ الرُّوحُ الْقُدُسُ أَنْ يَتَكَلَّمُوا بِالْكَلِمَةِ فِي آسِيَا. <sup>٧</sup>فَلَمَّا أَتَوْا إِلَى مِيسِيَا حَاوَلُوا أَنْ يَذْهَبُوا إِلَى بِيثِينِيَّةَ فَلَمْ يَدْعَهُمُ الرُّوحُ. <sup>٨</sup>فَمَرُّوا عَلَى مِيسِيَا وَأَحْدَرُوا إِلَى تَرَوَاسَ. <sup>٩</sup>وَوَظَهَرَتْ لِبُولُسَ رُؤْيَا فِي اللَّيْلِ: رَجُلٌ مَكِدُونِيٌّ قَائِمٌ يَطْلُبُ إِلَيْهِ وَيَقُولُ: «اعْبُرْ إِلَى مَكِدُونِيَّةَ وَأَعْنَا!».

## Paul and Silas in Philippi

<sup>10</sup>And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

<sup>11</sup>Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; <sup>12</sup>And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

<sup>13</sup>And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. <sup>14</sup>And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. <sup>15</sup>And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there.

بولس وسيلا في فيلبي

<sup>١٠</sup>فَلَمَّا رَأَى الرُّؤْيَا لِلْوَقْتِ طَلَبْنَا أَنْ نَخْرُجَ إِلَى مَكِدُونِيَّةَ مُتَحَقِّقِينَ أَنَّ الرَّبَّ قَدْ دَعَانَا لِنُبَشِّرَهُمْ. <sup>١١</sup>فَأَقْلَعْنَا مِنْ تَرَوَاسَ وَتَوَجَّهْنَا بِالِاسْتِقَامَةِ إِلَى سَامُوثْرَاكِي وَفِي الْعَدَى إِلَى نِيَابُولِيسَ. <sup>١٢</sup>وَمِنْ هُنَاكَ إِلَى فِيلِبِّيَ الَّتِي هِيَ أَوَّلُ مَدِينَةٍ مِنْ مَقَاتِعَةِ مَكِدُونِيَّةَ وَهِيَ كُولُونِيَّةُ. فَأَقَمْنَا فِي هَذِهِ الْمَدِينَةِ أَيَّامًا. <sup>١٣</sup>وَفِي يَوْمِ السَّبْتِ خَرَجْنَا إِلَى خَارِجِ الْمَدِينَةِ عِنْدَ نَهْرٍ حَيْثُ جَرَتْ الْعَادَةُ أَنْ تَكُونَ صَلَاةٌ فَجَلَسْنَا وَكُنَّا نُكَلِّمُ النِّسَاءَ اللَّوَاتِي اجْتَمَعْنَ. <sup>١٤</sup>فَكَانَتْ تَسْمَعُ أَمْرًا أَسْمَهَا لِيَدِيَّةَ بِيَاعَةِ أَرْجَوَانَ مِنْ مَدِينَةِ ثِيَاتِيرَا مُتَعَبِدَةً لِلَّهِ فَفَتَحَ الرَّبُّ قَلْبَهَا لِنُصْنَعِي إِلَى مَا كَانَ يَقُولُهُ بُولُسُ. <sup>١٥</sup>فَلَمَّا اعْتَمَدَتْ هِيَ وَأَهْلُ بَيْتِهَا طَلَبَتْ قَائِلَةً: «إِنْ كُنْتُمْ قَدْ حَكَمْتُمْ أَنِّي مُؤْمِنَةٌ بِالرَّبِّ فَادْخُلُوا بَيْتِي

And she constrained us.

وَأَمَكُّتُوا. فَأَلْزَمْتَنَا.

### Paul Expels the Evil Spirit

<sup>16</sup>And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: <sup>17</sup>The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. <sup>18</sup>And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

### إخراج روح عرافة

<sup>١٦</sup>وَحَدَّثَ بَيْنَمَا كُنَّا ذَاهِبِينَ إِلَى الصَّلَاةِ أَنَّ جَارِيَةً بِهَا رُوحٌ عِرَافَةٌ اسْتَقْبَلَتْنا. وَكَانَتْ تُكْسِبُ مَوَالِيهَا مَكْسَبًا كَثِيرًا بِعِرَافَتِهَا. <sup>١٧</sup>هَذِهِ أَتَبَعَتْ بُولُسَ وَإِنَانَا وَصَرَخَتْ قَائِلَةً: «هَؤُلَاءِ النَّاسُ هُمْ عِبِيدُ اللَّهِ الْعَلِيِّ الَّذِينَ يُنَادُونَ لَكُمْ بِطَرِيقِ الْخَلَاصِ». <sup>١٨</sup>وَكَانَتْ تَفْعَلُ هَذَا أَيَّامًا كَثِيرَةً. فَضَجِرَ بُولُسُ وَالتَفَّتْ إِلَى الرُّوحِ وَقَالَ: «أَنَا أَمْرُكَ بِاسْمِ يَسُوعَ الْمَسِيحِ أَنْ تَخْرُجَ مِنْهَا». فَخَرَجَ فِي تِلْكَ السَّاعَةِ.

### Paul and Silas in Prison

<sup>19</sup>And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers, <sup>20</sup>And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, <sup>21</sup>And teach customs, which are not lawful for us to receive, neither to observe, being Romans. <sup>22</sup>And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. <sup>23</sup>And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: <sup>24</sup>Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

### بولس وسيللا في السجن

<sup>١٩</sup>فَلَمَّا رَأَى مَوَالِيهَا أَنَّهُ قَدْ خَرَجَ رَجَاءً مَكْسِبِهِمْ أَمْسَكُوا بُولُسَ وَسَيْلَا وَجَرَوْهُمَا إِلَى السُّوقِ إِلَى الْحُكَّامِ. <sup>٢٠</sup>وَإِذْ أَنْتَوَا بِهِمَا إِلَى الْوَلَاةِ قَالُوا: «هَذَانِ الرَّجُلَانِ يُبْلِلَانِ مَدِينَتَنَا وَهُمَا يَهُودِيَّانِ <sup>٢١</sup>وَيُنَادِيَانِ بِعَوَائِدٍ لَا يَجُوزُ لَنَا أَنْ نَقْبَلَهَا وَلَا نَعْمَلَ بِهَا إِذْ نَحْنُ رُومَانِيُونَ». <sup>٢٢</sup>فَقَامَ الْجَمْعُ مَعًا عَلَيْهِمَا وَمَزَقَ الْوَلَاةُ ثِيَابَهُمَا وَأَمَرُوا أَنْ يُضْرَبَا بِالْعِصِيِّ. <sup>٢٣</sup>فَوَضَعُوا عَلَيْهِمَا ضَرْبَاتٍ كَثِيرَةً وَأَلْفَوْهُمَا فِي السِّجْنِ وَأَوْصُوا حَافِظَ السِّجْنِ أَنْ يَحْرُسَهُمَا بِضَبْطٍ. <sup>٢٤</sup>وَهُوَ إِذْ أَخَذَ وَصِيَّةً مِثْلَ هَذِهِ أَلْقَاهُمَا فِي السِّجْنِ الدَّاخِلِيِّ وَضَبَطَ أَرْجُلَهُمَا فِي الْمِقْطَرَةِ.

## The Jailer and His Family Saved

<sup>25</sup>And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. <sup>26</sup>And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. <sup>27</sup>And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. <sup>28</sup>But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

<sup>29</sup>Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, <sup>30</sup>And brought them out, and said, Sirs, what must I do to be saved?

<sup>31</sup>And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. <sup>32</sup>And they spake unto him the word of the Lord, and to all that were in his house.

<sup>33</sup>And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. <sup>34</sup>And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

<sup>35</sup>And when it was day, the magistrates sent the serjeants, saying, Let those men go. <sup>36</sup>And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

<sup>37</sup>But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into

## خلاص السجنان أهل بيته

<sup>٢٥</sup>وَنَحْوُ نِصْفِ اللَّيْلِ كَانَ بُولُسُ وَسِيلَا يُصَلِّيَانِ وَيُسَبِّحَانِ اللَّهَ وَالْمَسْجُورُونَ يَسْمَعُونَهُمَا. <sup>٢٦</sup>فَحَدَّثَتْ بَعْثُهُ زَلْزَلَةً عَظِيمَةً حَتَّى تَزَعَزَعَتْ أَسَاسَاتُ السَّجْنِ فَأَنْفَتَحَتْ فِي الْحَالِ الْأَبْوَابُ كُلُّهَا وَأَنْفَكَتْ قُبُودُ الْجَمِيعِ. <sup>٢٧</sup>وَلَمَّا اسْتَيْقَظَ حَافِظُ السَّجْنِ وَرَأَى أَبْوَابَ السَّجْنِ مَفْتُوحَةً اسْتَلَّ سَيْفَهُ وَكَانَ مُرْمِعًا أَنْ يَقْتُلَ نَفْسَهُ ظَانًّا أَنْ الْمَسْجُورِينَ قَدْ هَرَبُوا. <sup>٢٨</sup>فَنَادَى بُولُسُ بِصَوْتٍ عَظِيمٍ قَائِلًا: «لَا تَفْعَلْ بِنَفْسِكَ شَيْئًا رَدِيًّا لِأَنَّ جَمِيعَنَا هَهُنَا». <sup>٢٩</sup>فَطَلَبَ ضَوْءًا وَأَدْفَعَ إِلَى دَاخِلِ وَخَرَّ لِبُولُسَ وَسِيلَا وَهُوَ مُرْتَعِدٌ ثُمَّ أَخْرَجَهُمَا وَقَالَ: «يَا سَيِّدِي مَاذَا يَنْبَغِي أَنْ أَفْعَلَ لِكِي أَنْخَلِّصَ؟» <sup>٣١</sup>فَقَالَا: «أَمِنْ بِالرَّبِّ يَسُوعَ الْمَسِيحِ فَتَخَلِّصَ أَنْتَ وَأَهْلُ بَيْتِكَ». <sup>٣٢</sup>وَكَلَّمَاهُ وَجَمِيعَ مَنْ فِي بَيْتِهِ بِكَلِمَةِ الرَّبِّ. <sup>٣٣</sup>فَأَخَذَهُمَا فِي تِلْكَ السَّاعَةِ مِنَ اللَّيْلِ وَغَسَلَهُمَا مِنَ الْجِرَاحَاتِ وَأَعْتَمَدَ فِي الْحَالِ هُوَ وَالَّذِينَ لَهُ أَجْمَعُونَ. <sup>٣٤</sup>وَلَمَّا أَصْعَدَهُمَا إِلَى بَيْتِهِ قَدَّمَ لَهُمَا مَائِدَةً وَتَهَلَّلَ مَعَ جَمِيعِ بَيْتِهِ إِذْ كَانَ قَدْ آمَنَ بِاللَّهِ. <sup>٣٥</sup>وَلَمَّا صَارَ النَّهَارُ أَرْسَلَ الْوَلَاةَ الْجَلَادِينَ قَائِلِينَ: «أَطْلِقْ ذَيْنِكَ الرَّجُلَيْنِ». <sup>٣٦</sup>فَأَخْبَرَ حَافِظُ السَّجْنِ بُولُسَ بِهَذَا الْكَلَامِ أَنَّ الْوَلَاةَ قَدْ أَرْسَلُوا أَنْ تُطْلَقَا فَاخْرُجَا آلَانَ وَأَذْهَبَا بِسَلَامٍ. <sup>٣٧</sup>فَقَالَ لَهُمْ بُولُسُ: «ضَرَبُونَا جَهْرًا غَيْرَ مَقْضِيٍّ عَلَيْنَا وَنَحْنُ رُجُلَانِ رُومَانِيَانِ

prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

<sup>38</sup>And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans. <sup>39</sup>And they came and besought them, and brought them out, and desired them to depart out of the city. <sup>40</sup>And they went out of the prison, and entered into the house of Lydia and when they had seen the brethren, they comforted them, and departed.

### In Thessalonica

**17** <sup>1</sup>Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: <sup>2</sup>And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, <sup>3</sup>Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. <sup>4</sup>And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

<sup>5</sup>But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. <sup>6</sup>And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down

وَأَلْقَوْنَا فِي السَّجْنِ - أَفَالآنَ يَطْرُدُونَنَا سِرًّا؟ كَلَّا! بَلْ لِيَأْتُوا هُمْ أَنْفُسَهُمْ وَيُخْرِجُونَا. <sup>٣٨</sup> فَأَخْبَرَ الْجَلَادُونَ الْوَلَاةَ بِهَذَا الْكَلَامِ فَاخْتَشَوْا لَمَّا سَمِعُوا أَنَّهُمَا رُومَانِيَانِ. <sup>٣٩</sup> فَجَاءُوا وَتَضَرَّعُوا إِلَيْهِمَا وَأَخْرَجُوهُمَا وَسَأَلُوهُمَا أَنْ يَخْرُجَا مِنَ الْمَدِينَةِ. <sup>٤٠</sup> فَخَرَجَا مِنَ السَّجْنِ وَدَخَلَا عِنْدَ لَيْدِيَّةٍ فَأَبْصَرَا الْإِخْوَةَ وَعَزَّيَاهُمْ ثُمَّ خَرَجَا.

### في تسالونيكى

**١٧** <sup>١</sup>فَجْتَازَا فِي أَمْفِيْبُولِيسَ وَأَبُولُونِيَّةٍ وَاتَّيَا إِلَى تَسَالُونِيكِي حَيْثُ كَانَ مَجْمَعُ الْيَهُودِ. <sup>٢</sup>فَدَخَلَ بُولُسُ إِلَيْهِمْ حَسَبَ عَادَتِهِ وَكَانَ يُحَاجَّهُمْ ثَلَاثَةَ سُبُوتٍ مِنَ الْكُتُبِ <sup>٣</sup>مُوضِحًا وَمُبَيِّنًا أَنَّهُ كَانَ يَنْبَغِي أَنْ الْمَسِيحُ يَتَأَلَّمَ وَيَقُومُ مِنَ الْأَمْوَاتِ وَأَنَّ هَذَا هُوَ الْمَسِيحُ يَسُوعُ الَّذِي أَنَا أُنَادِي لَكُمْ بِهِ. <sup>٤</sup>فَاقْتَنَعَ قَوْمٌ مِنْهُمْ وَأَنْحَارُوا إِلَى بُولُسٍ وَسَيْلَا وَمِنَ الْيُونَانِيِّينَ الْمُتَعَبِّدِينَ جَمْهُورٌ كَثِيرٌ وَمِنَ النِّسَاءِ الْمُتَقَدِّمَاتِ عَدَدٌ لَيْسَ بِقَلِيلٍ. <sup>٥</sup>فَعَارَ الْيَهُودُ غَيْرَ الْمُؤْمِنِينَ وَأَتَّخَذُوا رَجَالًا أَشْرَارًا مِنْ أَهْلِ السُّوقِ وَتَجَمَّعُوا وَسَجَّسُوا الْمَدِينَةَ وَقَامُوا عَلَى بَيْتِ يَاسُونٍ طَالِبِينَ أَنْ يُحْضِرُوهُمَا إِلَى الشَّعْبِ. <sup>٦</sup>وَلَمَّا لَمْ يَجِدُوهُمَا جَرُّوا يَاسُونًا وَأَنَاسًا مِنَ الْإِخْوَةِ إِلَى حُكَّامِ الْمَدِينَةِ صَارِخِينَ: «إِنَّ هَؤُلَاءِ الَّذِينَ فَتَنُوا الْمَسْكُونَةَ حَضَرُوا إِلَى هَهُنَا أَيْضًا.» <sup>٧</sup>وَقَدْ

are come hither also; <sup>7</sup>Whom Jason hath received; and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus. <sup>8</sup>And they troubled the people and the rulers of the city, when they heard these things. <sup>9</sup>And when they had taken security of Jason, and of the other, they let them go.

### In Berea

<sup>10</sup>And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. <sup>11</sup>These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. <sup>12</sup>Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

<sup>13</sup>But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. <sup>14</sup>And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still. <sup>15</sup>And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

### In Athens

<sup>16</sup>Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. <sup>17</sup>Therefore disputed he in the synagogue with the Jews, and with the devout persons,

قَبْلَهُمْ يَأْسُونَ. وَهَؤُلَاءِ كُلُّهُمْ يَعْمَلُونَ ضِدَّ أَحْكَامِ قَيْصَرَ قَائِلِينَ إِنَّهُ يُوجَدُ مَلِكٌ آخَرٌ: يَسُوعُ! <sup>٨</sup> فَأَزْعَجُوا الْجَمْعَ وَحُكَّامَ الْمَدِينَةِ إِذْ سَمِعُوا هَذَا. <sup>٩</sup> فَأَخَذُوا كِفَالَةَ مِنْ يَأْسُونَ وَمِنَ الْبَاقِينَ ثُمَّ أَطْلَقُوهُمْ.

### في بيرية

<sup>١٠</sup> وَأَمَّا الْإِخْوَةُ فَلِلْوَقْتِ أَرْسَلُوا بُولُسَ وَسِيلَا لَيْلًا إِلَى بِيرِيَّةَ. وَهَمَّا لَمَّا وَصَلَا مَضِيًّا إِلَى مَجْمَعِ الْيَهُودِ. <sup>١١</sup> وَكَانَ هَؤُلَاءِ أَشْرَفَ مِنَ الَّذِينَ فِي تَسَالُونِيكِي فَقَبِلُوا الْكَلِمَةَ بِكُلِّ نَشَاطٍ فَاحْصِينَ الْكُتُبَ كُلَّ يَوْمٍ: هَلْ هَذِهِ الْأُمُورُ هَكَذَا؟ <sup>١٢</sup> فَأَمَّنْ مِنْهُمْ كَثِيرُونَ وَمِنَ النِّسَاءِ الْيُونَانِيَّاتِ الشَّرِيفَاتِ وَمِنَ الرِّجَالِ عَدَدٌ لَيْسَ بِقَلِيلٍ. <sup>١٣</sup> فَلَمَّا عَلِمَ الْيَهُودُ الَّذِينَ مِنْ تَسَالُونِيكِي أَنَّهُ فِي بِيرِيَّةَ أَيْضًا نَادَى بُولُسُ بِكَلِمَةِ اللَّهِ جَاءُوا يُهَيِّجُونَ الْجُمُوعَ هُنَاكَ أَيْضًا. <sup>١٤</sup> فَحِينَئِذٍ أَرْسَلَ الْإِخْوَةُ بُولُسَ لِلْوَقْتِ لِيَذْهَبَ كَمَا إِلَى الْبَحْرِ وَأَمَّا سِيلَا وَتِيموثَاوُسُ فَبَقِيََا هُنَاكَ. <sup>١٥</sup> وَالَّذِينَ صَاحَبُوا بُولُسَ جَاءُوا بِهِ إِلَى أَثِينَا. وَلَمَّا أَخَذُوا وَصِيَّةً إِلَى سِيلَا وَتِيموثَاوُسَ أَنْ يَأْتِيَا إِلَيْهِ بِأَسْرَعٍ مَا يُمَكِّنُ مَضُورًا.

### في أثينا

<sup>١٦</sup> وَبَيْنَمَا بُولُسُ يَنْتَظِرُهُمَا فِي أَثِينَا أَحْتَدَّتْ رُوحُهُ فِيهِ إِذْ رَأَى الْمَدِينَةَ مَمْلُوءَةً أَصْنَامًا. <sup>١٧</sup> فَكَانَ يَكَلِّمُ فِي الْمَجْمَعِ الْيَهُودَ الْمُتَعَبِّدِينَ وَالَّذِينَ يُصَادِفُونَهُ فِي السُّوقِ

and in the market daily with them that met with him. <sup>18</sup>Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. <sup>19</sup>And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? <sup>20</sup>For thou bringest certain strange things to our ears: we would know therefore what these things mean. <sup>21</sup>(For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

كُلَّ يَوْمٍ. <sup>١٨</sup>فَقَابَلَهُ قَوْمٌ مِنَ الْفَلَّاسِفَةِ الْإِبِكُورِيِّينَ وَالرَّوَايِيِّينَ وَقَالَ بَعْضٌ: «تُرَى مَاذَا يُرِيدُ هَذَا الْمَهْدَارُ أَنْ يَقُولَ؟» وَبَعْضٌ: «إِنَّهُ يَظْهَرُ مُنَادِيًا بِالْهَةِ غَرِيبَةٍ» - لِأَنَّهُ كَانَ يُبَشِّرُهُمْ بِيَسُوعَ وَالْقِيَامَةَ. <sup>١٩</sup>فَأَخَذُوهُ وَذَهَبُوا بِهِ إِلَى أَرِيُوسَ بَاغُوسَ قَاتِلِينَ: «هَلْ يُمْكِنُنَا أَنْ نَعْرِفَ مَا هُوَ هَذَا التَّلْعِيمُ الْجَدِيدُ الَّذِي تَتَكَلَّمُ بِهِ. <sup>٢٠</sup>لَأَنَّكَ تَأْتِي إِلَى مَسَامِعِنَا بِأُمُورٍ غَرِيبَةٍ فَتُرِيدُ أَنْ نَعْلَمَ مَا عَسَى أَنْ تَكُونَ هَذِهِ». <sup>٢١</sup>أَمَّا الْأَثِينِيُّونَ أَجْمَعُونَ وَالْغَرَبَاءُ الْمَسْتَوْطِنُونَ فَلَا يَتَفَرَّغُونَ لِشَيْءٍ آخَرَ إِلَّا لِأَنْ يَتَكَلَّمُوا أَوْ يَسْمَعُوا شَيْئًا حَدِيثًا.

### Speech in the Areopagus

<sup>22</sup>Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. <sup>23</sup>For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

<sup>24</sup>God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; <sup>25</sup>Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; <sup>26</sup>And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; <sup>27</sup>That they should seek

### حديث في الأريوباغوس

<sup>٢٢</sup>فَوَقَفَ بُولُسُ فِي وَسَطِ أَرِيُوسَ بَاغُوسَ وَقَالَ: «أَيْهَا الرِّجَالُ الْأَثِينِيُّونَ أَرَأَيْكُمْ مِنْ كُلِّ وَجْهٍ كَانَتْكُمْ مَتَدِينُونَ كَثِيرًا لِأَثْنِي بَيْنَمَا كُنْتُ أَجْتَازُ وَأَنْظُرُ إِلَى مَعْبُودَاتِكُمْ وَجَدْتُ أَيْضًا مَذْبَحًا مَكْتُوبًا عَلَيْهِ: «لِلَّهِ مَجْهُولٍ». فَالَّذِي تَتَّقُونَهُ وَأَنْتُمْ تَجْهَلُونَهُ هَذَا أَنَا أَنَادِي لَكُمْ بِهِ. <sup>٢٤</sup>الِإِلَهَ الَّذِي خَلَقَ الْعَالَمَ وَكُلَّ مَا فِيهِ هَذَا إِذْ هُوَ رَبُّ السَّمَاءِ وَالْأَرْضِ لَا يَسْكُنُ فِي هَيْكَلٍ مَصْنُوعَةٍ بِالْأَيْدِي وَلَا يُخْدَمُ بِالْأَيْدِي النَّاسُ كَأَنَّهُ مُحْتَاجٌ إِلَى شَيْءٍ إِذْ هُوَ يُعْطِي الْجَمِيعَ حَيَاةً وَنَفْسًا وَكُلَّ شَيْءٍ. <sup>٢٦</sup>وَصَنَعَ مِنْ دَمٍ وَاحِدٍ كُلَّ أُمَّةٍ مِنَ النَّاسِ يَسْكُنُونَ عَلَى كُلِّ وَجْهِ الْأَرْضِ وَحَتَمَ بِالْأَوْقَاتِ

the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: <sup>28</sup>For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

<sup>29</sup>Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. <sup>30</sup>And the times of this ignorance God winked at; but now commandeth all men every where to repent: <sup>31</sup>Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

<sup>32</sup>And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. <sup>33</sup>So Paul departed from among them.

<sup>34</sup>Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

الْمَعِينَةَ وَبِحُدُودِ مَسْكَنِهِمْ <sup>٢٧</sup> لِكَيْ يَطْلُبُوا  
اللَّهُ لَعَلَّهُمْ يَتَلَمَّسُونَهُ فَيَجِدُوهُ مَعَ أَنَّهُ عَنِ  
كُلِّ وَاحِدٍ مِنَّا لَيْسَ بَعِيدًا. <sup>٢٨</sup> لِأَنَّنا بِهِ نَحْيَا  
وَنَتَحَرَّكُ وَنُوجَدُ. كَمَا قَالَ بَعْضُ شُعْرَائِكُمْ  
أَيْضًا: لِأَنَّنا أَيْضًا ذُرِّيَّتُهُ. <sup>٢٩</sup> فَإِذْ نَحْنُ ذُرِّيَّةُ  
اللَّهِ لَا يَنْبَغِي أَنْ نَنْظُنَّ أَنَّ الْأَلْهُوتَ شَبِيهَ  
بِذَهَبٍ أَوْ فِضَّةٍ أَوْ حَجَرٍ نَقَشَ صِنَاعَةَ  
وَأَخْتَرَعَ إِنْسانًا. <sup>٣٠</sup> قَالَهُ الْآنَ يَا مُرُّ جَمِيعِ  
النَّاسِ فِي كُلِّ مَكَانٍ أَنْ يَتُوبُوا مُتَعَاظِيًا عَنِ  
أَرْمَنَةِ الْجَهْلِ. <sup>٣١</sup> لِأَنَّهُ أَقَامَ يَوْمًا هُوَ فِيهِ  
مُزْمِعٌ أَنْ يَدِينِ الْمَسْكُونَةَ بِالْعَدْلِ بِرَجُلٍ قَدْ  
عَيَّنَهُ مُقَدِّمًا لِلْجَمِيعِ إِيمَانًا إِذْ أَقَامَهُ مِنْ  
الْأَمْوَاتِ. <sup>٣٢</sup> وَلَكِنَّا سَمِعُوا بِالْقِيَامَةِ مِنْ  
الْأَمْوَاتِ كَانَ الْبَعْضُ يَسْتَهْزِئُونَ وَالْبَعْضُ  
يَقُولُونَ: «سَتَسْمَعُ مِنْكَ عَنِ هَذَا أَيْضًا!». <sup>٣٣</sup>  
وَهَكَذَا خَرَجَ بُولُسُ مِنْ وَسْطِهِمْ.  
<sup>٣٤</sup> وَلَكِنَّ أَناسًا اتَّصَفَوْا بِهِ وَأَمَنُوا مِنْهُمْ  
دِيُونِيسِيُوسُ الْأَرِيُوبَاغِيُّ وَأَمْرَأَةٌ اسْمُهَا  
دَامَرِسُ وَآخَرُونَ مَعَهُمَا.

## In Corinth

## في كورنثوس

**18** <sup>1</sup>After these things Paul departed from Athens, and came to Corinth; <sup>2</sup>And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. <sup>3</sup>And because he was of the same craft, he abode with

**١٨** <sup>١</sup> وَبَعْدَ هَذَا مَضَى بُولُسُ مِنْ أَثِينَا  
وَجَاءَ إِلَى كُورِنْثُوسَ <sup>٢</sup> فَوَجَدَ  
يَهُودِيًّا اسْمُهُ أَكِيلا بَنُطِّيَّ الْجَنْسِ كَانَ قَدْ  
جَاءَ حَدِيثًا مِنْ إِيطَالِيَّةٍ وَبَرِيْسِكِلَا أَمْرَأَتُهُ -  
لِأَنَّ كُلُودِيُوسَ كَانَ قَدْ أَمَرَ أَنْ يَمْضِيَ  
جَمِيعُ الْيَهُودِ مِنْ رُومِيَّةٍ. فَجَاءَ إِلَيْهِمَا.  
<sup>٣</sup> وَلِكَوْنِهِ مِنْ صِنَاعَتِهِمَا أَقَامَ عِنْدَهُمَا وَكَانَ



them, and wrought: for by their occupation they were tentmakers.

<sup>4</sup>And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

<sup>5</sup>And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.

<sup>6</sup>And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

<sup>7</sup>And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue. <sup>8</sup>And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

### Paul's Vision From the Lord

<sup>9</sup>Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: <sup>10</sup>For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. <sup>11</sup>And he continued there a year and six months, teaching the word of God among them.

<sup>12</sup>And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, <sup>13</sup>Saying, This fellow persuadeth men to worship God contrary to the law.

<sup>14</sup>And when Paul was now about to open his mouth, Gallio said unto the

يَعْمَلُ لِأَنَّهُمَا كَانَا فِي صِنَاعَتِهِمَا خِيَامِيِّينَ.  
 ٤ وَكَانَ يَحَاجُّ فِي الْمَجْمَعِ كُلِّ سَبْتٍ وَيُقْنَعُ  
 يَهُودًا وَيُونَانِيِّينَ. ٥ وَلَمَّا أَنْحَدَرَ سِيلاً  
 وَتِيموثَاوُسُ مِنْ مَكِدُونِيَّةٍ كَانَ بُولُسُ  
 مُنْحَصِراً بِالرُّوحِ وَهُوَ يَشْهَدُ لِلْيَهُودِ  
 بِالْمَسِيحِ يَسُوعَ. ٦ وَإِذْ كَانُوا يَقَاوِمُونَ  
 وَيَجِدِفُونَ نَقَضَ ثِيَابَهُ وَقَالَ لَهُمْ: «دَمَكُمُ  
 عَلَى رُؤُوسِكُمْ. أَنَا بَرِيءٌ. مِنْ الْآنَ أَذْهَبُ  
 إِلَى الْأُمَمِ.» ٧ فَانْتَقَلَ مِنْ هُنَاكَ وَجَاءَ إِلَى  
 بَيْتِ رَجُلٍ اسْمُهُ يُوْسْتُسُ كَانَ مُتَعَبِّداً لِلَّهِ  
 وَكَانَ بَيْتُهُ مُلَاصِقاً لِلْمَجْمَعِ. ٨ وَكَرَيْسْبُسُ  
 رَئِيسُ الْمَجْمَعِ آمَنَ بِالرَّبِّ مَعَ جَمِيعِ بَيْتِهِ  
 وَكَثِيرُونَ مِنَ الْكُورِنْثِيِّينَ إِذْ سَمِعُوا آمَنُوا  
 وَأَعْتَمَدُوا.

### "تكلم ولا تسكت"

٩ فَقَالَ الرَّبُّ لِبُولُسَ بِرُؤْيَا فِي اللَّيْلِ:  
 «لَا تَخَفْ بَلْ تَكَلِّمْ وَلَا تَسْكُتْ ١٠ لِأَنِّي أَنَا  
 مَعَكَ وَلَا يَقَعُ بِكَ أَحَدٌ لِيُؤْذِيكَ لِأَنَّ لِي  
 شَعْبًا كَثِيرًا فِي هَذِهِ الْمَدِينَةِ.» ١١ فَأَقَامَ سَنَةً  
 وَسِتَّةَ أَشْهُرٍ يُعَلِّمُ بَيْنَهُمْ بِكَلِمَةِ اللَّهِ. ١٢ وَلَمَّا  
 كَانَ غَالِيُونَ يَتَوَلَّى أَخَائِيَّةَ قَامَ إِلَيْهِ يَهُودٌ بِنَفْسِ  
 وَاحِدَةٍ عَلَى بُولُسَ وَأَتَوْا بِهِ إِلَى كُرْسِيِّ  
 الْوَلَايَةِ ١٣ فَاقَالِينَ: «إِنَّ هَذَا يَسْتَمِيلُ النَّاسَ  
 أَنْ يَعْبُدُوا اللَّهَ بِخِلَافِ النَّامُوسِ.» ١٤ وَإِذْ  
 كَانَ بُولُسُ مُزْمِعاً أَنْ يَفْتَحَ فَاهُ قَالَ غَالِيُونَ  
 لِلْيَهُودِ: «لَوْ كَانَ ظُلماً أَوْ خُبثاً رَدِيئاً أَيْهَا  
 الْيَهُودُ لَكُنْتُ بِالْحَقِّ قَدْ أَحْتَمَلْتُكُمْ.»

Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: <sup>15</sup>But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.

<sup>16</sup> And he drave them from the judgment seat. <sup>17</sup>Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.

### Paul Returns to Anitoch

<sup>18</sup>And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow.

<sup>19</sup>And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. <sup>20</sup>When they desired him to tarry longer time with them, he consented not; <sup>21</sup>But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus. <sup>22</sup>And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch.

<sup>23</sup>And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

### Apollos in Ephesus and Achaia

<sup>24</sup>And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. <sup>25</sup>This

<sup>١٥</sup> وَلَكِنْ إِذَا كَانَ مَسْأَلَةً عَنْ كَلِمَةٍ وَأَسْمَاءٍ وَنَامُوسِكُمْ فَتَبَصَّرُونَ أَنْتُمْ. لِأَنِّي لَسْتُ أَشَاءُ أَنْ أَكُونَ قَاضِيًا لِهَذِهِ الْأُمُورِ. <sup>١٦</sup> فَطَرَدَهُمْ مِنَ الْكُرْسِيِّ. <sup>١٧</sup> فَأَخَذَ جَمِيعَ الْيُونَانِيِّينَ سَوْسْتَانَيْسَ رَئِيسَ الْمَجْمَعِ وَضَرَبُوهُ قُدَّامَ الْكُرْسِيِّ وَلَمْ يَهَمَّ غَالْيُونٌ شَيْئًا مِنْ ذَلِكَ.

### عودة بولس إلى أنطاكية

<sup>١٨</sup> وَأَمَّا بُولُسُ فَلَبِثَ أَيْضًا أَيَّامًا كَثِيرَةً ثُمَّ وَدَّعَ الْإِخْوَةَ وَسَافَرَ فِي الْبَحْرِ إِلَى سُورِيَّةٍ وَمَعَهُ بَرِسْكِلَا وَأُكِيَلَا بَعْدَمَا حَلَقَ رَأْسَهُ فِي كَنْخْرِيَا - لِأَنَّهُ كَانَ عَلَيْهِ نَذْرٌ. <sup>١٩</sup> فَأَقْبَلَ إِلَى أَفْسَسَ وَتَرَكَهُمَا هُنَاكَ. وَأَمَّا هُوَ فَدَخَلَ الْمَجْمَعِ وَحَاجَّ الْيَهُودَ. وَإِذْ كَانُوا يَطْلُبُونَ أَنْ يَمْكُثَ عِنْدَهُمْ زَمَانًا أَطْوَلَ لَمْ يُجِبْ. <sup>٢١</sup> بَلْ وَدَّعَهُمْ قَائِلًا: «يَنْبَغِي عَلَيَّ كُلِّ حَالٍ أَنْ أَعْمَلَ الْعِيدَ الْقَادِمَ فِي أُورُشَلِيمَ. وَلَكِنْ سَأَرْجِعُ إِلَيْكُمْ أَيْضًا إِنْ شَاءَ اللَّهُ». فَأَقْلَعَ مِنْ أَفْسَسَ. <sup>٢٢</sup> وَلَمَّا نَزَلَ فِي قَيْصَرِيَّةٍ صَعِدَ وَسَلَّمَ عَلَى الْكَنِيسَةِ ثُمَّ انْحَدَرَ إِلَى أَنْطَاكِيَّةٍ. <sup>٢٣</sup> وَبَعْدَ مَا صَرَفَ زَمَانًا خَرَجَ وَاجْتَازَ بِالتَّابِعِ فِي كُورَةِ غَلَاطِيَّةٍ وَفِرْيِجِيَّةٍ يُشَدِّدُ جَمِيعَ التَّلَامِيذِ.

### أبولوس في أفسس وأخائية

<sup>٢٤</sup> ثُمَّ أَقْبَلَ إِلَى أَفْسَسَ يَهُودِيٌّ أَسْمُهُ أَبُولُوسُ إِسْكَانْدَرِيٌّ الْجِنْسُ رَجُلٌ فَصِيحٌ

man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. <sup>26</sup>And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

<sup>27</sup>And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: <sup>28</sup>For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.

مُقْتَدِرٌ فِي الْكُتُبِ. <sup>٢٥</sup>كَانَ هَذَا خَيْرًا فِي طَرِيقِ الرَّبِّ. وَكَانَ وَهُوَ حَارٌّ بِالرُّوحِ يَتَكَلَّمُ وَيُعَلِّمُ بِتَدْقِيقٍ مَا يَخْتَصُّ بِالرَّبِّ. عَارِفًا مَعْمُودِيَّةَ يُوْحَنَّا فَقَط. <sup>٢٦</sup>وَأَبْتَدَأَ هَذَا يُجَاهِرُ فِي الْمَجْمَعِ. فَلَمَّا سَمِعَهُ أَكِيلاً وَبَرِيْسِكِلَا أَخَذَاهُ إِلَيْهِمَا وَشَرَحَا لَهُ طَرِيقَ الرَّبِّ بِأَكْثَرِ تَدْقِيقٍ. <sup>٢٧</sup>وَإِذْ كَانَ يُرِيدُ أَنْ يَجْتَازَ إِلَى أَخَايَةِ كَنْبِ الْإِخْوَةِ إِلَى التَّلَامِيذِ يَحْضُونَهُمْ أَنْ يَقْبَلُوهُ. فَلَمَّا جَاءَ سَاعَدَ كَثِيرًا بِالنَّعْمَةِ الَّذِينَ كَانُوا قَدْ آمَنُوا <sup>٢٨</sup>لَأَنَّهُ كَانَ بِاشْتِدَادٍ يُفْحِمُ الْيَهُودَ جَهْرًا مُبِينًا بِالْكَتُبِ أَنَّ يَسُوعَ هُوَ الْمَسِيحُ.

### Paul in Ephesus

بولس في أفسس

**19** <sup>1</sup>And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, <sup>2</sup>He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

<sup>3</sup>And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

<sup>4</sup>Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. <sup>5</sup>When they heard this, they were baptized in the name of the Lord Jesus. <sup>6</sup>And when Paul had laid his hands upon them, the Holy Ghost came on them; and they

**١٩** فَحَدَّثَ فِيمَا كَانَ أَبُلُوسُ فِي كُورِنْثُوسَ أَنَّ بُولُسَ بَعْدَ مَا أَجْتَازَ فِي التَّوَاخِي الْعَالِيَةِ جَاءَ إِلَى أَفْسُسَ. فَإِذْ وَجَدَ تَلَامِيذَ قَالَ لَهُمْ: «هَلْ قَبِلْتُمُ الرُّوحَ الْقُدُسَ لَمَّا آمَنْتُمْ؟» قَالُوا لَهُ: «وَلَا سَمِعْنَا أَنَّهُ يُوجَدُ الرُّوحُ الْقُدُسُ». فَقَالَ لَهُمْ: «فِيمَاذَا اعْتَمَدْتُمْ؟» فَقَالُوا: «بِمَعْمُودِيَّةِ يُوْحَنَّا». فَقَالَ بُولُسُ: «إِنَّ يُوْحَنَّا عَمَدَ بِمَعْمُودِيَّةِ التَّوْبَةِ قَائِلًا لِلشَّعْبِ أَنْ يُؤْمِنُوا بِالَّذِي يَأْتِي بَعْدَهُ أَيُّ بِالْمَسِيحِ يَسُوعَ». فَلَمَّا سَمِعُوا اعْتَمَدُوا بِاسْمِ الرَّبِّ يَسُوعَ. <sup>٦</sup>وَلَمَّا وَضَعَ بُولُسُ يَدَيْهِ عَلَيْهِمْ حَلَّ الرُّوحُ الْقُدُسُ عَلَيْهِمْ فَطَفِقُوا يَتَكَلَّمُونَ بِلُغَاتٍ وَيَتَنَبَّأُونَ. <sup>٧</sup>وَكَانَ جَمِيعُ الرَّجَالِ نَحْوَ اثْنَيْ عَشَرَ. <sup>٨</sup>ثُمَّ دَخَلَ

spake with tongues, and prophesied.  
7And all the men were about twelve.

8And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. 9But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. 10And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11And God wrought special miracles by the hands of Paul: 12So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. 14And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. 15And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? 16And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

### Sons of Sceva

17And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. 18And many that believed came, and confessed, and shewed

الْمَجْمَعِ وَكَانَ يُجَاهِرُ مُدَّةً ثَلَاثَةَ أَشْهُرٍ مُحَاجِبًا وَمُقْنَعًا فِي مَا يَخْتَصُّ بِمَلَكُوتِ اللَّهِ. ٩ وَكَمَا كَانَ قَوْمٌ يَتَقَسُّونَ وَلَا يَقْنَعُونَ شَاتِمِينَ الطَّرِيقَ أَمَامَ الْجُمْهُورِ اعْتَرَلَ عَنْهُمْ وَأَفْرَزَ التَّلَامِيذَ مُحَاجِبًا كُلَّ يَوْمٍ فِي مَدْرَسَةِ إِنْسَانٍ اسْمُهُ تِيرَانُسُ - ١٠ وَكَانَ ذَلِكَ مُدَّةً سَتَيْتِينَ حَتَّى سَمِعَ كَلِمَةَ الرَّبِّ يَسُوعَ جَمِيعُ السَّاكِنِينَ فِي أَسِيَّا مِنْ يَهُودٍ وَيُونَانِيِّينَ. ١١ وَكَانَ اللَّهُ يَصْنَعُ عَلَى يَدَيْ بُولُسَ قُوَاتٍ غَيْرَ الْمُعْتَادَةِ ١٢ حَتَّى كَانَ يُؤْتَى عَنْ جَسَدِهِ بِمَنَادِيلٍ أَوْ مَازَرٍ إِلَى الْمَرَضَى فَتَزُولُ عَنْهُمْ الْأَمْرَاضُ وَتَخْرُجُ الْأَرْوَاحُ الشَّرِيرَةُ مِنْهُمْ. ١٣ فَشَرَعَ قَوْمٌ مِنَ الْيَهُودِ الطَّوَافِينَ الْمُعْزَمِينَ أَنَّ يُسْمُوا عَلَى الَّذِينَ بِهِمُ الْأَرْوَاحُ الشَّرِيرَةُ بِاسْمِ الرَّبِّ يَسُوعَ قَائِلِينَ: «نُقْسِمُ عَلَيْكَ يَسُوعَ الَّذِي يَكْرُرُ بِهِ بُولُسُ!» ١٤ وَكَانَ سَبْعَةَ بَنِينَ لِسَكَوَا رَجُلٍ يَهُودِيٍّ رَئِيسِ كَهَنَةِ الَّذِينَ فَعَلُوا هَذَا. ١٥ فَأَجَابَ الرُّوحُ الشَّرِيرُ وَقَالَ: «أَمَّا يَسُوعُ فَأَنَا أَعْرِفُهُ وَبُولُسُ أَنَا أَعْلَمُهُ وَأَمَّا أَنْتُمْ فَمَنْ أَنْتُمْ؟» ١٦ فَوَثَبَ عَلَيْهِمُ الْإِنْسَانُ الَّذِي كَانَ فِيهِ الرُّوحُ الشَّرِيرُ وَغَلِبَهُمْ وَقَوِيَ عَلَيْهِمْ حَتَّى هَرَبُوا مِنْ ذَلِكَ الْبَيْتِ عُرَاءَ وَمُجْرَحِينَ.

### أبناء سكاوا

١٧ وَصَارَ هَذَا مَعْلُومًا عِنْدَ جَمِيعِ الْيَهُودِ وَالْيُونَانِيِّينَ السَّاكِنِينَ فِي أَفَسُسَ. فَوَقَعَ خَوْفٌ عَلَى جَمِيعِهِمْ وَكَانَ اسْمُ الرَّبِّ يَسُوعَ يَتَعَظَّمُ. ١٨ وَكَانَ كَثِيرُونَ مِنَ الَّذِينَ

their deeds. <sup>19</sup>Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. <sup>20</sup>So mightily grew the word of God and prevailed.

أَمْتُوا يَأْتُونَ مُقَرَّرِينَ وَمُخْبِرِينَ بِأَفْعَالِهِمْ  
<sup>١٩</sup>وَكَانَ كَثِيرُونَ مِنَ الَّذِينَ يَسْتَعْمِلُونَ  
السَّحْرَ يَجْمَعُونَ الْكُتُبَ وَيَحْرِقُونَهَا أَمَامَ  
الْجَمِيعِ. وَحَسَبُوا أَمْنَانَهَا فَوَجَدُوهَا  
خَمْسِينَ أَلْفًا مِنَ الْفِضَّةِ. <sup>٢٠</sup>هَكَذَا كَانَتْ  
كَلِمَةُ الرَّبِّ تَنْمُو وَتَقْوَى بِشِدَّةٍ.

### The Riot in Ephesus

<sup>21</sup>After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. <sup>22</sup>So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

<sup>23</sup>And the same time there arose no small stir about that way. <sup>24</sup>For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; <sup>25</sup>Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. <sup>26</sup>Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: <sup>27</sup>So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

### اضطراب خطير في أفسس

<sup>٢١</sup>وَلَمَّا كَمَلْتَ هَذِهِ الْأُمُورَ وَضَعْتَ  
بُولُسَ فِي نَفْسِهِ أَنَّهُ بَعْدَمَا يَجْتَازُ فِي  
مَكْدُونِيَّةٍ وَأَخَائِيَّةٍ يَذْهَبُ إِلَى أُورُشَلِيمَ  
قَائِلًا: «إِنِّي بَعْدَ مَا أَصِيرُ هُنَاكَ يَبْغِي أَنْ  
أَرَى رُومِيَّةً أَيْضًا». <sup>٢٢</sup>فَأَرْسَلَ إِلَى مَكْدُونِيَّةٍ  
اِثْنَيْنِ مِنَ الَّذِينَ كَانُوا يَخْدُمُونَهُ: تِيموثَاوُسَ  
وَأَرَسْطُوسَ وَلَبَثَ هُوَ زَمَانًا فِي أَسِيَّا.  
<sup>٢٣</sup>وَحَدَّثَ فِي ذَلِكَ الْوَقْتِ شَعْبٌ لَيْسَ  
بِقَلِيلٍ بِسَبَبِ هَذَا الطَّرِيقِ <sup>٢٤</sup>لِأَنَّ إِنْسَانَ  
أَسْمُهُ دِيمِثْرِيُوسُ صَانِعُ صَانِعِ هَيْكَلِ فِضَّةٍ  
لِأَرْطَامِيسَ كَانَ يُكْسِبُ الصَّنَاعَ مَكْسَبًا  
لَيْسَ بِقَلِيلٍ. <sup>٢٥</sup>فَجَمَعَهُمْ وَالْفَعْلَةَ فِي مِثْلِ  
ذَلِكَ الْعَمَلِ وَقَالَ: «إِنَّهَا الرِّجَالُ أَنْتُمْ  
تَعْلَمُونَ أَنَّ سَعِينَا إِنَّمَا هِيَ مِنْ هَذِهِ  
الصَّنَاعَةِ». <sup>٢٦</sup>وَأَنْتُمْ تَنْظُرُونَ وَتَسْمَعُونَ أَنَّهُ  
لَيْسَ مِنْ أَفْسُسَ فَقَطْ بَلْ مِنْ جَمِيعِ أَسِيَّا  
تَقْرِبًا أَسْتَمَالَ وَأَزَاعَ بُولُسُ هَذَا جَمْعًا  
كَثِيرًا قَائِلًا: إِنَّ الَّتِي تُصْنَعُ بِالْأَيْدِي لَيْسَتْ  
آلِهَةً. <sup>٢٧</sup>فَلَيْسَ نَصِيبَنَا هَذَا وَحْدَهُ فِي خَطَرٍ  
مِنْ أَنْ يَحْصَلَ فِي إِهَانَةٍ بَلْ أَيْضًا هَيْكَلُ  
أَرْطَامِيسَ - الْإِلَهَةِ الْعَظِيمَةِ - أَنْ يُحْسَبَ لَا

<sup>28</sup>And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. <sup>29</sup>And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

<sup>30</sup>And when Paul would have entered in unto the people, the disciples suffered him not. <sup>31</sup>And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

<sup>32</sup>Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together. <sup>33</sup>And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. <sup>34</sup>But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

<sup>35</sup>And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?

<sup>36</sup>Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. <sup>37</sup>For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. <sup>38</sup>Wherefore if Demetrius, and the craftsmen which are with him, have a matter against

شَيْءٍ وَأَنْ سَوْفَ تُهَدَمُ عَظَمَتُهَا هِيَ الَّتِي يَعْبُدُهَا جَمِيعُ أَسِيَا وَالْمَسْكُونَةِ». <sup>٢٨</sup> فَلَمَّا سَمِعُوا امْتَلَأُوا غَضَبًا وَطَفِقُوا يَصْرُخُونَ قَائِلِينَ: «عَظِيمَةٌ هِيَ أَرْطَامِيسُ الْأَفْسُسِيِّينَ». <sup>٢٩</sup> فَامْتَلَأَتِ الْمَدِينَةُ كُلُّهَا اضْطِرَابًا وَأَنْدَفَعُوا بِنَفْسٍ وَاحِدَةٍ إِلَى الْمَشْهَدِ خَاطِفِينَ مَعَهُمْ غَايُوسَ وَأَرِسْتَرُخُسَ الْمَكِدُونِيِّينَ رَفِيقِي بُولُسَ فِي السَّفَرِ. <sup>٣٠</sup> وَلَمَّا كَانَ بُولُسُ يُرِيدُ أَنْ يَدْخُلَ بَيْنَ الشَّعْبِ لَمْ يَدْعُهُ التَّلَامِيذُ. <sup>٣١</sup> وَأَنَاسٌ مِنْ وُجُوهِ أَسِيَا - كَانُوا أَصْدِقَاءَهُ - أَرْسَلُوا يَطْلُبُونَ إِلَيْهِ أَنْ لَا يُسَلِّمَ نَفْسَهُ إِلَى الْمَشْهَدِ. <sup>٣٢</sup> وَكَانَ الْبَعْضُ يَصْرُخُونَ بِشَيْءٍ وَالْبَعْضُ بِشَيْءٍ آخَرَ لِأَنَّ الْمَحْفَلَ كَانَ مُضْطَرِبًا وَأَكْثَرُهُمْ لَا يَدْرُونَ لِأَيِّ شَيْءٍ كَانُوا قَدْ اجْتَمَعُوا! <sup>٣٣</sup> فَاجْتَذَبُوا إِسْكَندَرَ مِنَ الْجَمْعِ وَكَانَ الْيَهُودُ يَدْفَعُونَهُ. فَأَشَارَ إِسْكَندَرُ بِيَدِهِ يُرِيدُ أَنْ يَحْتَجَّ لِلشَّعْبِ. <sup>٣٤</sup> فَلَمَّا عَرَفُوا أَنَّهُ يَهُودِيٌّ صَارَ صَوْتُ وَاحِدٍ مِنْ الْجَمِيعِ صَارِخِينَ نَحْوَ مِئَةِ سَاعَتَيْنِ: «عَظِيمَةٌ هِيَ أَرْطَامِيسُ الْأَفْسُسِيِّينَ!». <sup>٣٥</sup> ثُمَّ سَكَنَ الْكَاتِبُ الْجَمْعَ وَقَالَ: «أَيُّهَا الرَّجَالُ الْأَفْسُسِيُّونَ مَنْ هُوَ الْإِنْسَانُ الَّذِي لَا يَعْلَمُ أَنَّ مَدِينَةَ الْأَفْسُسِيِّينَ مُتَعَبَّدَةٌ لَأَرْطَامِيسِ الْإِلَهَةِ الْعَظِيمَةِ وَالْتِمَثَالِ الَّذِي هَبَطَ مِنْ زَفْسٍ؟» <sup>٣٦</sup> فَإِذْ كَانَتْ هَذِهِ الْأَشْيَاءُ لَا تُقَاوَمُ يَنْبَغِي أَنْ تَكُونُوا هَادِثِينَ وَلَا تَفْعَلُوا شَيْئًا أَقْهَامًا. <sup>٣٧</sup> لِأَنَّكُمْ أَتَيْتُمْ بِهِدَيْنِ الرَّجُلَيْنِ وَهَمَّا لَيْسَا سَارِقِي هَيْكَلٍ وَلَا مُجَدِّفَيْنِ عَلَى إِلَهَتِكُمْ. <sup>٣٨</sup> فَإِنْ كَانَ دِيمِتْرِيُوسُ وَالصَّنَائِعُ

any man, the law is open, and there are deputies: let them implead one another. <sup>39</sup>But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly. <sup>40</sup>For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. <sup>41</sup>And when he had thus spoken, he dismissed the assembly.

الَّذِينَ مَعَهُ لَهُمْ دَعْوَى عَلَى أَحَدٍ فَإِنَّهُ يُقَامُ أَيَّامًا لِلْقَضَاءِ وَيُوجَدُ وُلَاةٌ فَلْيُرَافِعُوا بَعْضُهُمْ بَعْضًا. <sup>٣٩</sup> وَإِنْ كُنْتُمْ تَطْلُبُونَ شَيْئًا مِنْ جِهَةِ أُمُورٍ أُخَرَ فَإِنَّهُ يُقْضَى فِي مَحْفَلٍ شَرْعِيٍّ. <sup>٤٠</sup> لِأَنَّنا فِي خَطَرٍ أَنْ نُحَاكَمَ مِنْ أَجْلِ فَتْنَةٍ هَذَا الْيَوْمِ. وَلَيْسَ عَلَيْنَا يُمْكِنُنَا مِنْ أَجْلِهَا أَنْ نُقَدِّمَ حِسَابًا عَنْ هَذَا التَّجْمَعِ. <sup>٤١</sup> وَلَمَّا قَالَ هَذَا صَرَفَ الْمَحْفَلَ.

### In Macedonia and Greece

**20** <sup>1</sup>And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia. <sup>2</sup>And when he had gone over those parts, and had given them much exhortation, he came into Greece, <sup>3</sup>And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. <sup>4</sup>And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. <sup>5</sup>These going before tarried for us at Troas. <sup>6</sup>And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

### في مقدونية وهلاس (اليونان)

**٢٠** <sup>١</sup> وَبَعْدَمَا انْتَهَى الشَّعْبُ دَعَا بُولُسُ التَّلَامِيذَ وَوَدَّعَهُمْ وَخَرَجَ لِيَذْهَبَ إِلَى مَكِدُونِيَّةٍ. <sup>٢</sup> وَلَمَّا كَانَ قَدْ اجْتَازَ فِي تِلْكَ التَّوَاخِي وَوَعَّظَهُمْ بِكَلَامٍ كَثِيرٍ جَاءَ إِلَى هَلَّاسٍ فَصَرَفَ ثَلَاثَةَ أَشْهُرٍ. ثُمَّ إِذْ حَصَلَتْ مَكِيدَةَ مِنَ الْيَهُودِ عَلَيْهِ - وَهُوَ مُزْمَعٌ أَنْ يَصْعَدَ إِلَى سُورِيَّةٍ - صَارَ رَأْيُ أَنْ يَرْجِعَ عَلَى طَرِيقِ مَكِدُونِيَّةٍ. <sup>٤</sup> فَرَأَفَقَهُ إِلَى أَسِيَّا سُبُوتَرُسُ الْبِيرِيُّ وَمِنْ أَهْلِ تَسَالُونِيكِي: أَرِسْتَرُخُسُ وَسَكُونْدُسُ وَغَايُسُ الدَّرْبِيُّ وَتِيْمُوثَاوُسُ. وَمِنْ أَهْلِ أَسِيَّا: تِيخِيكُسُ وَتُرُوفِيمُسُ. <sup>٥</sup> هَؤُلَاءِ سَبَقُوا وَانْتَظَرُونَا فِي تَرُواسٍ. <sup>٦</sup> وَأَمَّا نَحْنُ فَسَافَرْنَا فِي الْبَحْرِ بَعْدَ أَيَّامِ الْفَطِيرِ مِنْ فِيلِيبِّي وَوَأَقَيْنَاهُمْ فِي خَمْسَةِ أَيَّامٍ إِلَى تَرُواسٍ حَيْثُ صَرَفْنَا سَبْعَةَ أَيَّامٍ.

### Eutyclus Raised From the Dead

<sup>7</sup>And upon the first day of the week, when the disciples came together to break bread, Paul

بولس يقيم أفتيخوس في ترواس <sup>٧</sup> وَفِي أَوَّلِ الْأَسْبُوعِ إِذْ كَانَ التَّلَامِيذُ مُجْتَمِعِينَ لِيَكْسِرُوا خُبْزًا خَاطَبَهُمْ بُولُسُ

preached unto them, ready to depart on the morrow; and continued his speech until midnight. <sup>8</sup>And there were many lights in the upper chamber, where they were gathered together. <sup>9</sup>And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. <sup>10</sup>And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. <sup>11</sup>When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. <sup>12</sup>And they brought the young man alive, and were not a little comforted.

### From Troas to Miletus

<sup>13</sup>And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. <sup>14</sup>And when he met with us at Assos, we took him in, and came to Mitylene. <sup>15</sup>And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus. <sup>16</sup>For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

<sup>17</sup>And from Miletus he sent to Ephesus, and called the elders of the church. <sup>18</sup>And when they were come to him, he said unto them, Ye know, from the first day that I came into

وَهُوَ مُزْمَعٌ أَنْ يَمْضِيَ فِي الْعَدِّ وَأَطَالَ  
الْكَلَامَ إِلَى نِصْفِ اللَّيْلِ. <sup>٨</sup> وَكَانَتْ مَصَابِيحُ  
كَثِيرَةً فِي الْعَلِيَّةِ الَّتِي كَانُوا مُجْتَمِعِينَ فِيهَا.  
<sup>٩</sup> وَكَانَ شَابٌ اسْمُهُ أَفْتِيخُوسُ جَالِسًا فِي  
الطَّاقَةِ مُتَّقِلًا بِنَوْمٍ عَمِيقٍ. وَإِذْ كَانَ بُولُسُ  
يُخَاطَبُ خَطَابًا طَوِيلًا غَلَبَ عَلَيْهِ النَّوْمُ  
فَسَقَطَ مِنَ الطَّبَقَةِ الثَّلَاثَةِ إِلَى اسْتَقْلِ وَحَمِلَ  
مَيِّتًا. <sup>١٠</sup> فَانزَلَ بُولُسُ وَوَقَعَ عَلَيْهِ وَاعْتَنَقَهُ  
قَائِلًا: «لَا تَضْطَرُّبُوا لِأَنَّ نَفْسَهُ فِيهِ». <sup>١١</sup> ثُمَّ  
صَعِدَ وَكَسَّرَ خُبْزًا وَأَكَلَ وَتَكَلَّمَ كَثِيرًا إِلَى  
الْفَجْرِ. وَهَكَذَا خَرَجَ. <sup>١٢</sup> وَأَثُوا بِالْتَمَتَى حَيًّا  
وَتَعَزَّوْا تَعَزُّوَةً لَيْسَتْ بِقَلِيلَةٍ.

### من ترواس إلى ميليتس

<sup>١٣</sup> وَأَمَّا نَحْنُ فَسَبَقْنَا إِلَى السَّفِينَةِ وَأَقْلَعْنَا  
إِلَى أَسُوسَ مُزْمِعِينَ أَنْ نَأْخُذَ بُولُسَ مِنْ  
هُنَاكَ لِأَنَّهُ كَانَ قَدْ رَتَّبَ هَكَذَا مُزْمِعًا أَنْ  
يَمْشِيَ. <sup>١٤</sup> فَلَمَّا وَأَفَانَا إِلَى أَسُوسَ أَحَدْنَا  
وَأْتَيْنَا إِلَى مِيْتِيلِينِي. <sup>١٥</sup> ثُمَّ سَافَرْنَا مِنْ هُنَاكَ  
فِي الْبَحْرِ وَأَقْبَلْنَا فِي الْعَدِّ إِلَى مُقَابِلِ  
خِيُوسَ. وَفِي الْيَوْمِ الْآخِرِ وَصَلْنَا إِلَى  
سَامُوسَ وَأَقْمْنَا فِي ثُرُوجِيلِيُونِ ثُمَّ فِي  
الْيَوْمِ الْتَالِي جِئْنَا إِلَى مِيلِيْتِسَ <sup>١٦</sup> لِأَنَّ بُولُسَ  
عَزَمَ أَنْ يَتَجَاوَزَ أَفَسُسَ فِي الْبَحْرِ لِنَلَّا  
يَعْرِضَ لَهُ أَنْ يَصْرِفَ وَقْتًا فِي أَسِيَّا لِأَنَّهُ  
كَانَ يُسْرِعُ حَتَّى إِذَا أَمَكَّنَهُ يَكُونُ فِي  
أُورُشَلِيمَ فِي يَوْمِ الْخَمْسِينَ. <sup>١٧</sup> وَمِنْ  
مِيلِيْتِسَ أَرْسَلَ إِلَى أَفَسُسَ وَأَسْتَدْعَى



Asia, after what manner I have been with you at all seasons, <sup>19</sup>Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: <sup>20</sup>And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, <sup>21</sup>Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

<sup>22</sup>And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: <sup>23</sup>Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. <sup>24</sup>But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

<sup>25</sup>And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. <sup>26</sup>Wherefore I take you to record this day, that I am pure from the blood of all men. <sup>27</sup>For I have not shunned to declare unto you all the counsel of God.

<sup>28</sup>Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. <sup>29</sup>For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. <sup>30</sup>Also of your own selves shall men arise, speaking perverse things, to draw away

فُسُوسَ الْكَيْسَةِ. <sup>١٨</sup> فَلَمَّا جَاءُوا إِلَيْهِ قَالَ لَهُمْ: «أَنْتُمْ تَعْلَمُونَ مِنْ أَوَّلِ يَوْمٍ دَخَلْتُ أَسِيًّا كَيْفَ كُنْتُ مَعَكُمْ كُلَّ الزَّمَانِ <sup>١٩</sup> أَخْدِمُ الرَّبَّ بِكُلِّ تَوَاضُعٍ وَدُمُوعٍ كَثِيرَةٍ وَبِتَجَارِبِ أَصَابَتِنِي بِمَكَائِدِ الْيَهُودِ. <sup>٢٠</sup> كَيْفَ لَمْ أُؤَخَّرْ شَيْئًا مِنَ الْفَوَائِدِ إِلَّا وَأَخْبَرْتُكُمْ وَعَلَّمْتُكُمْ بِهِ جَهْرًا وَفِي كُلِّ بَيْتٍ <sup>٢١</sup> شَاهِدًا لِلْيَهُودِ وَالْيُونَانِيِّينَ بِالتَّوْبَةِ إِلَى اللَّهِ وَالْإِيمَانِ الَّذِي بَرَّبْنَا يَسُوعَ الْمَسِيحَ. <sup>٢٢</sup> وَالْآنَ هَا أَنَا أَذْهَبُ إِلَى أُورُشَلِيمَ مُقَيِّدًا بِالرُّوحِ لَا أَعْلَمُ مَاذَا يُصَادِفُنِي هُنَاكَ. <sup>٢٣</sup> غَيْرَ أَنَّ الرُّوحَ الْقُدُسَ يَشْهَدُ فِي كُلِّ مَدِينَةٍ قَائِلًا: إِنَّ وُثْقًا وَشِدَائِدًا تَنْتَظِرُنِي. <sup>٢٤</sup> وَلَكِنِّي لَسْتُ أَحْتَسِبُ لِسَيِّئَةٍ وَلَا نَفْسِي ثَمِينَةً عِنْدِي حَتَّى أَتَمِّمَ بِفَرَحٍ سَعْيِي وَالْخِدْمَةَ الَّتِي أَخَذْتُهَا مِنَ الرَّبِّ يَسُوعَ لِأَشْهَدَ بِبِشَارَةِ نِعْمَةِ اللَّهِ. <sup>٢٥</sup> وَالْآنَ هَا أَنَا أَعْلَمُ أَنَّكُمْ لَا تَرَوْنَ وَجْهِي أَيْضًا أَنْتُمْ جَمِيعًا الَّذِينَ مَرَرْتُ بَيْنَكُمْ كَارِرًا بِمَلَكُوتِ اللَّهِ. <sup>٢٦</sup> لِذَلِكَ أَشْهَدُكُمْ الْيَوْمَ هَذَا أَنِّي بَرِيءٌ مِنْ دَمِ الْجَمِيعِ <sup>٢٧</sup> لِأَنِّي لَمْ أُؤَخَّرْ أَنْ أُخْبِرْكُمْ بِكُلِّ مَشُورَةِ اللَّهِ. <sup>٢٨</sup> احْتَرِزُوا إِذَا لَأَنْفُسِكُمْ وَلِجَمِيعِ الرَّعِيَةِ الَّتِي أَقَامَكُمْ الرُّوحُ الْقُدُسُ فِيهَا أَسَاقِفَةً لِتَرْعُوا كَنِيسَةَ اللَّهِ الَّتِي أَقْتَنَاهَا بِدَمِهِ. <sup>٢٩</sup> لِأَنِّي أَعْلَمُ هَذَا: أَنَّهُ بَعْدَ ذَهَابِي سَيَدْخُلُ بَيْنَكُمْ ذُنَابٌ خَاطِفَةٌ لَا تُشْفِقُ عَلَى الرَّعِيَةِ. <sup>٣٠</sup> وَمِنْكُمْ أَنْتُمْ سَيَقُومُ رِجَالٌ يَتَكَلَّمُونَ بِأُمُورٍ مُلْتَوِيَةٍ لِيَجْتَذِبُوا التَّلَامِيذَ وَرَاءَهُمْ. <sup>٣١</sup> لِذَلِكَ

disciples after them. <sup>31</sup>Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

<sup>32</sup>And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. <sup>33</sup>I have coveted no man's silver, or gold, or apparel. <sup>34</sup>Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. <sup>35</sup>I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

<sup>36</sup>And when he had thus spoken, he kneeled down, and prayed with them all. <sup>37</sup>And they all wept sore, and fell on Paul's neck, and kissed him, <sup>38</sup>Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

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## In Tyre

**21** <sup>1</sup>And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara: <sup>2</sup>And finding a ship sailing over unto Phenicia, we went aboard, and set forth. <sup>3</sup>Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

أَسْهَرُوا مُتَذَكِّرِينَ أَنِّي ثَلَاثَ سِنِينَ لَيْلًا وَنَهَارًا لَمْ أَفْتَرُ عَنْ أَنْ أُذَكِّرَ بِدُمُوعِ كُلِّ وَاحِدٍ. <sup>٣٢</sup>وَالآنَ أَسْتَوْدِعُكُمْ يَا إِخْوَتِي لِلَّهِ وَلِكَلِمَةِ نِعْمَتِهِ الْقَادِرَةِ أَنْ تَبْنِيَكُمْ وَتُعْطِيَكُمْ مِيرَاثًا مَعَ جَمِيعِ الْمُقَدَّسِينَ. <sup>٣٣</sup>فِضَّةٌ أَوْ ذَهَبٌ أَوْ لِبَاسٌ أَحَدٍ لَمْ أَشْتِهِ. <sup>٣٤</sup>أَنْتُمْ تَعْلَمُونَ أَنَّ حَاجَاتِي وَحَاجَاتِي الَّذِينَ مَعِيَ خَدَمْتَهَا هَاتَانِ الْيَدَانِ. <sup>٣٥</sup>فِي كُلِّ شَيْءٍ أَرَيْتُكُمْ أَنَّهُ هَكَذَا يَنْبَغِي أَنْكُمْ تَتَعَبُونَ وَتَعْضُدُونَ الضُّعْفَاءَ مُتَذَكِّرِينَ كَلِمَاتِ الرَّبِّ يَسُوعَ أَنَّهُ قَالَ: مَعْبُوطٌ هُوَ الْعَطَاءُ أَكْثَرَ مِنَ الْأَخْذِ. <sup>٣٦</sup>وَلَمَّا قَالَ هَذَا جَثَا عَلَى رُكْبَتَيْهِ مَعَ جَمِيعِهِمْ وَصَلَّى. <sup>٣٧</sup>وَكَانَ بُكَاءً عَظِيمًا مِنْ الْجَمِيعِ وَوَقَعُوا عَلَى عُنُقِ بُولُسَ يَقْبَلُونَهُ <sup>٣٨</sup>مُتَوَجِّعِينَ وَلَا سِيْمًا مِنْ الْكَلِمَةِ الَّتِي قَالَهَا: إِنَّهُمْ لَنْ يَرَوْا وَجْهَهُ أَيْضًا. ثُمَّ شِعُوهُ إِلَى السَّفِينَةِ.

## في صور

**٢١** <sup>١</sup>وَلَمَّا أُنْفَضْنَا عَنْهُمْ أَقْلَعْنَا وَجِئْنَا مُتَوَجِّعِينَ بِالِاسْتِقَامَةِ إِلَى كُوسَ وَفِي الْيَوْمِ التَّالِيِ إِلَى رُودُسَ وَمِنْ هُنَاكَ إِلَى بَاتَرَا. إِذَا وَجَدْنَا سَفِينَةً عَابِرَةً إِلَى فِينِيقِيَّةٍ صَعَدْنَا إِلَيْهَا وَأَقْلَعْنَا. <sup>٣</sup>ثُمَّ أَطْلَعْنَا عَلَى قُبْرُسَ وَتَرَكْنَاهَا بِسْرَةً وَسَافَرْنَا إِلَى سُورِيَّةٍ وَأَقْبَلْنَا إِلَى صُورَ لِأَنَّ هُنَاكَ كَانَتْ السَّفِينَةُ تَضَعُ وَسَقَمَهَا. <sup>٤</sup>وَإِذْ وَجَدْنَا اللَّتْلَامِيذَ مَكْنُتًا هُنَاكَ سَبْعَةَ أَيَّامٍ. وَكَانُوا

<sup>4</sup>And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem. <sup>5</sup>And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed. <sup>6</sup>And when we had taken our leave one of another, we took ship; and they returned home again.

### In Ptolemais

<sup>7</sup>And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. <sup>8</sup>And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. <sup>9</sup>And the same man had four daughters, virgins, which did prophesy.

<sup>10</sup>And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus. <sup>11</sup>And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

<sup>12</sup>And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. <sup>13</sup>Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at

يَقُولُونَ بُولُسَ بِالرُّوحِ أَنْ لَا يَصْعَدَ إِلَى أُورُشَلِيمَ. ° وَلَكِنْ لَمَّا اسْتَكْمَلْنَا الْأَيَّامَ خَرَجْنَا ذَاهِبِينَ وَهُمْ جَمِيعًا يُشِيعُونَنَا مَعَ النِّسَاءِ وَالْأَوْلَادِ إِلَى خَارِجِ الْمَدِينَةِ. فَجَثُّونَا عَلَى رُكْبِنَا عَلَى الشَّاطِئِ وَصَلَّيْنَا. ٦ وَلَمَّا وَدَعْنَا بَعْضُنَا بَعْضًا صَعَدْنَا إِلَى السَّفِينَةِ. وَأَمَّا هُمْ فَرَجَعُوا إِلَى خَاصَّتِهِمْ.

### في بتولمايس

٧ وَلَمَّا أَكْمَلْنَا السَّفَرَ فِي الْبَحْرِ مِنْ صُورِ أَقْبَلْنَا إِلَى بَتُولْمَايسَ فَسَلَّمْنَا عَلَى الْإِخْوَةِ وَمَكَّثْنَا عِنْدَهُمْ يَوْمًا وَاحِدًا. ٨ ثُمَّ خَرَجْنَا فِي الْعَدِّ نَحْنُ رُفَقَاءُ بُولُسَ وَجِئْنَا إِلَى قَيْصَرِيَّةَ فَدَخَلْنَا بَيْتَ فِيلِبُّسَ الْمَسِيرِ إِذْ كَانَ وَاحِدًا مِنَ السَّبْعَةِ وَأَقَمْنَا عِنْدَهُ. ٩ وَكَانَ لِهَذَا أَرْبَعُ بَنَاتٍ عَذَارَى كُنَّ يَتَنَبَّأْنَ. ١٠ وَبَيْنَمَا نَحْنُ مُقِيمُونَ أَيَّامًا كَثِيرَةً انْحَدَرَ مِنْ الْيَهُودِيَّةِ نَبِيٌّ اسْمُهُ أَغَابُوسُ. ١١ فَجَاءَ إِلَيْنَا وَأَخَذَ مَنطِقَةَ بُولُسَ وَرَبَطَ يَدَيْ نَفْسِهِ وَرَجَلَيْهِ وَقَالَ: «هَذَا يَقُولُهُ الرُّوحُ الْقُدُسُ: الرَّجُلُ الَّذِي لَهُ هَذِهِ الْمَنطِقَةُ هَكَذَا سِيرَبْطُهُ الْيَهُودُ فِي أُورُشَلِيمَ وَيَسْلَمُونَهُ إِلَى أَيْدِي الْأَمَمِ». ١٢ فَلَمَّا سَمِعْنَا هَذَا طَلَبْنَا إِلَيْهِ نَحْنُ وَالَّذِينَ مِنَ الْمَكَانِ أَنْ لَا يَصْعَدَ إِلَى أُورُشَلِيمَ. ١٣ فَاجَابَ بُولُسُ: «مَاذَا تَفْعَلُونَ؟ تَبْكُونَ وَتَكْسِرُونَ قَلْبِي. لِأَنِّي مُسْتَعِدٌّ لَيْسَ أَنْ أُرَبِّطَ فَقَطْ بَلْ أَنْ أَمُوتَ أَيْضًا فِي أُورُشَلِيمَ لِأَجْلِ اسْمِ الرَّبِّ»

Jerusalem for the name of the Lord Jesus. <sup>14</sup>And when he would not be persuaded, we ceased, saying, The will of the Lord be done. <sup>15</sup>And after those days we took up our carriages, and went up to Jerusalem. <sup>16</sup>There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

### In Jerusalem

<sup>17</sup>And when we were come to Jerusalem, the brethren received us gladly. <sup>18</sup>And the day following Paul went in with us unto James; and all the elders were present. <sup>19</sup>And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

<sup>20</sup>And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: <sup>21</sup>And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. <sup>22</sup>What is it therefore? the multitude must needs come together: for they will hear that thou art come. <sup>23</sup>Do therefore this that we say to thee: We have four men which have a vow on them; <sup>24</sup>Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are

يَسُوعَ». <sup>١٤</sup>وَلَمَّا لَمْ يُقْنَعْ سَكَنَّا قَاتِلِينَ: «لَيْكُنْ مَشِيئَةُ الرَّبِّ». <sup>١٥</sup>وَبَعْدَ تِلْكَ الْأَيَّامِ تَأْهِبْنَا وَصَعِدْنَا إِلَى أُورُشَلِيمَ. <sup>١٦</sup>وَجَاءَ أَيْضًا مَعَنَا مِنْ قَيْصَرِيَّةِ أَنَاسٌ مِنَ التَّلَامِيذِ ذَاهِبِينَ بِنَا إِلَى مَنَاسُونَ وَهُوَ رَجُلٌ قُبْرُسِيٌّ تَلْمِيذٌ قَدِيمٌ لِنَزَلِ عِنْدَهُ.

### في أورشليم

<sup>١٧</sup>وَلَمَّا وَصَلْنَا إِلَى أُورُشَلِيمَ قَبِلْنَا الْإِخْوَةَ بِفَرَحٍ. <sup>١٨</sup>وَفِي الْغَدِ دَخَلَ بُولُسُ مَعَنَا إِلَى يَعْقُوبَ وَحَضَرَ جَمِيعُ الْمَشَايخِ. <sup>١٩</sup>فَبَعْدَ مَا سَلَّمَ عَلَيْهِمْ طَفِقَ يُحَدِّثُهُمْ شَيْئًا فَشَيْئًا بِكُلِّ مَا فَعَلَهُ اللَّهُ بَيْنَ الْأُمَمِ بِوَأَسْطَةِ خِدْمَتِهِ. <sup>٢٠</sup>فَلَمَّا سَمِعُوا كَانُوا يُمَجِّدُونَ الرَّبَّ. وَقَالُوا لَهُ: «أَنْتَ تَرَى أَيُّهَا الْأَخُ كَمْ يُوجَدُ رِبْوَةٌ مِنَ الْيَهُودِ الَّذِينَ آمَنُوا وَهُمْ جَمِيعًا غَيْرُونَ لِلنَّامُوسِ. <sup>٢١</sup>وَقَدْ أُخْبِرُوا عَنْكَ أَنَّكَ تُعَلِّمُ جَمِيعَ الْيَهُودِ الَّذِينَ بَيْنَ الْأُمَمِ الْإِرْتِدَادَ عَنِ مُوسَى قَائِلًا أَنْ لَا يَحْتَنُوا أَوْلَادَهُمْ وَلَا يَسْلُكُوا حَسَبَ الْعَوَائِدِ. <sup>٢٢</sup>فَإِذَا مَاذَا يَكُونُ؟ لَا بُدَّ عَلَيَّ كُلِّ حَالٍ أَنْ يَجْتَمِعَ الْجُمْهُورُ لِأَنَّهُمْ سَمِعُوا أَنَّكَ قَدْ جِئْتَ. <sup>٢٣</sup>فَفَعَلْ هَذَا الَّذِي نَقُولُ لَكَ: عِنْدَنَا أَرْبَعَةُ رِجَالٍ عَلَيْهِمْ نَذْرٌ. <sup>٢٤</sup>خُذْ هؤُلَاءِ وَتَطَهَّرْ مَعَهُمْ وَأَنْفِقْ عَلَيْهِمْ لِيَحْلِقُوا رُؤُوسَهُمْ فَيَعْلَمَ الْجَمِيعُ أَنْ لَيْسَ شَيْءٌ مِمَّا أُخْبِرُوا عَنْكَ بَلْ تَسْلُكُ أَنْتَ أَيْضًا حَافِظًا لِلنَّامُوسِ. <sup>٢٥</sup>وَأَمَّا مِنْ جِهَةِ الَّذِينَ آمَنُوا مِنْ

nothing; but that thou thyself also walkest orderly, and keepest the law.<sup>25</sup> As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

<sup>26</sup>Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

### Paul Arrested

<sup>27</sup>And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,<sup>28</sup>Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.<sup>29</sup>(For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

<sup>30</sup>And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.<sup>31</sup>And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.<sup>32</sup>Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain

الْأَمَمَ فَأَرْسَلْنَا نَحْنُ إِلَيْهِمْ وَحَكَمْنَا أَنْ لَا يَحْفَظُوا شَيْئًا مِثْلَ ذَلِكَ سِوَى أَنْ يُحَافِظُوا عَلَى أَنْفُسِهِمْ مِمَّا ذُبِحَ لِلْأَصْنَامِ وَمِنْ أَلْدَمِ وَالْمَحْتَوِقِ وَالرِّزَا». <sup>٢٦</sup> حَيْثُذِ أَحَدٌ بُولَسُ الرِّجَالِ فِي الْعَدِ وَتَطَهَّرَ مَعَهُمْ وَدَخَلَ الْهَيْكَلِ مُجْبِرًا بِكَمَالِ أَيَّامِ التَّطْهِيرِ إِلَى أَنْ يُقَرَّبَ عَنْ كُلِّ وَاحِدٍ مِنْهُمْ الْقُرْبَانَ.

### القبض على بولس

<sup>٢٧</sup>وَلَمَّا قَارَبَتْ الْأَيَّامُ السَّبْعَةَ أَنْ تَمَّ رَأَهُ الْيَهُودُ الَّذِينَ مِنْ أَسِيَّا فِي الْهَيْكَلِ فَهَاجُوا كُلَّ الْجَمْعِ وَالْقَوَا عَلَيْهِ الْأَيَادِي <sup>٢٨</sup>صَارِحِينَ: «يَا أَيُّهَا الرِّجَالُ الْإِسْرَائِيلِيُّونَ أَعِينُوا! هَذَا هُوَ الرَّجُلُ الَّذِي يُعَلِّمُ الْجَمِيعَ فِي كُلِّ مَكَانٍ ضِدًّا لِلشَّعْبِ وَالنَّامُوسِ وَهَذَا الْمَوْضِعِ حَتَّى أَدْخَلَ يُونَانِيِّينَ أَيْضًا إِلَى الْهَيْكَلِ وَدَنَسَ هَذَا الْمَوْضِعَ الْمَقْدَسَ». <sup>٢٩</sup>لأنَّهُمْ كَانُوا قَدْ رَأَوْا مَعَهُ فِي الْمَدِينَةِ ثَرْوَيْمِسَ الْأَفْسَسِيِّ فَكَانُوا يَطْتُونُ أَنْ بُولَسَ أَدْخَلَهُ إِلَى الْهَيْكَلِ. <sup>٣٠</sup>فَهَاجَتْ الْمَدِينَةُ كُلُّهَا وَتَرَاحَصَ الشَّعْبُ وَأَمْسَكُوا بُولَسَ وَجَرُّوهُ خَارِجَ الْهَيْكَلِ. وَلِوَقْتِ أُغْلِقَتِ الْأَبْوَابُ. <sup>٣١</sup>وَبَيْنَمَا هُمْ يَطْلُبُونَ أَنْ يَقْتُلُوهُ نَمَا خَبِرَ إِلَى أَمِيرِ الْكُتَيْبَةِ أَنَّ أَوْرُسَلِيمَ كُلَّهَا قَدْ اضْطَرَبَتْ <sup>٣٢</sup>فَلِلْوَقْتِ أَخَذَ عَسْكَرًا وَقَوَادِمَاتٍ وَرَكَضَ إِلَيْهِمْ.

and the soldiers, they left beating of Paul.

<sup>33</sup>Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. <sup>34</sup>And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. <sup>35</sup>And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. <sup>36</sup>For the multitude of the people followed after, crying, Away with him.

<sup>37</sup>And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? <sup>38</sup>Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

<sup>39</sup>But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

<sup>40</sup>And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

### Paul's Defence

**22** <sup>1</sup>Men, brethren, and fathers, hear ye my defence which I make now unto you. <sup>2</sup>(And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

فَلَمَّا رَأَوْا الْأَمِيرَ وَالْمَعْسَكَرَ كَفُّوا عَنْ ضَرْبِ بُولُسَ. <sup>٣٣</sup> حِينَئِذٍ أَقْتَرَبَ الْأَمِيرُ وَأَمْسَكَهُ وَأَمَرَ أَنْ يُقَيَّدَ بِسِلْسِلَتَيْنِ وَطَفِقَ يَسْتَحْخِرُ: تُرَى مَنْ يَكُونُ وَمَاذَا فَعَلَ؟ <sup>٣٤</sup> وَكَانَ الْبَعْضُ يَصْرُخُونَ بِشَيْءٍ وَالْبَعْضُ بِشَيْءٍ آخَرَ فِي الْجَمْعِ. وَلَمَّا لَمْ يَقْدِرْ أَنْ يَعْلَمَ الْيَقِينَ لِسَبَبِ الشَّعْبِ أَمَرَ أَنْ يَذْهَبَ بِهِ إِلَى الْمَعْسَكَرِ. <sup>٣٥</sup> وَلَمَّا صَارَ عَلَى الدَّرَجِ اتَّفَقَ أَنَّ الْمَعْسَكَرَ حَمَلَهُ بِسَبَبِ عُنْفِ الْجَمْعِ <sup>٣٦</sup> لِأَنَّ جُمْهُورَ الشَّعْبِ كَانُوا يَتَّبِعُونَهُ صَارِخِينَ: «خُذْهُ!». <sup>٣٧</sup> وَإِذْ قَارَبَ بُولُسُ أَنْ يَدْخُلَ الْمَعْسَكَرَ قَالَ لِلْأَمِيرِ: «أَيْجُورُ لِي أَنْ أَقُولَ لَكَ شَيْئًا؟» فَقَالَ: «أَتَعْرِفُ الْيُونَانِيَّةَ؟» <sup>٣٨</sup> أَفَلَسْتَ أَنْتَ الْمِصْرِيَّ الَّذِي صَنَعَ قَبْلَ هَذِهِ الْأَيَّامِ فِتْنَةً وَأَخْرَجَ إِلَى الْبَرِّيَّةِ أَرْبَعَةَ الْأَلْفِ الرَّجُلِ مِنَ الْقَتْلَةِ؟». <sup>٣٩</sup> فَقَالَ بُولُسُ: «أَنَا رَجُلٌ يَهُودِيٌّ طَرَسُوسِيٌّ مِنْ أَهْلِ مَدِينَةٍ غَيْرِ دِيَّةٍ مِنْ كِيلِيكِيَّةٍ. وَالتَّمَسُ مِنْكَ أَنْ تَأْذَنَ لِي أَنْ أَكَلِّمَ الشَّعْبَ». <sup>٤٠</sup> فَلَمَّا أَذِنَ لَهُ وَقَفَ بُولُسُ عَلَى الدَّرَجِ وَأَشَارَ بِيَدِهِ إِلَى الشَّعْبِ فَصَارَ سُكُوتٌ عَظِيمٌ. فَنادَى بِاللُّغَةِ الْعِبْرَانِيَّةِ قَائِلًا:

### دفاع بولس أمام اليهود

**٢٢** <sup>١</sup>«أَيُّهَا الرَّجَالُ الْإِخْوَةُ وَالْآبَاءُ أَسْمَعُوا أَحْتِجَاجِي الْآنَ لَدَيْكُمْ». فَلَمَّا سَمِعُوا أَنَّهُ يُنَادِي لَهُمْ بِاللُّغَةِ الْعِبْرَانِيَّةِ أَعْطَوْا سُكُوتًا آخَرِي. فَقَالَ:

<sup>3</sup>I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. <sup>4</sup>And I persecuted this way unto the death, binding and delivering into prisons both men and women. <sup>5</sup>As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. <sup>6</sup>And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. <sup>7</sup>And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

<sup>8</sup>And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. <sup>9</sup>And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

<sup>10</sup>And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. <sup>11</sup>And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

<sup>12</sup>And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, <sup>13</sup>Came unto me, and stood, and said unto me, Brother Saul,

«أَنَا رَجُلٌ يَهُودِيٌّ وُلِدْتُ فِي طَرَسُوسَ كَيْلِيكِيَّةٍ وَلَكِنْ رَبَّيْتُ فِي هَذِهِ الْمَدِينَةِ مُؤَدَّبًا عِنْدَ رَجُلِي غَمَلَايِيلَ عَلَى تَحْقِيقِ التَّامُوسِ الْأَبَوِيِّ. وَكُنْتُ غَيُورًا لِلَّهِ كَمَا أَنْتُمْ جَمِيعُكُمْ الْيَوْمَ. وَأَضْطَهَدْتُ هَذَا الطَّرِيقَ حَتَّى الْمَوْتِ مُقَيَّدًا وَمُسَلَّمًا إِلَى السُّجُونِ رَجَالًا وَنِسَاءً كَمَا يَشْهَدُ لِي أَيْضًا رَيْسُ الْكَهَنَةِ وَجَمِيعِ الْمَشِيخَةِ الَّذِينَ إِذْ أَخَذْتُ أَيْضًا مِنْهُمْ رِسَائِلَ لِلْإِخْوَةِ إِلَى دِمَشْقَ ذَهَبْتُ لِأَنِّي بِالَّذِينَ هُنَاكَ إِلَى أَوْرُسَلِيمَ مُقَيَّدِينَ لِكَيْ يُعَاقَبُوا. فَحَدَّثَ لِي وَأَنَا ذَاهِبٌ وَمُتَقَرِّبٌ إِلَى دِمَشْقَ أَنَّهُ نَحْوُ نِصْفِ النَّهَارِ بَعَثَهُ أَبْرَقٌ حَوْلِي مِنَ السَّمَاءِ نُورٌ عَظِيمٌ. فَسَقَطْتُ عَلَى الْأَرْضِ وَسَمِعْتُ صَوْتًا قَاتِلًا لِي: شَاوُلُ شَاوُلُ لِمَاذَا تَضْطَهَدُنِي؟ فَأَجَبْتُ: مَنْ أَنْتَ يَا سَيِّدُ؟ فَقَالَ لِي: أَنَا يَسُوعُ النَّاصِرِيُّ الَّذِي أَنْتَ تَضْطَهَدُهُ. وَالَّذِينَ كَانُوا مَعِيَ نَظَرُوا النُّورَ وَارْتَعَبُوا وَلَكِنْهُمْ لَمْ يَسْمَعُوا صَوْتَ الَّذِي كَلَّمَنِي. فَقُلْتُ: مَاذَا أَعْمَلُ يَا رَبُّ؟ فَقَالَ لِي الرَّبُّ: قُمْ وَادْهَبْ إِلَى دِمَشْقَ وَهُنَاكَ يُقَالُ لَكَ عَنْ جَمِيعِ مَا تَرْتَبُّ لَكَ أَنْ تَفْعَلَ. وَإِذْ كُنْتُ لَا أَبْصِرُ مِنْ أَجْلِ بَهَاءِ ذَلِكَ النُّورِ أَقْتَادَنِي بِيَدِي الَّذِينَ كَانُوا مَعِيَ فَجِئْتُ إِلَى دِمَشْقَ. ثُمَّ إِنَّ حَنَانِيًّا رَجُلًا تَقِيًّا حَسَبَ التَّامُوسِ وَمَشْهُودًا لَهُ مِنْ جَمِيعِ الْيَهُودِ السُّكَّانِ أَتَى إِلَيَّ وَوَقَّفَ وَقَالَ لِي: أَيُّهَا الْأَخُ شَاوُلُ أَبْصِرْ! فَفِي تِلْكَ السَّاعَةِ نَظَرْتُ إِلَيْهِ فَقَالَ: إِلَهَ

receive thy sight. And the same hour I looked up upon him.

<sup>14</sup>And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. <sup>15</sup>For thou shalt be his witness unto all men of what thou hast seen and heard. <sup>16</sup>And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

<sup>17</sup>And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; <sup>18</sup>And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

<sup>19</sup>And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: <sup>20</sup>And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

<sup>21</sup>And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

<sup>22</sup>And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.

<sup>23</sup>And as they cried out, and cast off their clothes, and threw dust into the air, <sup>24</sup>The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

أَبَانَا أَنْتَحَبَكَ لِتَعْلَمَ مَشِيئَتَهُ وَتُبْصِرَ الْبَارَّ  
وَتَسْمَعَ صَوْتًا مِنْ فَمِهِ. <sup>١٥</sup>لَأَنَّكَ سَتَكُونُ لَهُ  
شَاهِدًا لِجَمِيعِ النَّاسِ بِمَا رَأَيْتَ وَسَمِعْتَ.  
<sup>١٦</sup>وَالآنَ لِمَاذَا تَتَوَانَى؟ فُمْ وَأَعْتَمِدْ وَأَغْسِلْ  
خَطَايَاكَ دَاعِيًا بِاسْمِ الرَّبِّ. <sup>١٧</sup>وَحَدَّثَ لِي  
بَعْدَ مَا رَجَعْتُ إِلَى أُورُشَلِيمَ وَكُنْتُ أَصَلِّي  
فِي الْهَيْكَلِ أَنِّي حَصَلْتُ فِي غَيْبَةٍ <sup>١٨</sup>فَرَأَيْتُهُ  
قَائِلًا لِي: أَسْرِعْ وَأَخْرُجْ عَاجِلًا مِنْ  
أُورُشَلِيمَ لِأَنَّهُمْ لَا يَقْبَلُونَ شَهَادَتَكَ عَنِّي.  
<sup>١٩</sup>فَقُلْتُ: يَا رَبُّ هُمْ يَعْلَمُونَ أَنِّي كُنْتُ  
أَحْسِبُ وَأَضْرِبُ فِي كُلِّ مَجْمَعِ الَّذِينَ  
يُؤْمِنُونَ بِكَ. <sup>٢٠</sup>وَحِينَ سَفِكَ دَمَ اسْتَفَانُوسَ  
شَهِيدِكَ كُنْتُ أَنَا وَاقِفًا وَرَاضِيًا بِقَتْلِهِ  
وَحَافِظًا ثِيَابَ الَّذِينَ قَتَلُوهُ. <sup>٢١</sup>فَقَالَ لِي:  
أَذْهَبْ فَإِنِّي سَأَرْسِلُكَ إِلَى الْأَمَمِ بَعِيدًا.  
<sup>٢٢</sup>فَسَمِعُوا لَهُ حَتَّى هَذِهِ الْكَلِمَةِ ثُمَّ رَفَعُوا  
أَصْوَاتَهُمْ قَائِلِينَ: «خُذْ مِثْلَ هَذَا مِنْ  
الْأَرْضِ لِأَنَّهُ كَانَ لَا يَجُوزُ أَنْ يَعِيشَ».  
<sup>٢٣</sup>وَإِذْ كَانُوا يَصِيحُونَ وَيَطْرَحُونَ ثِيَابَهُمْ  
وَيَبْرُمُونَ غُبَارًا إِلَى الْجَوِّ <sup>٢٤</sup>أَمَرَ الْأَمِيرُ أَنْ  
يُذْهَبَ بِهِ إِلَى الْمَعَسَكِرِ قَائِلًا أَنْ يُنْحَصَ  
بِضْرَبَاتٍ لِيَعْلَمَ لِأَيِّ سَبَبٍ كَانُوا يَصْرُخُونَ  
عَلَيْهِ هَكَذَا.



## Paul the Roman Citizen

<sup>25</sup>And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

<sup>26</sup>When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

<sup>27</sup>Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

<sup>28</sup>And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.

<sup>29</sup>Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

<sup>30</sup>On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

## Paul Before the Sanhedrin

**23** <sup>1</sup>And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. <sup>2</sup>And the high priest Ananias commanded them that stood by him to smite him on the mouth. <sup>3</sup>Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

## بولس مواطن روماني

<sup>٢٥</sup> فَلَمَّا مَدَّوهُ لِّلسِّيَاطِ قَالَ بُولُسُ لِقَائِدِ  
الْمِئَةِ الْوَاقِفِ: «أَيَجُوزُ لَكُمْ أَنْ تَجْلِدُوا  
إِنْسَانًا رُومَانِيًّا غَيْرَ مَقْضِيٍّ عَلَيْهِ؟» <sup>٢٦</sup> فَإِذْ  
سَمِعَ قَائِدُ الْمِئَةِ ذَهَبَ إِلَى الْأَمِيرِ وَأَخْبَرَهُ  
قَائِلًا: «انظُرْ مَاذَا أَنْتَ مُزْمِعٌ أَنْ تَفْعَلَ! لِأَنَّ  
هَذَا الرَّجُلَ رُومَانِيٌّ». <sup>٢٧</sup> فَجَاءَ الْأَمِيرُ وَقَالَ  
لَهُ: «قُلْ لِي. أَنْتَ رُومَانِيٌّ؟» فَقَالَ: «نَعَمْ». <sup>٢٨</sup>  
فَأَجَابَ الْأَمِيرُ: «أَمَا أَنَا فِيمَبْلَغِ كَبِيرٍ  
أَقْتَنَيْتُ هَذِهِ الرَّعْوِيَّةَ». فَقَالَ بُولُسُ: «أَمَا أَنَا  
فَقَدْ وُلِدْتُ فِيهَا». <sup>٢٩</sup> وَلِلْوَقْتِ تَنَحَّى عَنْهُ  
الَّذِينَ كَانُوا مُزْمِعِينَ أَنْ يَفْحَصُوهُ. وَأَخْتَشَى  
الْأَمِيرُ لَمَّا عَلِمَ أَنَّهُ رُومَانِيٌّ وَلِأَنَّهُ قَدْ قَيَّدَهُ.  
<sup>٣٠</sup> وَفِي الْغَدِ إِذْ كَانَ يُرِيدُ أَنْ يَعْلَمَ الْيَقِينَ:  
لِمَاذَا يَشْتَكِي الْيَهُودُ عَلَيْهِ؟ حَلَّهُ مِنَ الرَّبَاطِ  
وَأَمَرَ أَنْ يَحْضَرَ رُؤَسَاءُ الْكَهَنَةِ وَكُلُّ  
مَجْمَعِهِمْ. فَاحْضَرَ بُولُسَ وَأَقَامَهُ لَدَيْهِمْ.

## بولس أمام المجلس اليهودي

**٢٣** <sup>١</sup> فَتَفَرَّسَ بُولُسُ فِي الْمَجْمَعِ  
وَقَالَ: «أَيُّهَا الرَّجَالُ الْإِخْوَةُ إِنِّي  
بِكُلِّ ضَمِيرٍ صَالِحٍ قَدْ عَشْتُ لِلَّهِ إِلَى هَذَا  
الْيَوْمِ». <sup>٢</sup> فَأَمَرَ حَنَانِيَّا رَئِيسَ الْكَهَنَةِ الْوَاقِفِينَ  
عِنْدَهُ أَنْ يَضْرِبُوهُ عَلَى فَمِهِ. <sup>٣</sup> حِينَئِذٍ قَالَ لَهُ  
بُولُسُ: «سَيَضْرِبُكَ اللَّهُ أَيُّهَا الْحَائِطُ  
الْمَبْيِضُ! أَفَأَنْتَ جَالِسٌ تَحْكُمُ عَلَيَّ حَسَبَ  
الْتَّامُوسِ وَأَنْتَ تَأْمُرُ بِضَرْبِي مُخَالَفًا

<sup>4</sup>And they that stood by said, Revilest thou God's high priest?  
<sup>5</sup>Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

<sup>6</sup>But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. <sup>7</sup>And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. <sup>8</sup>For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

<sup>9</sup>And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

<sup>10</sup>And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. <sup>11</sup>And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

### The Plot to Kill Paul

<sup>12</sup>And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till

لِلنَّامُوسِ؟» فَقَالَ الْوَأَقْفُونَ: «أَتَشْتِمُ رَئِيسَ كَهَنَةِ اللَّهِ؟» فَقَالَ بُولُسُ: «لَمْ أَكُنْ أَعْرِفُ أَيُّهَا الْإِخْوَةُ أَنَّهُ رَئِيسُ كَهَنَةٍ لِأَنَّهُ مَكْتُوبٌ: رَئِيسُ شَعْبِكَ لَا تَقُلْ فِيهِ سُوءًا». <sup>٦</sup> وَلَمَّا عَلِمَ بُولُسُ أَنَّ قِسْمًا مِنْهُمْ صَدُوقِيُّونَ وَالْآخَرَ فَرِيسِيُّونَ صَرَخَ فِي الْمَجْمَعِ: «أَيُّهَا الرِّجَالُ الْإِخْوَةُ أَنَا فَرِيسِيٌّ ابْنُ فَرِيسِيٍّ عَلَى رَجَاءِ قِيَامَةِ الْأَمْوَاتِ أَنَا أَحَاكِمُ». <sup>٧</sup> وَلَمَّا قَالَ هَذَا حَدَثَتْ مُنَازَعَةٌ بَيْنَ الْفَرِيسِيِّينَ وَالصَّدُوقِيِّينَ وَأَنْشَقَّتِ الْجَمَاعَةُ لِأَنَّ الصَّدُوقِيِّينَ يَقُولُونَ إِنَّهُ لَيْسَ قِيَامَةٌ وَلَا مَلَائِكٌ وَلَا رُوحٌ وَأَمَّا الْفَرِيسِيُّونَ فَيَقْرُونَ بِكُلِّ ذَلِكَ. <sup>٩</sup> فَحَدَّثَ صِيَاحٌ عَظِيمٌ وَنَهَضَ كَتَبَةٌ قَسَمَ الْفَرِيسِيِّينَ وَطَفِقُوا يُخَاصِمُونَ قَائِلِينَ: «لَسْنَا نَجِدُ شَيْئًا رَدِيًّا فِي هَذَا الْإِنْسَانِ! وَإِنْ كَانَ رُوحٌ أَوْ مَلَائِكٌ قَدْ كَلَّمَهُ فَلَا نُحَارِبُنِ اللَّهَ». <sup>١٠</sup> وَلَمَّا حَدَثَتْ مُنَازَعَةٌ كَثِيرَةٌ اخْتَشَى الْأَمِيرُ أَنْ يَفْسَحُوا بُولُسَ فَأَمَرَ الْعَسْكَرَ أَنْ يَنْزِلُوا وَيَحْتَطِفُوهُ مِنْ وَسْطِهِمْ وَيَأْتُوا بِهِ إِلَى الْمَعْسَكِرِ. <sup>١١</sup> وَفِي اللَّيْلَةِ التَّالِيَةِ وَقَفَ بِهِ الرَّبُّ وَقَالَ: «ثِقْ يَا بُولُسُ لِأَنَّكَ كَمَا شَهِدْتَ بِمَا لِي فِي أُورُشَلِيمَ هَكَذَا يَبْغِي أَنْ تَشْهَدَ فِي رُومِيَّةٍ أَيْضًا».

### مؤامرة اليهود لقتل بولس

<sup>١٢</sup> وَلَمَّا صَارَ النَّهَارُ صَنَعَ بَعْضُ الْيَهُودِ اتِّفَاقًا وَحَرَمُوا أَنْفُسَهُمْ قَائِلِينَ إِنَّهُمْ لَا يَأْكُلُونَ وَلَا يَشْرَبُونَ حَتَّى يَقْتُلُوا بُولُسَ.

they had killed Paul. <sup>13</sup>And they were more than forty which had made this conspiracy. <sup>14</sup>And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. <sup>15</sup>Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

<sup>16</sup>And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

<sup>17</sup>Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. <sup>18</sup>So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

<sup>19</sup>Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?

<sup>20</sup>And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would inquire somewhat of him more perfectly. <sup>21</sup>But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

١٣ وَكَانَ الَّذِينَ صَنَعُوا هَذَا التَّحَالُفَ أَكْثَرَ مِنْ أَرْبَعِينَ. <sup>١٤</sup> فَتَقَدَّمُوا إِلَى رُؤَسَاءِ الْكَهَنَةِ وَالشُّيُوخِ وَقَالُوا: «قَدْ حَرَمْنَا أَنْفُسَنَا حَرَمًا أَنْ لَا نَذُوقَ شَيْئًا حَتَّى نَقْتُلَ بُولُسَ. <sup>١٥</sup> وَالْآنَ أَعْلَمُوا الْأَمِيرَ أَنْتُمْ مَعَ الْمَجْمَعِ لِكَيْ يَنْزِلَهُ إِلَيْكُمْ غَدًا كَأَنَّكُمْ مُرْمِعُونَ أَنْ تَفْحِصُوا بِأَكْثَرِ تَدْقِيقٍ عَمَّا لَهُ. وَنَحْنُ قَبْلَ أَنْ يَقْتَرِبَ مُسْتَعِدُّونَ لِقَتْلِهِ. <sup>١٦</sup> وَلَكِنَّ ابْنَ أُخْتِ بُولُسِ سَمِعَ بِالْكَامِينَ فَجَاءَ وَدَخَلَ الْمَعْسَكَرَ وَأَخْبَرَ بُولُسَ. <sup>١٧</sup> فَاسْتَدْعَى بُولُسُ وَاحِدًا مِنْ قَوَادِ الْمِمَاتِ وَقَالَ: «أَذْهَبْ بِهَذَا الشَّابِّ إِلَى الْأَمِيرِ لِأَنَّ عِنْدَهُ شَيْئًا يُخْبِرُهُ بِهِ». <sup>١٨</sup> فَأَخَذَهُ وَأَحْضَرَهُ إِلَى الْأَمِيرِ وَقَالَ: «اسْتَدْعَانِي الْأَسِيرُ بُولُسُ وَطَلَبَ أَنْ أُحْضِرَ هَذَا الشَّابَّ إِلَيْكَ وَهُوَ عِنْدَهُ شَيْءٌ لِيَقُولَهُ لَكَ». <sup>١٩</sup> فَأَخَذَ الْأَمِيرُ يَدَهُ وَتَنَحَّى بِهِ مُنْفَرِدًا وَأَسْتَحْبَرَهُ: «مَا هُوَ الَّذِي عِنْدَكَ لِتُخْبِرَنِي بِهِ؟» <sup>٢٠</sup> فَقَالَ: «إِنَّ الْيَهُودَ تَعَاهَدُوا أَنْ يَطْلُبُوا مِنْكَ أَنْ تُنْزِلَ بُولُسَ غَدًا إِلَى الْمَجْمَعِ كَأَنَّهُمْ مُرْمِعُونَ أَنْ يَسْتَحْبِرُوا عَنْهُ بِأَكْثَرِ تَدْقِيقٍ. <sup>٢١</sup> فَلَا تَتَّقَدْ إِلَيْهِمْ لِأَنَّ أَكْثَرَ مِنْ أَرْبَعِينَ رَجُلًا مِنْهُمْ كَامِنُونَ لَهُ قَدْ حَرَمُوا أَنْفُسَهُمْ أَنْ لَا يَأْكُلُوا وَلَا يَشْرَبُوا حَتَّى يَقْتُلُوهُ. وَهُمْ الْآنَ مُسْتَعِدُّونَ مُسْتَظَرُّونَ الْوَعْدِ مِنْكَ».

## Paul Sent to Felix

<sup>22</sup>So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me. <sup>23</sup>And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; <sup>24</sup>And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor.

<sup>25</sup>And he wrote a letter after this manner:

<sup>26</sup>Claudius Lysias unto the most excellent governor Felix sendeth greeting.

<sup>27</sup>This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. <sup>28</sup>And when I would have known the cause wherefore they accused him, I brought him forth into their council: <sup>29</sup>Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. <sup>30</sup>And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell.

<sup>31</sup>Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.

<sup>32</sup>On the morrow they left the horsemen to go with him, and returned to the castle: <sup>33</sup>Who, when they came to Caesarea, and delivered the epistle to the governor, presented

## ليسياس يرسل بولس لفيلكس

<sup>٢٢</sup> فَأَطْلَقَ الْأَمِيرُ الشَّابَّ مُوصِباً إِيَّاهُ أَنْ:  
«لَا تَقُلْ لِأَحَدٍ إِنَّكَ أَعْلَمْتَنِي بِهَذَا». <sup>٢٣</sup> ثُمَّ  
دَعَا اثْنَيْنِ مِنْ قَوَادِمِ الْمِئَاتِ وَقَالَ: «أَعِدَّاءَ  
مِثِّي عَسْكَرِي لِيَذْهَبُوا إِلَيَّ قِصْرِيَّةً  
وَسَبْعِينَ فَارِساً وَمِثِّي رَامِحٍ مِنَ السَّاعَةِ  
الْثَّلَاثَةِ مِنَ اللَّيْلِ». <sup>٢٤</sup> وَأَنْ يُقَدِّمًا دَوَابَّ لِيُرَكِّبَا  
بُولُسَ وَيُوصِلَاهُ سَالِماً إِلَى فِيلِكْسَ  
الْوَالِيِّ». <sup>٢٥</sup> وَكَتَبَ رِسَالَةً حَاوِيَةً هَذِهِ  
الصُّورَةَ: <sup>٢٦</sup> «كُلُودِيُوسُ لِسِيَّاسُ يُهْدِي  
سَالِماً إِلَى الْعَزِيزِ فِيلِكْسَ الْوَالِيِّ. هَذَا  
الرَّجُلُ لَمَّا أَمْسَكَهُ الْيَهُودُ وَكَانُوا مُزْمِعِينَ  
أَنْ يَقْتُلُوهُ أَقْبَلْتُ مَعَ الْعَسْكَرِ وَأَنْقَذْتُهُ إِذْ  
أَخْبَرْتُ أَنَّهُ رُومَانِيٌّ». <sup>٢٨</sup> وَكُنْتُ أُرِيدُ أَنْ أَعْلَمَ  
الْعِلَّةَ الَّتِي لِأَجْلِهَا كَانُوا يَشْتَكُونَ عَلَيْهِ  
فَأَنْزَلْتُهُ إِلَى مَجْمَعِهِمْ <sup>٢٩</sup> فَوَجَدْتُهُ مَشْكُوراً  
عَلَيْهِ مِنْ جِهَةِ مَسَائِلِ نَامُوسِهِمْ. وَلَكِنْ  
شَكْوَى تَسْتَحِقُّ الْمَوْتَ أَوْ الْقَيْدَ لَمْ تَكُنْ  
عَلَيْهِ. <sup>٣٠</sup> ثُمَّ لَمَّا أَعْلَمْتُ بِمَكِيدَةِ عَتِيدَةٍ أَنْ  
تَصِيرَ عَلَى الرَّجُلِ مِنَ الْيَهُودِ أَرْسَلْتُهُ  
لِلْوَقْتِ إِلَيْكَ أَمِراً الْمُسْتَكِينِ أَيْضاً أَنْ  
يَقُولُوا لَدَيْكَ مَا عَلَيْهِ. كُنْ مُعَافٍ». <sup>٣١</sup>  
فَالْعَسْكَرُ أَخَذُوا بُولُسَ كَمَا أَمُرُوا  
وَذَهَبُوا بِهِ لَيْلاً إِلَى أَنْتِيپَاتْرِيسَ. <sup>٣٢</sup> وَفِي الْغَدِ  
تَرَكُوا الْفُرْسَانَ يَذْهَبُونَ مَعَهُ وَرَجَعُوا إِلَى  
الْمَعْسَكِرِ. <sup>٣٣</sup> وَأَوَّلِكَ لَمَّا دَخَلُوا قِصْرِيَّةً  
وَدَفَعُوا الرِّسَالَةَ إِلَى الْوَالِيِّ أَحْضَرُوا بُولُسَ  
أَيْضاً إِلَيْهِ. <sup>٣٤</sup> فَلَمَّا قَرَأَ الْوَالِيُّ الرِّسَالَةَ وَسَأَلَ

Paul also before him. <sup>34</sup>And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia; <sup>35</sup>I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

مِنْ آيَةٍ وَوَلَايَةٍ هُوَ وَوَجَدَ أَنَّهُ مِنْ كِيلِيكِيَّةٍ  
<sup>٣٥</sup> قَالَ: «سَأَسْمَعُكَ مَتَى حَضَرَ الْمُشْتَكُونَ  
 عَلَيْكَ أَيْضًا». وَأَمَرَ أَنْ يُحْرَسَ فِي قَصْرِ  
 هِيرُودُسَ.

### The Trial Before Felix

### دعوى اليهود ضد بولس

**24** <sup>1</sup>And after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul. <sup>2</sup>And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, <sup>3</sup>We accept it always, and in all places, most noble Felix, with all thankfulness. <sup>4</sup>Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

**٢٤** <sup>١</sup> وَبَعْدَ خَمْسَةِ أَيَّامٍ أَنْحَدَرَ حَنَانِيَّا  
 رَيْسُ الْكَهَنَةِ مَعَ الشُّيُوخِ  
 وَخَطِيبِ اسْمُهُ تَرْتُلُّسُ. فَعَرَضُوا لِلْوَالِي  
 ضِدَّ بُولُسَ. <sup>٢</sup> فَلَمَّا دُعِيَ ابْتَدَأَ تَرْتُلُّسُ فِي  
 الشَّكَايَةِ قَائِلًا: <sup>٣</sup> «إِنَّا حَاصِلُونَ بِوَأَسْطِنَتِكَ  
 عَلَى سَلَامٍ جَزِيلٍ وَقَدْ صَارَتْ لِهَذِهِ الْأُمَّةِ  
 مَصَالِحٌ بِنَدِيرِكَ. فَتَقَبَّلْ ذَلِكَ أَيُّهَا الْعَزِيزُ  
 فَيَلِكْسُ بِكُلِّ شُكْرٍ فِي كُلِّ زَمَانٍ وَكُلِّ  
 مَكَانٍ. <sup>٤</sup> وَلَكِنْ لِنِئَالِ أَعْوَقِكَ أَكْثَرَ التَّمَسُّ أَنْ  
 تَسْمَعَنَا بِالِاخْتِصَارِ بِحِلْمِكَ. <sup>٥</sup> فَإِنَّا إِذْ  
 وَجَدْنَا هَذَا الرَّجُلَ مُفْسِدًا وَمُهَيِّجَ فِتْنَةٍ بَيْنَ  
 جَمِيعِ الْيَهُودِ الَّذِينَ فِي الْمَسْكُونَةِ وَمَقْدَامِ  
 شَيْعَةِ النَّاصِرِيِّينَ وَقَدْ شَرَعَ أَنْ يَنْجَسَ  
 الْهَيْكَلَ أَيْضًا أَمْسَكْنَاهُ وَأَرَدْنَا أَنْ نَحْكُمَ  
 عَلَيْهِ حَسَبَ نَامُوسِنَا. <sup>٧</sup> فَأَقْبَلَ لَيْسِيَّاسُ  
 الْأَمِيرُ بِعُنْفٍ شَدِيدٍ وَأَخَذَهُ مِنْ بَيْنِ أَيْدِينَا  
<sup>٨</sup> وَأَمَرَ الْمُشْتَكِينَ عَلَيْهِ أَنْ يَأْتُوا إِلَيْكَ. وَمِنْهُ  
 يُمَكِّنُكَ إِذَا فَحَصْتَ أَنْ تَعْلَمَ جَمِيعَ هَذِهِ  
 الْأُمُورِ الَّتِي نَشْتَكِي بِهَا عَلَيْهِ». <sup>٩</sup> ثُمَّ وَاظَمَهُ

<sup>5</sup>For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: <sup>6</sup>Who also hath gone about to profane the temple: whom we took, and would have judged according to our law. <sup>7</sup>But the chief captain Lysias came upon us, and with great violence took him away out of our hands, <sup>8</sup>Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

<sup>9</sup>And the Jews also assented, saying

that these things were so.

أَلْيَهُودُ أَيضاً قَاتِلِينَ: «إِنَّ هَذِهِ الْأُمُورَ هَكَذَا».

### Paul's Defence Before Felix

دفاع بولس أمام فيليكس

<sup>10</sup>Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: <sup>11</sup>Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. <sup>12</sup>And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: <sup>13</sup>Neither can they prove the things whereof they now accuse me. <sup>14</sup>But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: <sup>15</sup>And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. <sup>16</sup>And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

<sup>17</sup>Now after many years I came to bring alms to my nation, and offerings. <sup>18</sup>Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. <sup>19</sup>Who ought to have been here before thee, and object, if they had ought against me. <sup>20</sup>Or else let these same here say, if they have found any evil doing in me, while I stood before the council, <sup>21</sup>Except it be for this one voice, that I cried

١٠ فَأَجَابَ بُولُسُ إِذْ أَوْمَأَ إِلَيْهِ الْوَالِي أَنْ يَتَكَلَّمَ: «إِنِّي إِذْ قَدْ عَلِمْتُ أَنَّكَ مُنْذُ سِنِينَ كَثِيرَةٍ قَاضٍ لِهَذِهِ الْأُمَّةِ أَحْتِجُّ عَمَّا فِي أَمْرِي بِأَكْثَرِ سُورٍ. ١١ وَأَنْتَ قَادِرٌ أَنْ تَعْرِفَ أَنَّهُ لَيْسَ لِي أَكْثَرُ مِنْ اثْنَيْ عَشَرَ يَوْمًا مُنْذُ صَعِدْتُ لِأَسْجُدَ فِي أُورُشَلِيمَ. ١٢ وَلَمْ يَجِدُونِي فِي الْهَيْكَلِ أَحَاجٌ أَحَدًا أَوْ أَصْنَعُ تَجْمُعًا مِنَ الشَّعْبِ وَلَا فِي الْمَجَامِعِ وَلَا فِي الْمَدِينَةِ. ١٣ وَلَا يَسْتَطِيعُونَ أَنْ يَثْبُتُوا مَا يَسْتَكُونُ بِهِ الْآنَ عَلَيَّ. ١٤ وَلَكِنِّي أُفِرُّ لَكَ بِهَذَا: أَنَّنِي حَسَبَ الطَّرِيقِ الَّذِي يَقُولُونَ لَهُ «شَيْعَةً» هَكَذَا أَعْبُدُ إِلَهَ آبَائِي مُؤْمِنًا بِكُلِّ مَا هُوَ مَكْتُوبٌ فِي التَّائُمُوسِ وَالْأَنْبِيَاءِ. ١٥ وَلِي رَجَاءٌ بِاللَّهِ فِي مَا هُمْ أَيضًا يَنْتَظِرُونَهُ: أَنَّهُ سَوْفَ تَكُونُ قِيَامَةٌ لِلْأَمْوَاتِ الْأَبْرَارِ وَالْأُمَّةِ. ١٦ لِذَلِكَ أَنَا أَيضًا أُدْرِبُ نَفْسِي لِيَكُونَ لِي دَائِمًا ضَمِيرٌ بِلَا عَثْرَةٍ مِنْ نَحْوِ اللَّهِ وَالنَّاسِ. ١٧ وَبَعْدَ سِنِينَ كَثِيرَةٍ جِئْتُ أَصْنَعُ صَدَقَاتٍ لِأُمَّتِي وَفَرَائِينَ. ١٨ وَفِي ذَلِكَ وَجَدَنِي مُتَطَهِّرًا فِي الْهَيْكَلِ - لَيْسَ مَعَ جَمْعٍ وَلَا مَعَ شَعْبٍ - قَوْمٌ هُمْ يَهُودٌ مِنْ أَسِيَّا ١٩ كَانُوا يَنْبَغِي أَنْ يَحْضُرُوا لَدَيْكَ وَيَسْتَكُونُوا إِنْ كَانَ لَهُمْ عَلَيَّ شَيْءٌ. ٢٠ أَوْ لِيَقُلْ هَؤُلَاءِ أَنْفُسُهُمْ مَاذَا وَجَدُوا فِيَّ مِنْ أَلْذَنْبِ وَأَنَا قَائِمٌ أَمَامَ الْمَجْمَعِ ٢١ إِلَّا مِنْ

standing among them, Touching the resurrection of the dead I am called in question by you this day.

### Paul Imprisoned in Caesarea

<sup>22</sup>And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

<sup>23</sup>And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

<sup>24</sup>And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. <sup>25</sup>And as he reasoned of righteousness, temperance, and judgment to come Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. <sup>26</sup>He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

<sup>27</sup>But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

### The Trial Before Festus

**25** <sup>1</sup>Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem. <sup>2</sup>Then the high priest and the chief of the Jews informed him against Paul, and

جَهَةً هَذَا الْقَوْلِ الْوَاحِدِ الَّذِي صَرَخْتُ بِهِ  
وَإِفْئًا بَيْنَهُمْ: أَنِّي مِنْ أَجْلِ قِيَامَةِ الْأَمْوَاتِ  
أَحَاكِمُ مِنْكُمْ الْيَوْمَ.

### بولس في سجن قيصرية

<sup>٢٢</sup> فَلَمَّا سَمِعَ هَذَا فِيلِكْسُ أَمَهَلَهُمْ إِذْ  
كَانَ يَعْلَمُ بِأَكْثَرِ تَحْقِيقِ أُمُورِ هَذَا الطَّرِيقِ  
قَاتِلًا: «مَتَى أُنْحَدِرَ لَيْسِيَّاسُ الْأَمِيرُ أَفْحَصُ  
عَنْ أُمُورِكُمْ». <sup>٢٣</sup> وَأَمَرَ قَائِدَ الْمَتَةِ أَنْ يُحْرَسَ  
بُولُسُ وَتَكُونَ لَهُ رُخْصَةٌ وَأَنْ لَا يَمْنَعُ أَحَدًا  
مِنْ أَصْحَابِهِ أَنْ يَخْدُمَهُ أَوْ يَأْتِيَ إِلَيْهِ. <sup>٢٤</sup> ثُمَّ  
بَعْدَ أَيَّامٍ جَاءَ فِيلِكْسُ مَعَ دُرُوسِلَا أَمْرَأَتِهِ  
وَهِيَ يَهُودِيَّةٌ. فَاسْتَحْضَرَ بُولُسَ وَسَمِعَ مِنْهُ  
عَنِ الْإِيمَانِ بِالْمَسِيحِ. <sup>٢٥</sup> وَبَيْنَمَا كَانَ يَتَكَلَّمُ  
عَنِ الْبِرِّ وَالتَّعَفُّفِ وَالدَّيْنُونَةِ الْعَتِيدَةِ أَنْ  
تَكُونَ أَرْعَبَ فِيلِكْسُ وَأَجَابَ: «أَمَّا الْآنَ  
فَأَذْهَبْ وَمَتَى حَصَلْتُ عَلَى وَقْتٍ  
أَسْتَدْعِيكَ». <sup>٢٦</sup> وَكَانَ أَيْضًا يَرْجُو أَنْ يُعْطِيَهُ  
بُولُسُ دَرَاهِمَ لِيُطْلِقَهُ وَلِذَلِكَ كَانَ  
يَسْتَحْضِرُهُ مِرَارًا أَكْثَرَ وَيَتَكَلَّمُ مَعَهُ.  
<sup>٢٧</sup> وَلَكِنْ لَمَّا كَمَلْتَ سَنَتَانِ قَبْلَ فِيلِكْسُ  
بُورْكِيُوسَ فَسْتُوسَ خَلِيفَةً لَهُ. وَإِذْ كَانَ  
فِيلِكْسُ يَرِيدُ أَنْ يُودَعَ الْيَهُودَ مِنْهُ تَرَكَ  
بُولُسَ مُقْبِدًا.

### بولس يستأنف دعواه إلى قيصر

**٢٥** <sup>١</sup> فَلَمَّا قَدِمَ فَسْتُوسُ إِلَى الْوِلَايَةِ  
صَعِدَ بَعْدَ ثَلَاثَةِ أَيَّامٍ مِنْ قَيْصَرِيَّةٍ  
إِلَى أُورُشَلِيمَ. <sup>٢</sup> فَعَرَّضَ لَهُ رَيْسُ الْكَهَنَةِ  
وَوُجُوهَ الْيَهُودِ ضِدَّ بُولُسَ وَالتَّمَسُوا مِنْهُ

## The Acts 25

besought him, <sup>3</sup>And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him. <sup>4</sup>But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly thither. <sup>5</sup>Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him. <sup>6</sup>And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought. <sup>7</sup>And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

<sup>8</sup>While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.

<sup>9</sup>But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

<sup>10</sup>Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

<sup>11</sup>For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar.

<sup>12</sup>Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go.

طَالِبِينَ عَلَيْهِ مَتَّهٌ أَنْ يَسْتَحْضِرَهُ إِلَى أُورُشَلِيمَ  
وَهُمْ صَانِعُونَ كَمِينًا لِيَقْتُلُوهُ فِي الطَّرِيقِ.  
فَأَجَابَ فَسْتُوسُ أَنْ يُحْرَسَ بُولُسُ فِي  
قَيْصَرِيَّةٍ وَأَنَّهُ هُوَ مُزْمَعٌ أَنْ يَنْطَلِقَ عَاجِلًا.  
وَقَالَ: «فَلْيَنْزِلْ مَعِيَ الَّذِينَ هُمْ بَيْنَكُمْ  
مُقْتَدِرُونَ. وَإِنْ كَانَ فِي هَذَا الرَّجُلِ شَيْءٌ  
فَلْيَسْتَكُوا عَلَيْهِ». <sup>٦</sup> وَبَعْدَ مَا صَرَفَ عِنْدَهُمْ  
أَكْثَرَ مِنْ عَشْرَةِ أَيَّامٍ انْحَدَرَ إِلَى قَيْصَرِيَّةٍ.  
وَفِي الْعَدِ جَلَسَ عَلَى كُرْسِيِّ الْوَلَايَةِ وَأَمَرَ  
أَنْ يُؤْتَى بِبُولُسٍ. <sup>٧</sup> فَلَمَّا حَضَرَ وَفَقَ حَوْلَهُ  
الْيَهُودُ الَّذِينَ كَانُوا قَدْ انْحَدَرُوا مِنْ  
أُورُشَلِيمَ وَقَدَّمُوا عَلَى بُولُسٍ دَعَاوِي كَثِيرَةً  
وَتَقْبِيلَةً لَمْ يَقْدِرُوا أَنْ يَرَهْنُوهَا. <sup>٨</sup> إِذْ كَانَ هُوَ  
يَحْتَجُّ: «أَيُّ مَا أَخْطَأْتُ بِشَيْءٍ لَّا إِلَى  
نَامُوسِ الْيَهُودِ وَلَا إِلَى الْهَيْكَلِ وَلَا إِلَى  
قَيْصَرَ». <sup>٩</sup> وَلَكِنْ فَسْتُوسُ إِذْ كَانَ يُرِيدُ أَنْ  
يُودِعَ الْيَهُودَ مَتَّهٌ أَجَابَ بُولُسَ قَائِلًا: «أَتَشَاءُ  
أَنْ تَصْعَدَ إِلَى أُورُشَلِيمَ لِتُحَاكَمَ هُنَاكَ لَدَيَّ  
مِنْ جِهَةِ هَذِهِ الْأُمُورِ؟» <sup>١٠</sup> فَقَالَ بُولُسُ: «أَنَا  
وَأَقِفُ لَدَى كُرْسِيِّ وِلَايَةِ قَيْصَرَ حَيْثُ  
يَنْبَغِي أَنْ أُحَاكَمَ. أَنَا لَمْ أَظْلِمِ الْيَهُودَ بِشَيْءٍ  
كَمَا تَعْلَمُ أَنْتَ أَيْضًا جَيِّدًا. <sup>١١</sup> الْآيُّ إِنْ كُنْتُ  
أَثِمًا أَوْ صَنَعْتُ شَيْئًا يَسْتَحِقُّ الْمَوْتَ  
فَلَسْتُ أَسْتَعْفِي مِنَ الْمَوْتِ. وَلَكِنْ إِنْ لَمْ  
يَكُنْ شَيْءٌ مِمَّا يَسْتَكِي عَلَيَّ بِهِ هَؤُلَاءِ  
فَلَيْسَ أَحَدٌ يَسْتَطِيعُ أَنْ يُسَلِّمَنِي لَهُمْ. إِلَى  
قَيْصَرَ أَنَا رَافِعٌ دَعْوَايَ». <sup>١٢</sup> حِينَئِذٍ تَكَلَّمَ  
فَسْتُوسُ مَعَ أَرْبَابِ الْمَشُورَةِ فَأَجَابَ: «إِلَى  
قَيْصَرَ رَفَعْتَ دَعْوَاكَ. إِلَى قَيْصَرَ تَذْهَبُ».



## Paul and King Agrippa

<sup>13</sup>And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus. <sup>14</sup>And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix: <sup>15</sup>About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.

<sup>16</sup>To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him. <sup>17</sup>Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth. <sup>18</sup>Against whom when the accusers stood up, they brought none accusation of such things as I supposed: <sup>19</sup>But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. <sup>20</sup>And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters. <sup>21</sup>But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Caesar.

<sup>22</sup>Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

<sup>23</sup>And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the

## بولس والملك أغريباس

<sup>١٣</sup>وبعد ما مضت أيام أقبل أغريباس الملك وبرنيكي إلى قيصرية ليسلما على فسثوس. <sup>١٤</sup>ولما كانا يصرقان هناك أياما كثيرة عرض فسثوس على الملك أمر بولس قائلاً: «يوجد رجل تركه فيلكس أسيراً<sup>١٥</sup> وعرض لي عنه رؤساء الكهنة ومشايع اليهود لما كنت في اورشليم طالبين حكماً عليه. <sup>١٦</sup>فاجبتهم أن ليس للرومانيين عادة أن يسلموا أحداً للموت قبل أن يكون المشكوك عليه مواجهة مع المشتكين فيحصل على فرصة للاحتجاج عن الشكوى. <sup>١٧</sup>فلما اجتمعوا إلى هنا جلست من دون إمهال في الغد على كرسي الولاية وأمرت أن يؤتى بالرجل. <sup>١٨</sup>فلما وقف المشتكون حوله لم يأتوا بعلّة واحدة مما كنت أظن. <sup>١٩</sup>لكن كان لهم عليه مسائل من جهة ديانتهم وعن واحد اسمه يسوع قد مات وكان بولس يقول إنه حي. <sup>٢٠</sup>وإذ كنت مرتاباً في المسألة عن هذا قلت: أعلّه يشاء أن يذهب إلى اورشليم ويحاكم هناك من جهة هذه الأمور؟ <sup>٢١</sup>ولكن لما رفع بولس دعواه لكي يحفظ لفحص أوغسطس أمرت بحفظه إلى أن أرسله إلى قيصر». <sup>٢٢</sup>فقال أغريباس لفسثوس: «كنت أريد أنا أيضاً أن أسمع الرجل». فقال: «غداً تسمعه». <sup>٢٣</sup>ففي الغد لما جاء أغريباس وبرنيكي في احتفال عظيم ودخلا إلى دار

place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth. <sup>24</sup>And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. <sup>25</sup>But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. <sup>26</sup>Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. <sup>27</sup>For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

الاسْتِمَاعَ مَعَ الْأَمْرَاءِ وَرَجَالِ الْمَدِينَةِ الْمَقْدَمِينَ أَمَرَ فَسْتُوسُ فَاتِي بِيُولُسَ. <sup>٢٤</sup> فَقَالَ فَسْتُوسُ: «أَيُّهَا الْمَلِكُ أَغْرِيْبَاسُ وَالرَّجَالُ الْحَاضِرُونَ مَعَنَا أَجْمَعُونَ أَنْتُمْ تَنْظُرُونَ هَذَا الَّذِي تَوَسَّلَ إِلَيَّ مِنْ جِهَتِهِ كُلُّ جُمْهُورِ الْيَهُودِ فِي أُورُشَلِيمَ وَهُنَا صَارِخِينَ أَنَّهُ لَا يَنْبَغِي أَنْ يَعِيشَ بَعْدُ. <sup>٢٥</sup> وَأَمَّا أَنَا فَلَمَّا وَجَدْتُ أَنَّهُ لَمْ يَفْعَلْ شَيْئًا يَسْتَحِقُّ الْمَوْتَ وَهُوَ قَدْ رَفَعَ دَعْوَاهُ إِلَى أَوْغُسْتُسَ عَزَمْتُ أَنْ أُرْسِلَهُ. <sup>٢٦</sup> وَلَيْسَ لِي شَيْءٌ يَقِينٌ مِنْ جِهَتِهِ لِأَكْتُبَ إِلَى السَّيِّدِ. لَذَلِكَ أَتَيْتُ بِهِ لَدَيْكُمْ وَلَا سِيَّمَا لَدَيْكَ أَيُّهَا الْمَلِكُ أَغْرِيْبَاسُ حَتَّى إِذَا صَارَ الْفَحْصُ يَكُونُ لِي شَيْءٌ لِأَكْتُبَ. <sup>٢٧</sup> لِأَنِّي أَرَى حِمَاقَةً أَنْ أُرْسِلَ أَسِيرًا وَلَا أُشِيرَ إِلَى الدَّعَاوِي الَّتِي عَلَيْهِ».

### Paul's Defense Before Agrippa

**26** <sup>1</sup>Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: <sup>2</sup>I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: <sup>3</sup>Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. <sup>4</sup>My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; <sup>5</sup>Which knew me from the beginning,

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**٢٦** <sup>١</sup> فَقَالَ أَغْرِيْبَاسُ لِبُولُسَ: «مَاذُونَ لَكَ أَنْ تَتَكَلَّمَ لِأَجْلِ نَفْسِكَ». حِينَئِذٍ بَسَطَ بُولُسُ يَدَهُ وَجَعَلَ يَحْتَجُّ: <sup>٢</sup> «إِنِّي أَحْسِبُ نَفْسِي سَعِيدًا أَيُّهَا الْمَلِكُ أَغْرِيْبَاسُ إِذْ أَنَا مُزْمَعٌ أَنْ أَحْتَجَّ الْيَوْمَ لَدَيْكَ عَنْ كُلِّ مَا يُحَاكِمُنِي بِهِ الْيَهُودُ. <sup>٣</sup> لِأَنِّي سِيَّمَا وَأَنْتَ عَالِمٌ بِجَمِيعِ الْعَوَائِدِ وَالْمَسَائِلِ الَّتِي بَيْنَ الْيَهُودِ. لَذَلِكَ أَلْتَمِسُ مِنْكَ أَنْ تَسْمَعَنِي بِطُولِ الْأَنَاءَةِ. <sup>٤</sup> فَسِيرَتِي مُنْذُ حَدَاثَتِي الَّتِي مِنْ الْبَدَأَةِ كَانَتْ بَيْنَ أُمَّتِي فِي أُورُشَلِيمَ يَعْرِفُهَا جَمِيعُ الْيَهُودِ عَالِمِينَ بِي مِنْ

if they would testify, that after the most straitest sect of our religion I lived a Pharisee. <sup>6</sup>And now I stand and am judged for the hope of the promise made of God unto our fathers: <sup>7</sup>Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. <sup>8</sup>Why should it be thought a thing incredible with you, that God should raise the dead?

<sup>9</sup>I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. <sup>10</sup>Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. <sup>11</sup>And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

<sup>12</sup>Whereupon as I went to Damascus with authority and commission from the chief priests, <sup>13</sup>At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. <sup>14</sup>And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

<sup>15</sup>And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. <sup>16</sup>But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make

الْأَوَّلِ - إِنْ أَرَادُوا أَنْ يَشْهَدُوا - أَنِّي حَسَبَ مَذْهَبِ عِبَادَتِنَا الْأَصْيَقِ عِشْتُ فَرِيسِيًّا. <sup>٦</sup> وَالْآنَ أَنَا وَقِفْتُ أَحَاكِمَ عَلَى رَجَاءِ الْوَعْدِ الَّذِي صَارَ مِنْ اللَّهِ لِأَبَائِنَا<sup>٧</sup> الَّذِي أَسْبَاطُنَا الْإِثْنَا عَشَرَ يَرْجُونَ نَوَالَهُ عَابِدِينَ بِالْجَهْدِ لَيْلًا وَنَهَارًا. فَمِنْ أَجْلِ هَذَا الرَّجَاءِ أَنَا أَحَاكِمُ مِنَ الْيَهُودِ أَيُّهَا الْمَلِكُ أَغْرِيْبَاسُ. <sup>٨</sup> لِمَاذَا يُعَدُّ عِنْدَكُمْ أَمْرًا لَا يُصَدَّقُ إِنْ أَقَامَ اللَّهُ أَمْوَاتًا؟ <sup>٩</sup> فَأَنَا ارْتَأَيْتُ فِي نَفْسِي أَنَّهُ يَنْبَغِي أَنْ أَصْنَعَ أَمْوْرًا كَثِيرَةً مُضَادَّةً لِاسْمِ يَسُوعَ النَّاصِرِيِّ. <sup>١٠</sup> وَقَعَلْتُ ذَلِكَ أَيْضًا فِي أُورُشَلِيمَ فَحَبَسْتُ فِي سُجُونٍ كَثِيرِينَ مِنْ الْقَدِيسِينَ أَحَدًا السُّلْطَانَ مِنْ قِبَلِ رُؤَسَاءِ الْكَهَنَةِ. وَلَمَّا كَانُوا يُقْتَلُونَ أَلْقَيْتُ فُرْعَةً بِذَلِكَ. <sup>١١</sup> وَفِي كُلِّ الْمَجَامِعِ كُنْتُ أَعَاقِبُهُمْ مِرَارًا كَثِيرَةً وَأَضْطَرُّهُمْ إِلَى التَّجْدِيفِ. وَإِذْ أَفْرَطُ حَقِّي عَلَيْهِمْ كُنْتُ أَطْرُدُهُمْ إِلَى الْمَدْنِ الَّتِي فِي الْخَارِجِ. <sup>١٢</sup> «وَلَمَّا كُنْتُ ذَاهِبًا فِي ذَلِكَ إِلَى دِمَشْقَ بِسُلْطَانٍ وَوَصِيَّةٍ مِنْ رُؤَسَاءِ الْكَهَنَةِ<sup>١٣</sup> رَأَيْتُ فِي نِصْفِ النَّهَارِ فِي الطَّرِيقِ أَيُّهَا الْمَلِكُ نُورًا مِنْ السَّمَاءِ أَفْضَلَ مِنْ لَمْعَانِ الشَّمْسِ قَدْ أَبْرَقَ حَوْلِي وَحَوْلَ الدَّاهِيَيْنِ مَعِي. <sup>١٤</sup> فَلَمَّا سَقَطْنَا جَمِيعًا عَلَى الْأَرْضِ سَمِعْتُ صَوْتًا يُكَلِّمُنِي وَيَقُولُ بِاللُّغَةِ الْعِبْرَانِيَّةِ: شَاوُلُ شَاوُلُ لِمَاذَا تَضْطَهِدُنِي؟ صَعَبٌ عَلَيْكَ أَنْ تَرْفُسَ مَنَاحِسَ<sup>١٥</sup> فَقُلْتُ أَنَا: مَنْ أَنْتَ يَا سَيِّدُ؟ فَقَالَ: أَنَا يَسُوعُ الَّذِي أَنْتَ تَضْطَهِدُهُ. <sup>١٦</sup> وَلَكِنْ قُمْ وَقِفْ عَلَى رِجْلَيْكَ لِأَنِّي لِهَذَا

thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; <sup>17</sup>Delivering thee from the people, and from the Gentiles, unto whom now I send thee, <sup>18</sup>To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

<sup>19</sup>Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: <sup>20</sup>But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. <sup>21</sup>For these causes the Jews caught me in the temple, and went about to kill me. <sup>22</sup>Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: <sup>23</sup>That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

<sup>24</sup>And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

<sup>25</sup>But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. <sup>26</sup>For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this

ظَهَرْتُ لَكَ لِأَتَخَيِّكَ خَادِمًا وَشَاهِدًا بِمَا رَأَيْتَ وَبِمَا سَأَطَهَرْتُكَ بِهِ <sup>١٧</sup> مُتَقِدًا بِإِيَّاكَ مِنَ الشَّعْبِ وَمِنَ الْأُمَمِ الَّذِينَ أَنَا الْآنَ أُرْسِلُكَ إِلَيْهِمْ <sup>١٨</sup> لِتَفْتَحَ عْيُونَهُمْ كَيْ يَرْجِعُوا مِنْ ظُلُمَاتٍ إِلَى نُورٍ وَمِنْ سُلْطَانِ الشَّيْطَانِ إِلَى اللَّهِ حَتَّى يَنَالُوا بِالْإِيمَانِ بِي عُفْرَانَ الْخَطَايَا وَنَصِيبًا مَعَ الْمُقَدَّسِينَ. <sup>١٩</sup> «مِنْ تَمَّ أَيُّهَا الْمَلِكُ أَغْرِيْبَاسُ لَمْ أَكُنْ مُعَانِدًا لِلرُّؤْيَا السَّمَاوِيَّةِ <sup>٢٠</sup> بَلْ أَخْبَرْتُ أَوْلَى الَّذِينَ فِي دِمَشْقَ وَفِي أُورُشَلِيمَ حَتَّى جَمِيعَ كُورَةِ الْيَهُودِيَّةِ ثُمَّ الْأُمَمِ أَنْ يَتُوبُوا وَيَرْجِعُوا إِلَى اللَّهِ عَامِلِينَ أَعْمَالًا تَلِيْقُ بِالتَّوْبَةِ. <sup>٢١</sup> مِنْ أَجْلِ ذَلِكَ أَمْسَكَنِي الْيَهُودُ فِي الْهَيْكَلِ وَشَرَعُوا فِي قَتْلِي. <sup>٢٢</sup> فَإِذْ حَصَلْتُ عَلَى مَعُونَةٍ مِنْ اللَّهِ بَقِيتُ إِلَى هَذَا الْيَوْمِ شَاهِدًا لِلصَّغِيرِ وَالْكَبِيرِ. وَأَنَا لَا أَقُولُ شَيْئًا غَيْرَ مَا تَكَلَّمُ الْأَنْبِيَاءُ وَمُوسَى أَنَّهُ عَتِيدٌ أَنْ يَكُونَ: <sup>٢٣</sup> إِنْ يُؤَلِّمُ الْمَسِيحُ يَكُنْ هُوَ أَوَّلَ قِيَامَةِ الْأَمْوَاتِ مُزْمِعًا أَنْ يُنَادِي بِنُورٍ لِلشَّعْبِ وَلِلْأُمَمِ. <sup>٢٤</sup> وَبَيْنَمَا هُوَ يَحْتَجُّ بِهَذَا قَالَ فَسْتُوسُ بِصَوْتٍ عَظِيمٍ: «أَنْتَ تَهْذِي يَا بُؤْسُ! الْكُتُبُ الْكَثِيرَةُ تُحَوِّلُكَ إِلَى الْهَيْدِيَانِ. <sup>٢٥</sup> فَقَالَ: «لَسْتُ أَهْذِي أَيُّهَا الْعَزِيزُ فَسْتُوسُ بَلْ أَطِيقُ بِكَلِمَاتِ الصِّدْقِ وَالصَّحْوِ. <sup>٢٦</sup> لِأَنَّهُ مِنْ جِهَةِ هَذِهِ الْأُمُورِ عَالِمٌ الْمَلِكُ الَّذِي أَكَلِمُهُ جِهَارًا إِذْ أَنَا لَسْتُ أُصَدِّقُ أَنْ يَخْفَى عَلَيْهِ شَيْءٌ مِنْ ذَلِكَ لِأَنَّ هَذَا لَمْ يُفْعَلْ فِي زَاوِيَةٍ. <sup>٢٧</sup> أَتُؤْمِنُ أَيُّهَا الْمَلِكُ

thing was not done in a corner.  
<sup>27</sup>King Agrippa, believest thou the prophets? I know that thou believest.

<sup>28</sup>Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

<sup>29</sup>And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

<sup>30</sup>And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

<sup>31</sup>And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

<sup>32</sup>Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

أَغْرِيْبَاسُ بِالْأَنْبِيَاءِ؟ أَنَا أَعْلَمُ أَنَّكَ تُؤْمِنُ.  
<sup>٢٨</sup>فَقَالَ أَغْرِيْبَاسُ لِبُولُسَ: «بِقَلِيلٍ تُنْفَعُنِي  
 أَنْ أَصِيرَ مَسِيحِيًّا». <sup>٢٩</sup>فَقَالَ بُولُسُ: «كُنْتُ  
 أَصْلِي إِلَى اللَّهِ أَنَّهُ بِقَلِيلٍ وَبِكَثِيرٍ لَيْسَ أَتَّ  
 فَقَطْ بَلْ أَيْضًا جَمِيعُ الَّذِينَ يَسْمَعُونَنِي  
 الْيَوْمَ يَصِيرُونَ هَكَذَا كَمَا أَنَا مَا خَلَا هَذِهِ  
 الْقَيْودَ». <sup>٣٠</sup>فَلَمَّا قَالَ هَذَا قَامَ الْمَلِكُ وَالْوَالِي  
 وَبَرْنِيكِي وَالْجَالِسُونَ مَعَهُمْ <sup>٣١</sup>وَأَنْصَرَفُوا  
 وَهُمْ يَكْلُمُونَ بَعْضُهُمْ بَعْضًا قَائِلِينَ: «إِنَّ  
 هَذَا الْإِنْسَانَ لَيْسَ يَفْعَلُ شَيْئًا يَسْتَحِقُّ الْمَوْتَ  
 أَوْ الْقَيْودَ». <sup>٣٢</sup>وَقَالَ أَغْرِيْبَاسُ لِفَسْتُوسَ:  
 «كَانَ يُمْكِنُ أَنْ يُطْلَقَ هَذَا الْإِنْسَانُ لَوْ لَمْ  
 يَكُنْ قَدْ رَفَعَ دَعْوَاهُ إِلَى قَيْصَرَ».

### Paul Sail to Italy

**27** <sup>1</sup>And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. <sup>2</sup>And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us.

<sup>3</sup>And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. <sup>4</sup>And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. <sup>5</sup>And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city

### بولس يبحر إلى إيطاليا

**٢٧** <sup>١</sup>فَلَمَّا اسْتَقَرَّ الرَّأْيُ أَنْ نَسَافِرَ فِي  
 الْبَحْرِ إِلَى إِيطَالِيَا سَلَّمُوا بُولُسَ  
 وَأَسْرَى آخَرِينَ إِلَى قَائِدٍ مَثَّةٍ مِنْ كَتِيْبَةِ  
 أَوْغُسْطُسَ اسْمُهُ يُولْيُوسُ. <sup>٢</sup>فَصَعَدْنَا إِلَى  
 سَفِيْنَةِ أَدْرَامِيْتِيَّةٍ وَأَقْلَعْنَا مُزْمِعِينَ أَنْ نَسَافِرَ  
 مَارِينَ بِالْمَوَاضِعِ الَّتِي فِي أَسِيَا. وَكَانَ مَعَنَا  
 أَرِسْتَرُخُسُ رَجُلٌ مَكْدُونِيٌّ مِنْ تَسَالُونِيْكِي.  
<sup>٣</sup>وَفِي الْيَوْمِ الْآخِرِ أَقْبَلْنَا إِلَى صِيْدَاءَ فَعَامَلَ  
 يُولْيُوسُ بُولُسَ بِالرَّفْقِ وَأَذِنَ أَنْ يَذْهَبَ إِلَى  
 أَصْدِقَائِهِ لِيَحْضُلَ عَلَى عِنَايَةِ مِنْهُمْ. <sup>٤</sup>ثُمَّ  
 أَقْلَعْنَا مِنْ هُنَاكَ وَسَافَرْنَا فِي الْبَحْرِ مِنْ تَحْتِ  
 قُبْرُسَ لِأَنَّ الرِّيَّاحَ كَانَتْ مُضَادَّةً. <sup>٥</sup>وَبَعْدَ مَا  
 عَبَرْنَا الْبَحْرَ الَّذِي بِيَجَانِبِ كِيْلِيْكِيَّةِ وَبِمَفْيَلِيَّةِ

of Lycia. <sup>6</sup>And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. <sup>7</sup>And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salomone; <sup>8</sup>And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea.

<sup>9</sup>Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, <sup>10</sup>And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. <sup>11</sup>Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. <sup>12</sup>And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south west and north west. <sup>13</sup>And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.

### The Storm

<sup>14</sup>But not long after there arose against it a tempestuous wind, called Euroclydon. <sup>15</sup>And when the ship was caught, and could not bear up into the wind, we let her drive. <sup>16</sup>And running under a certain island which is called Clauda, we had much

نَزَلْنَا إِلَى مِيرَا لِيكِيَّةَ. <sup>٦</sup>فَإِذْ وَجَدَ قَائِدُ أَلْمَمَّةِ هُنَاكَ سَفِينَةً إِسْكَندَرِيَّةً مُسَافِرَةً إِلَى إِيطَالِيَا أَدْخَلْنَا فِيهَا. <sup>٧</sup>وَلَمَّا كُنَّا نُسَافِرُ رَوِيْدًا أَيَّامًا كَثِيرَةً وَبِالْجَهْدِ صِرْنَا بِقُرْبِ كِنِيدُسَ وَلَمْ تُمَكِّنَا الرِّيحُ أَكْثَرَ سَافِرْنَا مِنْ تَحْتِ كِرِيْتِ بِقُرْبِ سَلْمُونِي. <sup>٨</sup>وَلَمَّا تَجَاوَزْنَاهَا بِالْجَهْدِ جِئْنَا إِلَى مَكَانٍ يُقَالُ لَهُ «الْمَوَانِي الْحَسَنَةُ» الَّتِي بِقُرْبِهَا مَدِينَةُ لَسَايَةِ. <sup>٩</sup>وَلَمَّا مَضَى زَمَانٌ طَوِيلٌ وَصَارَ السَّفَرُ فِي الْبَحْرِ خَطِرًا إِذْ كَانَ الصَّوْمُ أَيضًا قَدْ مَضَى جَعَلَ بُولُسُ يُنذِرُهُمْ <sup>١٠</sup>قَائِلًا: «أَيُّهَا الرَّجَالُ أَنَا أَرَى أَنَّ هَذَا السَّفَرَ عَتِيدٌ أَنْ يَكُونَ بِضَرَرٍ وَخَسَارَةٍ كَثِيرَةٍ لَيْسَ لِلسَّحْنِ وَالسَّفِينَةِ فَقْطُ بَلْ لَأَنْفُسِنَا أَيضًا». <sup>١١</sup>وَلَكِنْ كَانَ قَائِدُ أَلْمَمَّةِ يَنْقَادُ إِلَى رَبَّانِ السَّفِينَةِ وَإِلَى صَاحِبِهَا أَكْثَرَ مِمَّا إِلَى قَوْلِ بُولُسِ. <sup>١٢</sup>وَلَأَنَّ الْمِينَا لَمْ يَكُنْ مَوْقِعَهَا صَالِحًا لِلْمَسْتَمْتِي أَسْتَفَرَّ رَأْيَ أَكْثَرِهِمْ أَنْ يُقْلِعُوا مِنْ هُنَاكَ أَيضًا عَسَى أَنْ يُمَكِّنَهُمُ الْإِقْبَالَ إِلَى فِينَكْسَ لِيَسْتَوُوا فِيهَا. وَهِيَ مِينَا فِي كِرِيْتِ تَنْظُرُ نَحْوَ الْجَنُوبِ وَالشَّمَالِ الْغَرْبِيِّينَ. <sup>١٣</sup>فَلَمَّا نَسَمَتْ رِيحٌ جَنُوبٌ ظَنُّوا أَنَّهُمْ قَدْ مَلَكَوا مَقْصَدَهُمْ فَرَفَعُوا الْمَرِسَاءَ وَطَفِقُوا يَتَجَاوَرُونَ كِرِيْتِ عَلَى أَكْثَرِ قُرْبِ.

### العاصفة

<sup>١٤</sup>وَلَكِنْ بَعْدَ قَلِيلٍ هَاجَتْ عَلَيْهَا رِيحٌ زَوْبَعِيَّةٌ يُقَالُ لَهَا «أُورُوكْلِيدُونُ». <sup>١٥</sup>فَلَمَّا خُطِفَتِ السَّفِينَةُ وَلَمْ يُمَكِّنْهَا أَنْ تُقَابِلَ الرِّيحَ سَلَمْنَا فَصِرْنَا نُحْمَلُ. <sup>١٦</sup>فَجَرَيْنَا تَحْتِ

work to come by the boat: <sup>17</sup>Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. <sup>18</sup>And we being exceedingly tossed with a tempest, the next day they lightened the ship; <sup>19</sup>And the third day we cast out with our own hands the tackling of the ship. <sup>20</sup>And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

<sup>21</sup>But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. <sup>22</sup>And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. <sup>23</sup>For there stood by me this night the angel of God, whose I am, and whom I serve, <sup>24</sup>Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. <sup>25</sup>Wherefore, sir, be of good cheer: for I believe God, that it shall be even as it was told me. <sup>26</sup>Howbeit we must be cast upon a certain island.

<sup>27</sup>But when the fourteenth night was come, as we were driven up and down in the Adria, about midnight the shipmen deemed that they drew near to some country; <sup>28</sup>And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms. <sup>29</sup>Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. <sup>30</sup>And

جَزِيرَةً يُقَالُ لَهَا «كَلَوْدِي» وَبِالْجَهْدِ قَدَرْنَا أَنْ نَمْلِكَ الْقَارِبَ. <sup>١٧</sup> وَلَمَّا رَفَعُوهُ طَفِقُوا يَسْتَعْمِلُونَ مَعُونَاتِ حَارَمِينَ السَّفِينَةَ وَإِذْ كَانُوا خَائِفِينَ أَنْ يَقَعُوا فِي السَّرِيرَسِ أَنْزَلُوا الْقُلُوعَ وَهَكَذَا كَانُوا يُحْمَلُونَ. <sup>١٨</sup> وَإِذْ كُنَّا فِي نَوْءٍ عَنِيفٍ جَعَلُوا يُفْرَعُونَ فِي الْعَدِ. <sup>١٩</sup> وَفِي الْيَوْمِ الثَّلَاثِ رَمِينًا بِأَيْدِينَا آثَاتِ السَّفِينَةِ. <sup>٢٠</sup> وَإِذْ لَمْ تَكُنِ الشَّمْسُ وَلَا النُّجُومُ تَظْهَرُ أَيَّامًا كَثِيرَةً وَأَشْتَدَّ عَلَيْنَا نَوْءٌ لَيْسَ بِقَلِيلٍ انْتَرَعَ أَخِيرًا كُلَّ رَجَاءٍ فِي نَجَاتِنَا. <sup>٢١</sup> فَلَمَّا حَصَلَ صَوْمٌ كَثِيرٌ حِينْتِذِ وَقَفَ بُولُسُ فِي وَسْطِهِمْ وَقَالَ: «كَانَ يَنْبَغِي أَيُّهَا الرِّجَالُ أَنْ تُدْعِنُوا لِي وَلَا تُفْلَعُوا مِنْ كَرِيحٍ فَتَسْلَمُوا مِنْ هَذَا الضَّرْرِ وَالْخَسَارَةِ. <sup>٢٢</sup> وَالْآنَ أُنذِرُكُمْ أَنْ تُسْرُوا لِأَنَّهُ لَا تَكُونُ خَسَارَةُ نَفْسٍ وَاحِدَةٍ مِنْكُمْ إِلَّا السَّفِينَةُ. <sup>٢٣</sup> لِأَنَّهُ وَقَفَ بِي هَذِهِ اللَّيْلَةَ مَلَاكُ الْإِلَهِ الَّذِي أَنَا لَهُ وَالَّذِي أَعْبُدُهُ <sup>٢٤</sup> قَائِلًا: لَا تَخَفْ يَا بُولُسُ. يَنْبَغِي لَكَ أَنْ تَقِفَ أَمَامَ قَيْصَرَ. وَهُوَذَا قَدْ وَهَبَكَ اللَّهُ جَمِيعَ الْمُسَافِرِينَ مَعَكَ. <sup>٢٥</sup> لِذَلِكَ سَرُّوا أَيُّهَا الرِّجَالُ لِأَنِّي أَوْمِنُ بِاللَّهِ أَنَّهُ يَكُونُ هَكَذَا كَمَا قِيلَ لِي. <sup>٢٦</sup> وَلَكِنْ لَا بُدَّ أَنْ نَقَعَ عَلَيَّ جَزِيرَةٌ. <sup>٢٧</sup> فَلَمَّا كَانَتْ اللَّيْلَةُ الرَّابِعَةَ عَشْرَةَ وَنَحْنُ نُحْمَلُ تَائِهِينَ فِي بَحْرِ أَدْرِيَا ظَنَّ النَّوْتِيَّةُ نَحْوَ نِصْفِ اللَّيْلِ أَنَّهُمْ اقْتَرَبُوا إِلَيَّ بِرِّ. <sup>٢٨</sup> فَقَاسُوا وَوَجَدُوا عِشْرِينَ قَامَةً. وَلَمَّا مَضَوْا قَلِيلًا قَاسُوا أَيْضًا فَوَجَدُوا خَمْسَ عَشْرَةَ قَامَةً. <sup>٢٩</sup> وَإِذْ كَانُوا يَخَافُونَ أَنْ يَقَعُوا عَلَى مَوَاضِعَ صَعْبَةٍ رَمَوْا مِنَ الْمَوْخَرِ أَرْبَعَ

as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, <sup>31</sup>Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. <sup>32</sup>Then the soldiers cut off the ropes of the boat, and let her fall off.

<sup>33</sup>And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. <sup>34</sup>Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you. <sup>35</sup>And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat. <sup>36</sup>Then were they all of good cheer, and they also took some meat. <sup>37</sup>And we were in all in the ship two hundred threescore and sixteen souls. <sup>38</sup>And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

### The Shipwreck

<sup>39</sup>And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. <sup>40</sup>And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore. <sup>41</sup>And

مراسٍ و كانوا يطبؤون أن يصير النهار. <sup>30</sup>ولما كان التوتية يطبؤون أن يهربوا من السفينة وأنزلوا القارب إلى البحر بعلة أنهم مرمعون أن يمدوا مراسي من المقدم <sup>31</sup>قال بولس لقائد المئة والعسكر: «إن لم يبق هؤلاء في السفينة فأنتم لا تقدرون أن تنجوا». <sup>32</sup>حينئذ قطع العسكر جبال القارب وتركوه يسقط. <sup>33</sup>وحتى قارب أن يصير النهار كان بولس يطلب إلى الجميع أن يتناولوا طعاماً قاتلاً: «هذا هو اليوم الرابع عشر وأنتم منتظرون لا تزالون صائمين ولم تأخذوا شيئاً. <sup>34</sup>لذلك ألتمس منكم أن تتناولوا طعاماً لأن هذا يكون مفيداً لنجاتكم لأنه لا تسقط شعرة من رأس واحد منكم». <sup>35</sup>ولما قال هذا أخذ خبزاً وشكر الله أمام الجميع وكسر وأبتدا يأكل. <sup>36</sup>فصار الجميع مسرورين وأخذوا هم أيضاً طعاماً. <sup>37</sup>وكننا في السفينة جميع الألفس ميتين وستة وسبعين. <sup>38</sup>ولما شبعوا من الطعام طفقوا يخففون السفينة طارحين الحنطة في البحر.

### جنوح السفينة

<sup>39</sup>ولما صار النهار لم يكونوا يعرفون الأرض ولكنهم أبصروا خليجاً له شاطئ فأجمعوا أن يدفعوا إليه السفينة إن أمكنهم. <sup>40</sup>فلما نزعوا المراسي تاركين إياها في البحر وحلوا ربط الدفة أيضاً دفعوا قلعاً للريح الهابة وأقبلوا إلى



falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

<sup>42</sup>And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. <sup>43</sup>But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land: <sup>44</sup>And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

#### On Malta

**28** <sup>1</sup>And when they were escaped, then they knew that the island was called Melita. <sup>2</sup>And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

<sup>3</sup>And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. <sup>4</sup>And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. <sup>5</sup>And he shook off the beast into the fire, and felt no harm. <sup>6</sup>Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they

الشَّاطِئِ. <sup>٤١</sup>وَإِذْ وَقَعُوا عَلَى مَوْضِعٍ بَيْنَ بَحْرَيْنِ شَطَطُوا السَّفِينَةَ فَارْتَكَزَ الْمَقْدَمُ وَلَبِثَ لَا يَتَحَرَّكُ. وَأَمَّا الْمَوْخِرُ فَكَانَ يَنْحَلُّ مِنْ عُنْفِ الْأَمْوَاجِ. <sup>٤٢</sup>فَكَانَ رَأْيُ الْعَسْكَرِ أَنْ يَقْتُلُوا الْأَسْرَى لِئَلَّا يَسْبَحَ أَحَدٌ مِنْهُمْ فِيهِرَبَ. <sup>٤٣</sup>وَلَكِنْ قَائِدَ الْمِئَةِ إِذْ كَانَ يُرِيدُ أَنْ يُخَلِّصَ بُولُسَ مَنَعَهُمْ مِنْ هَذَا الرَّأْيِ وَأَمَرَ أَنْ الْقَادِرِينَ عَلَى السَّبَاحَةِ يَرْمُونَ أَنْفُسَهُمْ أَوْلًا فَيَخْرُجُونَ إِلَى الْبَرِّ <sup>٤٤</sup>وَالْبَاقِينَ بَعْضُهُمْ عَلَى الْوِاحِ وَبَعْضُهُمْ عَلَى قِطْعٍ مِنَ السَّفِينَةِ. فَهَكَذَا حَدَثَ أَنْ الْجَمِيعَ نَجَوْا إِلَى الْبَرِّ.

#### في مالطة

**٢٨** <sup>١</sup>وَلَمَّا نَجَوْا وَجَدُوا أَنَّ الْجَزِيرَةَ تُدْعَى مَلِيْطَةَ. <sup>٢</sup>فَقَدَّمَ أَهْلِهَا الْبَرَابِرَةَ لَنَا إِحْسَانًا غَيْرَ الْمُعْتَادِ لِأَنَّهُمْ أَوْقَدُوا نَارًا وَقَبِلُوا جَمِيعَنَا مِنْ أَجْلِ الْمَطَرِ الَّذِي أَصَابَنَا وَمِنْ أَجْلِ الْبَرْدِ. <sup>٣</sup>فَجَمَعَ بُولُسُ كَثِيرًا مِنَ الْقُضْبَانِ وَوَضَعَهَا عَلَى النَّارِ فَخَرَجَتْ مِنَ الْحَرَارَةِ أْفْعَى وَتَشَبَّتْ فِي يَدِهِ. <sup>٤</sup>فَلَمَّا رَأَى الْبَرَابِرَةَ الْوَحْشَ مُعْلَقًا بِيَدِهِ قَالَ بَعْضُهُمْ لِبَعْضٍ: «لَا بُدَّ أَنْ هَذَا الْإِنْسَانَ قَاتَلْ لَمْ يَدَعْهُ الْعَدْلُ يَحْيَا وَلَوْ نَجَا مِنَ الْبَحْرِ». <sup>٥</sup>فَنَقَضَ هُوَ الْوَحْشَ إِلَى النَّارِ وَلَمْ يَنْضُرْ بِشَيْءٍ رَدِيٍّ. <sup>٦</sup>وَأَمَّا هُمْ فَكَانُوا يَنْتَظِرُونَ أَنَّهُ عَتِيدٌ أَنْ يَنْتَفِخَ أَوْ يَسْقُطَ بَعَثَةً مَيِّتًا. فِإِذْ انْتَبَرُوا كَثِيرًا وَرَأَوْا أَنَّهُ لَمْ يَعْضُ لَهُ شَيْءٌ مُضِرٌّ تَغَيَّرُوا وَقَالُوا:

changed their minds, and said that he was a god.

<sup>7</sup>In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. <sup>8</sup>And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. <sup>9</sup>So when this was done, others also, which had diseases in the island, came, and were healed: <sup>10</sup>Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

### From Malta to Rome

<sup>11</sup>And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. <sup>12</sup>And landing at Syracuse, we tarried there three days. <sup>13</sup>And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: <sup>14</sup>Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. <sup>15</sup>And from thence, when the brethren heard of us, they came to meet us as far as Appiiforum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

### Paul in Rome

<sup>16</sup>And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was

«هُوَ إِلَهٌ»<sup>٧</sup> وَكَانَ فِي مَا حَوْلَ ذَلِكَ الْمَوْضِعِ ضَيْاعٌ لِمُقَدِّمِ الْجَزِيرَةِ الَّذِي اسْمُهُ بُولْيُوسُ. فَهَذَا قَبْلُنَا وَأَصَافُنَا بِمَلَاطِفَةَ ثَلَاثَةِ أَيَّامٍ.<sup>٨</sup> فَحَدَّثَ أَنَّ أَبَا بُولْيُوسَ كَانَ مُضْطَجِعًا مُعْتَرَى بِحُمَى وَسَحَجٍ. فَدَخَلَ إِلَيْهِ بُولُسُ وَصَلَّى وَوَضَعَ يَدَيْهِ عَلَيْهِ فَشَفَاهُ.<sup>٩</sup> فَلَمَّا صَارَ هَذَا كَانَ الْبَاقُونَ الَّذِينَ بِهِمْ أَمْرَاضٌ فِي الْجَزِيرَةِ يَأْتُونَ وَيُشْفَوْنَ.<sup>١٠</sup> فَأَكْرَمَنَا هَؤُلَاءِ إِكْرَامَاتٍ كَثِيرَةً. وَلَمَّا أَقْلَعْنَا زَوْدُونَا مَا يُحْتَاجُ إِلَيْهِ.

### من مالطة إلى روما

<sup>١١</sup> وَبَعْدَ ثَلَاثَةِ أَشْهُرٍ أَقْلَعْنَا فِي سَفِينَةٍ إِسْكَندَرِيَّةٍ مَوْسُومَةٍ بِعَلَامَةِ الْجُوزَاءِ كَانَتْ قَدْ شَتَّتْ فِي الْجَزِيرَةِ.<sup>١٢</sup> فَتَزَلْنَا إِلَى سِيرَاكُوسَ وَمَكُنْنَا ثَلَاثَةَ أَيَّامٍ.<sup>١٣</sup> ثُمَّ مِنْ هُنَاكَ دُرْنَا وَأَقْبَلْنَا إِلَى رِيغِيُونِ. وَبَعْدَ يَوْمٍ وَاحِدٍ حَدَّثَتْ رِيحٌ جَنُوبٌ فَجِئْنَا فِي الْيَوْمِ الثَّانِي إِلَى بُولْيُولِي<sup>١٤</sup> حَيْثُ وَجَدْنَا إِخْوَةً فَطَلَبُوا إِلَيْنَا أَنْ نَمْكُثَ عِنْدَهُمْ سَبْعَةَ أَيَّامٍ. وَهَكَذَا أَتَيْنَا إِلَى رُومِيَّةِ.<sup>١٥</sup> وَمِنْ هُنَاكَ لَمَّا سَمِعَ الْإِخْوَةُ بِخَبْرِنَا خَرَجُوا لِاسْتِقْبَالِنَا إِلَى فُورُنِ أَبِييُوسَ وَالثَّلَاثَةِ الْحَوَانِيَتِ. فَلَمَّا رَأَاهُمْ بُولُسُ شَكَرَ اللَّهَ وَتَشَجَّعَ.

### بولس في روما

<sup>١٦</sup> وَلَمَّا أَتَيْنَا إِلَى رُومِيَّةِ سَلَّمَ قَائِدُ الْمَمْلُوكَةِ الْأَسْرَى إِلَى رَئِيسِ الْمَعْسَكِرِ وَأَمَّا بُولُسُ

suffered to dwell by himself with a soldier that kept him.

<sup>17</sup>And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. <sup>18</sup>Who, when they had examined me, would have let me go, because there was no cause of death in me. <sup>19</sup>But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of. <sup>20</sup>For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

<sup>21</sup>And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee. <sup>22</sup>But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

<sup>23</sup>And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. <sup>24</sup>And some believed the things which were spoken, and some believed not. <sup>25</sup>And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, <sup>26</sup>Saying,

فَأَذِنَ لَهُ أَنْ يُقِيمَ وَحْدَهُ مَعَ الْعَسْكَرِيِّ الَّذِي كَانَ يَحْرُسُهُ. <sup>١٧</sup> وَبَعْدَ ثَلَاثَةِ أَيَّامٍ أَسْتَدْعَى بُولُسَ الَّذِينَ كَانُوا وَجُوهُ الْيَهُودِ. فَلَمَّا اجْتَمَعُوا قَالَ لَهُمْ: «أَيُّهَا الرَّجَالُ الْإِخْوَةَ مَعَ أَنِّي لَمْ أَفْعَلْ شَيْئًا ضِدَّ الشَّعْبِ أَوْ عَوَائِدِ آبَاءِ أَسْلَمْتُ مُقَيَّدًا مِنْ أُورُشَلِيمَ إِلَى أَيْدِي الرُّومَانِيِّينَ الَّذِينَ لَمَّا فَحَصُوا كَانُوا يُرِيدُونَ أَنْ يُطْلِقُونِي لِأَنَّهُ لَمْ تَكُنْ فِيَّ عِلَّةٌ وَاحِدَةٌ لِلْمَوْتِ. <sup>١٩</sup> وَلَكِنْ لَمَّا قَاوَمَ الْيَهُودُ أَضْطَرَّرْتُ أَنْ أَرْفَعَ دَعْوَايَ إِلَى قَيْصَرَ - لَيْسَ كَانَ لِي شَيْئًا لِأَشْتَكِي بِهِ عَلَى أُمَّتِي. <sup>٢٠</sup> فَلِهَذَا السَّبَبِ طَلَبْتُمْ لَأْرَاكُمْ وَأُكَلِّمَكُمْ لِأَنِّي مِنْ أَجْلِ رَجَاءِ إِسْرَائِيلَ مُوْتَقٍ بِهَذِهِ السَّلْسِلَةِ». <sup>٢١</sup> فَقَالُوا لَهُ: «نَحْنُ لَمْ نَقْبَلْ كِتَابَاتٍ فِيكَ مِنَ الْيَهُودِيَّةِ وَلَا أَحَدٌ مِنَ الْإِخْوَةِ جَاءَ فَأَخْبَرَنَا أَوْ تَكَلَّمَ عَنكَ بِشَيْءٍ رَدِيٍّ. <sup>٢٢</sup> وَلَكِنَّا نَسْتَحْسِنُ أَنْ نَسْمَعَ مِنْكَ مَاذَا تَرَى لِأَنَّهُ مَعْلُومٌ عِنْدَنَا مِنْ جِهَةِ هَذَا الْمَذْهَبِ أَنَّهُ يُقَاوَمُ فِي كُلِّ مَكَانٍ». <sup>٢٣</sup> فَعَيَّنُوا لَهُ يَوْمًا فَجَاءَ إِلَيْهِ كَثِيرُونَ إِلَى الْمَنْزِلِ فَطَفِقَ يَسْرُحُ لَهُمْ شَاهِدًا بِمَلَكُوتِ اللَّهِ وَمُقْبِعًا إِيَّاهُمْ مِنْ نَامُوسِ مُوسَى وَالْأَنْبِيَاءِ بِأَمْرِ يَسُوعَ مِنَ الصَّبَاحِ إِلَى الْمَسَاءِ. <sup>٢٤</sup> فَاقْتَنَعَ بَعْضُهُمْ بِمَا قِيلَ وَبَعْضُهُمْ لَمْ يُؤْمِنُوا. <sup>٢٥</sup> فَانصَرَفُوا وَهُمْ غَيْرُ مُتَّفِقِينَ بَعْضُهُمْ مَعَ بَعْضٍ لَمَّا قَالَ بُولُسُ كَلِمَةً وَاحِدَةً: «إِنَّهُ حَسَنًا كَلَّمَ الرُّوحُ الْقُدُسُ آبَاءَنَا بِإِسْعِيَاءَ النَّبِيِّ <sup>٢٦</sup> قَائِلًا: أَذْهَبَ إِلَى هَذَا

Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: <sup>27</sup>For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

<sup>28</sup>Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. <sup>29</sup>And when he had said these words, the Jews departed, and had great reasoning among themselves.

<sup>30</sup>And Paul dwelt two whole years in his own hired house, and received all that came in unto him, <sup>31</sup>Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

الشَّعْبِ وَقُلْ: سَتَسْمَعُونَ سَمْعًا وَلَا تَفْهَمُونَ  
وَسَتَنْظُرُونَ نَظْرًا وَلَا تُبْصِرُونَ. <sup>٢٧</sup>لَأَنَّ قَلْبَ  
هَذَا الشَّعْبِ قَدْ غَلَطَ وَبَادَانِهِمْ سَمْعُوا ثَقِيلًا  
وَأَعْيُنُهُمْ أَعْمَصُوهَا. لِئَلَّا يُبْصِرُوا بِأَعْيُنِهِمْ  
وَيَسْمَعُوا بِأَادَانِهِمْ وَيَفْهَمُوا بِقُلُوبِهِمْ وَيَرْجِعُوا  
فَأَشْفِيَهُمْ. <sup>٢٨</sup>فَلْيَكُنْ مَعْلُومًا عِنْدَكُمْ أَنَّ  
خَلَاصَ اللَّهِ قَدْ أُرْسِلَ إِلَى الْأُمَمِ وَهُمْ  
سَيَسْمَعُونَ. <sup>٢٩</sup>وَلَمَّا قَالَ هَذَا مَضَى إِلَى يَهُودِ  
وَلَهُمْ مَبَاحَثَةٌ كَثِيرَةٌ فِيمَا بَيْنَهُمْ. <sup>٣٠</sup>وَأَقَامَ  
بُؤْلُسُ سَتَيْنِ كَامِلَتَيْنِ فِي بَيْتِ اسْتَأْجَرَهُ  
لِنَفْسِهِ. وَكَانَ يَقْبَلُ جَمِيعَ الَّذِينَ يَدْخُلُونَ  
إِلَيْهِ <sup>٣١</sup>كَارِزًا بِمَلَكُوتِ اللَّهِ وَمُعَلِّمًا بِأَمْرِ الرَّبِّ  
يَسُوعَ الْمَسِيحِ بِكُلِّ مُجَاهَرَةٍ بِلَا مَانَعِ.

The Epistle of Paul the Apostle to the  
**Romans**

رِسَالَةُ بُولُسَ الرَّسُولِ إِلَى أَهْلِ  
رُومِيَّةَ

**The Gospel of the Son of God**

**1** Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, <sup>2</sup>(Which he had promised afore by his prophets in the holy scriptures,) <sup>3</sup>Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; <sup>4</sup>And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: <sup>5</sup>By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: <sup>6</sup>Among whom are ye also the called of Jesus Christ:

<sup>7</sup>To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

**Paul's Longing to Visit Rome**

<sup>8</sup>First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. <sup>9</sup>For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; <sup>10</sup>Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. <sup>11</sup>For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; <sup>12</sup>That is, that I may be comforted together with you by the mutual faith both of you and me.

إنجيل ابن الله - ثم التحية

بُولُسُ عَبْدٌ لِيَسُوعَ الْمَسِيحِ  
الْمَدْعُوُّ رَسُولًا الْمَفْرُزُ لِإِنْجِيلِ  
اللَّهِ الَّذِي سَبَقَ فَوَعَدَ بِهِ بِأَنْبِيَائِهِ فِي الْكُتُبِ  
الْمَقْدَّسَةِ عَنْ ابْنِهِ. الَّذِي صَارَ مِنْ نَسْلِ  
دَاوُدَ مِنْ جِهَةِ الْجَسَدِ وَتَعَيَّنَ ابْنُ اللَّهِ بِقُوَّةِ  
مِنْ جِهَةِ رُوحِ الْقَدَاسَةِ بِالْقِيَامَةِ مِنَ  
الْأَمْوَاتِ: يَسُوعَ الْمَسِيحِ رَبَّنَا. الَّذِي بِهِ  
لَأَجْلِ أَسْمِهِ قَبِلْنَا نِعْمَةً وَرِسَالَةً لِإِطَاعَةِ  
الْإِيمَانِ فِي جَمِيعِ الْأُمَمِ الَّذِينَ بَيْنَهُمْ أَنْتُمْ  
أَيْضًا مَدْعُوُّو يَسُوعَ الْمَسِيحِ. إِلَى جَمِيعِ  
الْمَوْجُودِينَ فِي رُومِيَّةِ أَحِبَّاءِ اللَّهِ مَدْعُوِّينَ  
قَدِيسِينَ: نِعْمَةٌ لَكُمْ وَسَلَامٌ مِنَ اللَّهِ أَبِيْنَا  
وَالرَّبِّ يَسُوعَ الْمَسِيحِ.

رغبة بولس في زيارة روما

أَوَّلًا أَشْكُرُ إِلَهِي يَسُوعَ الْمَسِيحِ مِنْ  
جِهَةِ جَمِيعِكُمْ أَنْ إِيْمَانِكُمْ يُنَادِي بِهِ فِي كُلِّ  
الْعَالَمِ. فَإِنَّ اللَّهَ الَّذِي أَعْبُدُهُ بِرُوحِي فِي  
إِنْجِيلِ ابْنِهِ شَاهِدٌ لِي كَيْفَ بِلَا انْقِطَاعِ  
أَذْكُرْكُمْ مَتَضَرِّعًا دَائِمًا فِي صَلَوَاتِي  
عَسَى الْآنَ أَنْ يَتَيَسَّرَ لِي مَرَّةً بِمَشِيئَةِ اللَّهِ أَنْ  
آتِي إِلَيْكُمْ. لِأَنِّي مُشْتَقٌّ أَنْ أَرَاكُمْ لِكِي  
أَمْتَحِكُمْ هَبَّةً رُوحِيَّةً لِثَبَاتِكُمْ أَيُّ لِنَعَزَى  
بَيْنَكُمْ بِالْإِيمَانِ الَّذِي فِيْنَا جَمِيعًا إِيْمَانِكُمْ  
وإِيْمَانِي. ثُمَّ لَسْتُ أُرِيدُ أَنْ تَجْهَلُوا أَيُّهَا

<sup>13</sup>Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

<sup>14</sup>I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. <sup>15</sup>So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

### The power of God for Salvation

<sup>16</sup>For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. <sup>17</sup>For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

### God's Wrath Against Mankind

<sup>18</sup>For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; <sup>19</sup>Because that which may be known of God is manifest in them; for God hath shewed it unto them. <sup>20</sup>For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

<sup>21</sup>Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. <sup>22</sup>Professing themselves to be wise, they became fools, <sup>23</sup>And changed the glory of the uncorruptible God

الْإِخْوَةَ أَنِّي مَرَارًا كَثِيرَةً قَصَدْتُ أَنْ آتِيَ  
إِلَيْكُمْ وَمَنْعْتُ حَتَّى الْآنَ لِيَكُونَ لِي ثَمَرٌ  
فِيكُمْ أَيْضًا كَمَا فِي سَائِرِ الْأُمَمِ. <sup>١٤</sup>إِنِّي  
مَدْيُونٌ لِلْيُونَانِيِّينَ وَالْبَرَابِرَةِ لِلْحُكَمَاءِ  
وَالْجُهَلَاءِ. <sup>١٥</sup>فَهَكَذَا مَا هُوَ لِي مُسْتَعَدٌّ  
لِتَبَشِيرِكُمْ أَنْتُمْ الَّذِينَ فِي رُومِيَةِ أَيْضًا.

### الإنجيل قوة الله للخلاص

<sup>١٦</sup>لَأَنِّي لَسْتُ أَشْتَجِي بِالْإِنْجِيلِ الْمَسِيحِ  
لَأَنَّهُ قُوَّةُ اللَّهِ لِلْخَلَاصِ لِكُلِّ مَنْ يُؤْمِنُ:  
لِلْيَهُودِيِّ أَوْلًا ثُمَّ لِلْيُونَانِيِّ. <sup>١٧</sup>لَأَنَّ فِيهِ  
مُعْلَنٌ بَرُّ اللَّهِ بِإِيمَانٍ لِإِيمَانٍ كَمَا هُوَ مَكْتُوبٌ  
«أَمَّا الْبَارُّ فَبِالْإِيمَانِ حَيًّا».

### غضب الله مُعلن من السماء

<sup>١٨</sup>لَأَنَّ غَضَبَ اللَّهِ مُعْلَنٌ مِنَ السَّمَاءِ  
عَلَى جَمِيعِ فَجُورِ النَّاسِ وَإِثْمِهِمُ الَّذِينَ  
يَحْجِزُونَ الْحَقَّ بِالْإِثْمِ. <sup>١٩</sup>إِذْ مَعْرِفَةُ اللَّهِ  
ظَاهِرَةٌ فِيهِمْ لَأَنَّ اللَّهَ أَظْهَرَهَا لَهُمْ <sup>٢٠</sup>لَأَنَّ  
أُمُورَهُ غَيْرَ الْمَنْظُورَةِ تُرَى مِنْذُ خَلْقِ الْعَالَمِ  
مُدْرَكَةً بِالْمَصْنُوعَاتِ قُدْرَتُهُ السَّرْمَدِيَّةِ  
وَالْأَهْوَتِ حَتَّى إِنَّهُمْ بِلَا عُدْرِ. <sup>٢١</sup>لَأَنَّهُمْ لَمَّا  
عَرَفُوا اللَّهَ لَمْ يُعْجِدُوهُ أَوْ يَشْكُرُوهُ كَيْلَهُ بَلْ  
حَقَمُوا فِي أَفْكَارِهِمْ وَأَظْلَمَ قُلُوبَهُمُ الْعَيْيُ.  
<sup>٢٢</sup>وَبَيْنَمَا هُمْ يَزْعُمُونَ أَنَّهُمْ حُكَمَاءُ صَارُوا  
جُهَلَاءَ <sup>٢٣</sup>وَأَبْدَلُوا مَجْدَ اللَّهِ الَّذِي لَا يَفْنَى  
بِشِبْهِ صُورَةِ الْإِنْسَانِ الَّذِي يَفْنَى وَالطَّبِيرِ  
وَالدُّوَابِّ وَالرَّحَافَاتِ. <sup>٢٤</sup>لِذَلِكَ أَسْلَمَهُمْ

into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

<sup>24</sup>Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: <sup>25</sup>Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

<sup>26</sup>For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: <sup>27</sup>And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

<sup>28</sup>And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; <sup>29</sup>Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, <sup>30</sup>Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, <sup>31</sup>Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: <sup>32</sup>Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

اللَّهُ أَيضاً فِي شَهَوَاتِ قُلُوبِهِمْ إِلَى النَّجَاسَةِ لِإِهَانَةِ أَجْسَادِهِمْ بَيْنَ ذَوَاتِهِمْ. <sup>٢٥</sup>الَّذِينَ اسْتَبَدَّلُوا حَقَّ اللَّهِ بِالْكَذِبِ وَاتَّقَوْا وَعَبَدُوا الْمَخْلُوقَ دُونَ الْخَالِقِ الَّذِي هُوَ مُبَارَكٌ إِلَى الْأَبَدِ. آمِينَ. <sup>٢٦</sup>لِذَلِكَ أَسْلَمَهُمُ اللَّهُ إِلَى أَهْوَاءِ الْهَوَانِ لِأَنَّ إِنَانَهُمْ اسْتَبَدَّلْنَ الْإِسْتِعْمَالَ الطَّبِيعِيِّ بِالَّذِي عَلَى خِلَافِ الطَّبِيعَةِ <sup>٢٧</sup>وَكَذَلِكَ الذُّكُورُ أَيضاً تَارِكِينَ اسْتِعْمَالَ الْأُنثَى الطَّبِيعِيِّ اشْتَعَلُوا بِشَهَوَاتِهِمْ بَعْضُهُمْ لِبَعْضٍ فَاعْلَيْنِ الْفَحْشَاءِ ذُكُوراً بِذُكُورٍ وَنَائِلِينَ فِي أَنْفُسِهِمْ جَزَاءً ضَلَالِهِمُ الْمَحِقِّ. <sup>٢٨</sup>وَكَمَا لَمْ يَسْتَحْسِنُوا أَنْ يُبْقُوا اللَّهَ فِي مَعْرِفَتِهِمْ أَسْلَمَهُمُ اللَّهُ إِلَى ذَهْنٍ مَرْفُوضٍ لِيَفْعَلُوا مَا لَا يَلِيقُ. <sup>٢٩</sup>مَمْلُوءِينَ مِنْ كُلِّ إِثْمٍ وَزِنَاءٍ وَشَرٍّ وَطَمَعٍ وَخُبْثٍ مَشْحُونِينَ حَسِداً وَقَتلاً وَخِصاماً وَمَكْراً وَسَوْأً <sup>٣٠</sup>تَمَامِينَ مُفْتَرِينَ مُبْغِضِينَ لِلَّهِ ثَالِبِينَ مُتَعَطِّمِينَ مُدْعِينَ مُبْتَدِعِينَ شُرُوراً غَيْرَ طَائِعِينَ لِلْوَالِدِينَ <sup>٣١</sup>إِذَا بَلَغُوا فَهْمَهُمْ وَلَا عَهْدٍ وَلَا خَوْفٍ وَلَا رِضَى وَلَا رَحْمَةً. <sup>٣٢</sup>الَّذِينَ إِذْ عَرَفُوا حُكْمَ اللَّهِ أَنَّ الَّذِينَ يَعْمَلُونَ مِثْلَ هَذِهِ يَسْتَوْجِبُونَ الْمَوْتَ لَا يَفْعَلُونَهَا فَقَطُّ بَلْ أَيضاً يَسْرُونَ بِالَّذِينَ يَعْمَلُونَ!

## God's Judgement

دينونة الله

**2** <sup>1</sup>Therefore thou art  
inexcusable, O man,  
whosoever thou art that  
judgest: for wherein thou judgest  
another, thou condemnest thyself; for  
thou that judgest doest the same  
things. <sup>2</sup>But we are sure that the  
judgment of God is according to truth  
against them which commit such  
things. <sup>3</sup>And thinkest thou this, O  
man, that judgest them which do  
such things, and doest the same, that  
thou shalt escape the judgment of  
God? <sup>4</sup>Or despisest thou the riches  
of his goodness and forbearance and  
longsuffering; not knowing that the  
goodness of God leadeth thee to  
repentance?

<sup>5</sup>But after thy hardness and  
impenitent heart treasurest up unto  
thyself wrath against the day of wrath  
and revelation of the righteous  
judgment of God; <sup>6</sup>Who will render  
to every man according to his deeds:  
<sup>7</sup>To them who by patient continuance  
in well doing seek for glory and  
honour and immortality, eternal life:  
<sup>8</sup>But unto them that are contentious,  
and do not obey the truth, but obey  
unrighteousness, indignation and  
wrath, <sup>9</sup>Tribulation and anguish,  
upon every soul of man that doeth  
evil, of the Jew first, and also of the  
Gentile; <sup>10</sup>But glory, honour, and  
peace, to every man that worketh  
good, to the Jew first, and also to the  
Gentile: <sup>11</sup>For there is no respect of  
persons with God.

<sup>12</sup>For as many as have sinned  
without law shall also perish without  
law: and as many as have sinned in  
the law shall be judged by the law;  
<sup>13</sup>(For not the hearers of the law are

**٢** <sup>١</sup>لِذَلِكَ أَنْتَ بِلَا عُدْرٍ أَيُّهَا  
الْإِنْسَانُ كُلُّ مَنْ يَدِينُ. لِأَنَّكَ  
فِي مَا تَدِينُ غَيْرَكَ تَحْكُمُ عَلَى نَفْسِكَ.  
لِأَنَّكَ أَنْتَ الَّذِي تَدِينُ تَفْعَلُ تِلْكَ الْأُمُورَ  
بِعَيْنِهَا! <sup>٢</sup>وَنَحْنُ نَعْلَمُ أَنَّ دَيْئُونََةَ اللَّهِ هِيَ  
حَسَبَ الْحَقِّ عَلَى الَّذِينَ يَفْعَلُونَ مِثْلَ هَذِهِ.  
<sup>٣</sup>أَفَتُظَنُّ هَذَا أَيُّهَا الْإِنْسَانُ الَّذِي تَدِينُ الَّذِينَ  
يَفْعَلُونَ مِثْلَ هَذِهِ وَأَنْتَ تَفْعَلُهَا أَنْتَ تَنْجُو  
مِنْ دَيْئُونََةَ اللَّهِ؟ <sup>٤</sup>أَمْ تَسْتَهِينُ بِغَيْبِ لُطْفِهِ  
وَأَمِهَالِهِ وَطُولِ أَنْاتِهِ غَيْرَ عَالِمٌ أَنْ لُطْفَ اللَّهِ  
إِنَّمَا يَقْتَادُكَ إِلَى التَّوْبَةِ؟ <sup>٥</sup>وَلَكِنَّكَ مِنْ أَجْلِ  
قَسَاوَتِكَ وَقَلْبِكَ غَيْرِ التَّائِبِ تَذْخِرُ لِنَفْسِكَ  
غَضَبًا فِي يَوْمِ الْغَضَبِ وَاسْتِغْلَانِ دَيْئُونََةَ  
اللَّهِ الْعَادِلَةِ <sup>٦</sup>الَّذِي سَيَجَازِي كُلَّ وَاحِدٍ  
حَسَبَ أَعْمَالِهِ. <sup>٧</sup>أَمَّا الَّذِينَ بَصُرُوا فِي الْعَمَلِ  
الصَّالِحِ يَطْلُبُونَ الْمَجْدَ وَالْكَرَامَةَ وَالْبَقَاءَ  
فِي الْحَيَاةِ الْأَبَدِيَّةِ. <sup>٨</sup>وَأَمَّا الَّذِينَ هُمْ مِنْ أَهْلِ  
التَّحَرُّبِ وَلَا يَطَاوِعُونَ لِلْحَقِّ بَلْ يَطَاوِعُونَ  
لِلْإِثْمِ فَسَخَطٌ وَغَضَبٌ <sup>٩</sup>شَدِيدٌ وَضَيْقٌ عَلَى  
كُلِّ نَفْسٍ إِنْسَانٍ يَفْعَلُ الشَّرَّ الْيَهُودِيِّ أَوْلًا  
ثُمَّ الْيُونَانِيِّ. <sup>١٠</sup>وَمَجْدٌ وَكَرَامَةٌ وَسَلَامٌ لِكُلِّ  
مَنْ يَفْعَلُ الصَّالِحَ الْيَهُودِيِّ أَوْلًا ثُمَّ  
الْيُونَانِيِّ. <sup>١١</sup>لِأَنَّ لَيْسَ عِنْدَ اللَّهِ مُحَابَاةً.  
<sup>١٢</sup>لِأَنَّ كُلَّ مَنْ أَخْطَأَ بِذُنُوبِ النَّامُوسِ فَيَدُونَ  
النَّامُوسِ يَهْلِكُ وَكُلُّ مَنْ أَخْطَأَ فِي  
النَّامُوسِ فَيَالنَّامُوسِ يُدَانُ. <sup>١٣</sup>لِأَنَّ لَيْسَ  
الَّذِينَ يَسْمَعُونَ النَّامُوسَ هُمْ أَبْرَارٌ عِنْدَ اللَّهِ  
بَلِ الَّذِينَ يَعْمَلُونَ بِالنَّامُوسِ هُمْ يُبْرَرُونَ.



just before God, but the doers of the law shall be justified. <sup>14</sup>For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: <sup>15</sup>Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) <sup>16</sup>In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

<sup>١٤</sup> لِأَنَّ الْأُمَّمَ الَّذِينَ لَيْسَ عِنْدَهُمُ النَّامُوسُ مَتَى فَعَلُوا بِالطَّبِيعَةِ مَا هُوَ فِي النَّامُوسِ فَهَؤُلَاءِ إِذْ لَيْسَ لَهُمُ النَّامُوسُ هُمْ نَامُوسٌ لَأَنْفُسِهِمْ <sup>١٥</sup> الَّذِينَ يَظْهَرُونَ عَمَلَ النَّامُوسِ مَكْتُوبًا فِي قُلُوبِهِمْ شَاهِدًا أَيْضًا ضَمِيرُهُمْ وَأَفْكَارُهُمْ فِيمَا بَيْنَهَا مُسْتَكْبِئَةٌ أَوْ مُحْتَجَّةٌ <sup>١٦</sup> فِي الْيَوْمِ الَّذِي فِيهِ يَدِينُ اللَّهُ سَرَائِرَ النَّاسِ حَسَبَ إِنْجِيلِي بِيَسُوعَ الْمَسِيحِ.

### The Jews and the Law

<sup>17</sup>Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, <sup>18</sup>And knowest his will, and approvest the things that are more excellent, being instructed out of the law; <sup>19</sup>And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, <sup>20</sup>An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. <sup>21</sup>Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? <sup>22</sup>Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? <sup>23</sup>Thou that makest thy boast of the law, through breaking the law dishonourest thou God? <sup>24</sup>For the name of God is blasphemed among the Gentiles through you, as it is written.

<sup>25</sup>For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. <sup>26</sup>Therefore if the uncircumcision keep the

### اليهود والشريعة

<sup>١٧</sup> هُوَذَا أَنْتَ تَسْمَى يَهُودِيًّا وَتَتَكَلَّمُ عَلَى النَّامُوسِ وَتَفْتَخِرُ بِاللَّهِ <sup>١٨</sup> وَتَعْرِفُ مَشِيئَتَهُ وَتُمَيِّزُ الْأُمُورَ الْمُتَخَالِفَةَ مُتَعَلِّمًا مِنَ النَّامُوسِ. <sup>١٩</sup> وَتَتَّقُ أَنْتَ قَائِدٌ لِلْعُمَيَّانِ وَنُورٌ لِلَّذِينَ فِي الظُّلْمَةِ <sup>٢٠</sup> وَمُهَدِّبٌ لِلْأَغْيَاءِ وَمُعَلِّمٌ لِلْأَطْفَالِ وَلَكَ صُورَةُ الْعِلْمِ وَالْحَقِّ فِي النَّامُوسِ. <sup>٢١</sup> فَأَنْتَ إِذَا الَّذِي تُعَلِّمُ غَيْرَكَ أَلَسْتَ تُعَلِّمُ نَفْسَكَ؟ الَّذِي تَكْرَهُ أَنْ لَا يُسْرِقَ أَسْرِقَ أَتَسْرِقُ؟ <sup>٢٢</sup> الَّذِي تَقُولُ أَنْ لَا يُزْنِيَ أَزْنِي؟ الَّذِي تَسْتَكْرَهُ الْأَوْثَانَ أَتَسْرِقُ الْهَيْكَلِ؟ <sup>٢٣</sup> الَّذِي تَفْتَخِرُ بِالنَّامُوسِ أَبْتَعِدِي النَّامُوسَ تَهِينٌ اللَّهُ؟ <sup>٢٤</sup> لِأَنَّ اسْمَ اللَّهِ يُجَدَّفُ عَلَيْهِ بِسَبَبِكُمْ بَيْنَ الْأُمَّمِ كَمَا هُوَ مَكْتُوبٌ. <sup>٢٥</sup> فَإِنَّ الْخِتَانَ يَنْفَعُ إِنْ عَمِلْتَ بِالنَّامُوسِ. وَلَكِنْ إِنْ كُنْتَ مُتَعَدِّيًّا النَّامُوسَ فَقَدْ صَارَ خِتَانُكَ غُرْلَةً! <sup>٢٦</sup> إِذَا إِنْ كَانَ الْأَعْرَلُ يَحْفَظُ أَحْكَامَ النَّامُوسِ أَفَمَا تُحْسَبُ غُرْلَةً خِتَانًا؟ <sup>٢٧</sup> وَتَكُونُ الْعُرْلَةُ الَّتِي مِنَ الطَّبِيعَةِ وَهِيَ تُكْمَلُ النَّامُوسَ تَدِينُكَ أَنْتَ الَّذِي فِي

righteousness of the law, shall not his uncircumcision be counted for circumcision? <sup>27</sup>And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

<sup>28</sup>For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: <sup>29</sup>But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

**3** <sup>1</sup>What advantage then hath the Jew? or what profit is there of circumcision?

<sup>2</sup>Much every way: chiefly, because that unto them were committed the oracles of God.

<sup>3</sup>For what if some did not believe? shall their unbelief make the faith of God without effect? <sup>4</sup>God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

<sup>5</sup>But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) <sup>6</sup>God forbid: for then how shall God judge the world? <sup>7</sup>For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? <sup>8</sup>And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

الْكِتَابِ وَالْخِتَانِ تَعَدَّى النَّامُوسَ؟ <sup>٢٨</sup>لَأَنَّ  
الْيَهُودِيَّ فِي الظَّاهِرِ لَيْسَ هُوَ يَهُودِيًّا وَلَا  
الْخِتَانِ الَّذِي فِي الظَّاهِرِ فِي اللَّحْمِ خِتَانًا  
بَلِ <sup>٢٩</sup>الْيَهُودِيَّ فِي الْخَفَاءِ هُوَ الْيَهُودِيُّ  
وَخِتَانِ الْقَلْبِ بِالرُّوحِ لَا بِالْكِتَابِ هُوَ  
الْخِتَانِ الَّذِي مَدَحُهُ لَيْسَ مِنَ النَّاسِ بَلْ مِنَ  
اللَّهِ.

**٣** إِذَا مَا هُوَ فَضَّلَ الْيَهُودِيَّ أَوْ مَا  
هُوَ نَفْعُ الْخِتَانِ؟ <sup>٢</sup>كَثِيرٌ عَلَى كُلِّ  
وَجْهٍ! أَمَا أَوْلَا فَلَا تَهُمُ اسْتَوْمِنُوا عَلَى أَقْوَالِ  
اللَّهِ. <sup>٣</sup>فَمَاذَا إِنْ كَانَ قَوْمٌ لَمْ يَكُونُوا أَمْنَاءَ؟  
أَفَلَعَلَّ عَدَمَ أَمَانَتِهِمْ يُبْطِلُ أَمَانَةَ اللَّهِ؟  
عَاشَا! بَلْ لِيَكُنِ اللَّهُ صَادِقًا وَكُلُّ إِنْسَانٍ  
كَاذِبًا. كَمَا هُوَ مَكْتُوبٌ: «لِكَيْ تَتَبَرَّرَ فِي  
كَلَامِكَ وَتَعْلَبَ مَتَى حُوكِمْتَ». <sup>٥</sup>وَلَكِنْ إِنْ  
كَانَ إِثْمُنَا يُبَيِّنُ بَرَّ اللَّهِ فَمَاذَا نَقُولُ؟ أَلَعَلَّ اللَّهُ  
الَّذِي يَجْلِبُ الْغَضَبَ ظَالِمٌ؟ <sup>٦</sup>أَتَكَلِّمُ  
بِحَسَبِ الْإِنْسَانِ. عَاشَا! فَكَيْفَ يَدِينُ اللَّهُ  
الْعَالَمَ إِذْ ذَاكَ؟ <sup>٧</sup>فَإِنَّهُ إِنْ كَانَ صِدْقُ اللَّهِ قَدْ  
أَزْدَادَ بِكَذِبِي لِمَجْلِيهِ فَلَمَاذَا أَذَانُ أَنَا بَعْدُ  
كَخَاطِئِي؟ <sup>٨</sup>أَمَا كَمَا يُفْتَرَى عَلَيْنَا وَكَمَا  
يَزْعَمُ قَوْمٌ أَنَّنَا نَقُولُ: «لِنَفْعَلِ السَّيِّئَاتِ لِكَيْ  
تَأْتِيَ الْخَيْرَاتِ». <sup>٩</sup>الَّذِينَ دَيَّنُونَهُمْ عَادِلَةً.

## No One is Righteous

<sup>9</sup>What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; <sup>10</sup>As it is written, There is none righteous, no, not one: <sup>11</sup>There is none that understandeth, there is none that seeketh after God. <sup>12</sup>They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. <sup>13</sup>Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: <sup>14</sup>Whose mouth is full of cursing and bitterness: <sup>15</sup>Their feet are swift to shed blood: <sup>16</sup>Destruction and misery are in their ways: <sup>17</sup>And the way of peace have they not known: <sup>18</sup>There is no fear of God before their eyes. <sup>19</sup>Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. <sup>20</sup>Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

## Righteousness Through Faith

<sup>21</sup>But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; <sup>22</sup>Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: <sup>23</sup>For all have sinned, and come short of the glory of God; <sup>24</sup>Being justified freely by his grace through the redemption that is in Christ Jesus:

## الجميع قد زاغوا

<sup>9</sup>فَمَاذَا إِذَا؟ أَنَحْنُ أَفْضَلُ؟ كَلَّا الْبَيْتَةَ! لَأَنَّا قَدْ شَكَوْنَا أَنَّ الْيَهُودَ وَالْيُونَانِيِّينَ أَجْمَعِينَ تَحْتَ الْخَطِيئَةِ <sup>10</sup>كَمَا هُوَ مَكْتُوبٌ: «أَنَّهُ لَيْسَ بَارٌّ وَلَا وَاحِدٌ. <sup>11</sup>لَيْسَ مَنْ يَفْهَمُ. لَيْسَ مَنْ يَطْلُبُ اللَّهَ. <sup>12</sup>الْجَمِيعُ زَاغُوا وَفَسَدُوا مَعًا. لَيْسَ مَنْ يَعْمَلُ صَلاَحًا لَيْسَ وَلَا وَاحِدٌ. <sup>13</sup>حَنَجْرَتُهُمْ قَبْرٌ مَفْتُوحٌ. بِالْأَسْتِيهِمْ قَدْ مَكْرُوا. سِمْ الْأَصْلَالِ تَحْتَ شِفَاهِهِمْ. <sup>14</sup>وَفَمُهُمْ مَمْلُوءٌ لَعْنَةً وَمَرَارَةً. <sup>15</sup>أَرْجُلُهُمْ سَرِيعَةٌ إِلَى سَفْكِ الدَّمِ. <sup>16</sup>فِي طَرْقِهِمْ أَغْصَابٌ وَسَحْقٌ. <sup>17</sup>وَطَرْيِقُ السَّلَامِ لَمْ يَعْرِفُوهُ. <sup>18</sup>لَيْسَ خَوْفُ اللَّهِ قَدَامَ عَيْنِهِمْ». <sup>19</sup>وَنَحْنُ نَعْلَمُ أَنَّ كُلَّ مَا يَقُولُهُ النَّامُوسُ فَهُوَ يُكَلِّمُ بِهِ الَّذِينَ فِي النَّامُوسِ لِكَيْ يَسْتَدَّ كُلُّ فَمٍ وَيَصِيرَ كُلُّ الْعَالَمِ تَحْتَ قِصَاصٍ مِنَ اللَّهِ. <sup>20</sup>لَأَنَّهُ بِأَعْمَالِ النَّامُوسِ كُلِّ ذِي جَسَدٍ لَا يَتَبَرَّرُ أَمَامَهُ. لِأَنَّ النَّامُوسَ مَعْرِفَةَ الْخَطِيئَةِ.

## التبرير بالإيمان

<sup>21</sup>وَأَمَّا الْآنَ فَقَدْ ظَهَرَ بِرُّ اللَّهِ بِدُونِ النَّامُوسِ مَشْهُودًا لَهُ مِنَ النَّامُوسِ وَالْأَنْبِيَاءِ <sup>22</sup>بِرُّ اللَّهِ بِالْإِيمَانِ بِيَسُوعَ الْمَسِيحِ إِلَى كُلِّ وَعَلَى كُلِّ الَّذِينَ يُؤْمِنُونَ. لَأَنَّهُ لَا فَرْقَ. <sup>23</sup>إِذِ الْجَمِيعِ أَخْطَأُوا وَأَعْوَزَهُمْ مَجْدُ اللَّهِ <sup>24</sup>مُتَبَرِّرِينَ مَجَانًا بِنِعْمَتِهِ بِالْفِدَاءِ الَّذِي بِيَسُوعَ الْمَسِيحِ الَّذِي قَدَّمَهُ اللَّهُ كَفَّارَةً

<sup>25</sup>Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; <sup>26</sup>To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

<sup>27</sup>Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

<sup>28</sup>Therefore we conclude that a man is justified by faith without the deeds of the law. <sup>29</sup>Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: <sup>30</sup>Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. <sup>31</sup>Do

we then make void the law through faith? God forbid: yea, we establish the law.

### Abraham Justified By Faith

**4** <sup>1</sup>What shall we say then that Abraham our father, as pertaining to the flesh, hath found? <sup>2</sup>For if Abraham were justified by works, he hath whereof to glory; but not before God. <sup>3</sup>For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

<sup>4</sup>Now to him that worketh is the reward not reckoned of grace, but of debt. <sup>5</sup>But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. <sup>6</sup>Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, <sup>7</sup>Saying, Blessed are they whose iniquities are

بِالإِيمَانِ بِدَمِهِ لِإِظْهَارِ بَرِّهِ مِنْ أَجْلِ الصَّفْحِ  
عَنِ الْخَطَايَا السَّالِفَةِ بِإِمْهَالِ اللَّهِ. <sup>٢٦</sup> لِإِظْهَارِ  
بَرِّهِ فِي الزَّمَانِ الْحَاضِرِ لِيَكُونَ بَرًّا وَيَبْرُرَ  
مَنْ هُوَ مِنَ الإِيمَانِ بِيسُوعَ. <sup>٢٧</sup> فَأَيْنَ  
الْأَفْتِحَارُ؟ قَدْ أَتَيْتُنِي! يَا نَامُوسَ؟  
أَبِنَامُوسِ الْأَعْمَالِ؟ كَلَّا! بَلْ بِنَامُوسِ  
الإِيمَانِ. <sup>٢٨</sup> إِذَا نَحْسَبُ أَنَّ الإِنْسَانَ يَتَبَرَّرُ  
بِالإِيمَانِ بِدُونِ أَعْمَالِ النَّامُوسِ. <sup>٢٩</sup> أَمَ اللَّهُ  
لِلْيَهُودِ فَقَطْ؟ أَلَيْسَ لِلْأُمَّمِ أَيْضًا؟ بَلَى  
لِلْأُمَّمِ أَيْضًا؟ <sup>٣٠</sup> لِأَنَّ اللَّهَ وَاحِدٌ هُوَ الَّذِي  
سَيَبْرُرُ الْخِتَانَ بِالإِيمَانِ وَالْعُرَّةَ بِالإِيمَانِ.  
<sup>٣١</sup> أَفَتَبْطُلُ النَّامُوسَ بِالإِيمَانِ؟ حَاشَا! بَلْ  
تُثَبِّتُ النَّامُوسَ.

### إبراهيم تبرّر بالإيمان

**٤** <sup>١</sup>فَمَاذَا نَقُولُ إِنْ أَبَانَا إِبْرَاهِيمَ قَدْ  
وَجَدَ حَسَبَ الْجَسَدِ؟ لِأَنَّهُ إِنْ  
كَانَ إِبْرَاهِيمَ قَدْ تَبَرَّرَ بِالْأَعْمَالِ فَلَهُ فَخْرٌ -  
وَلَكِنْ لَيْسَ لَدَى اللَّهِ. <sup>٣</sup> لِأَنَّهُ مَاذَا يَقُولُ  
الْكِتَابُ؟ «فَأَمَّنْ إِبْرَاهِيمَ بِاللَّهِ فَحُسِبَ لَهُ  
بِرًّا». <sup>٤</sup> أَمَّا الَّذِي يَعْمَلُ فَلَا تُحْسَبُ لَهُ  
الْأَجْرَةُ عَلَى سَبِيلِ نِعْمَةٍ بَلْ عَلَى سَبِيلِ  
دَيْنٍ. <sup>٥</sup> وَأَمَّا الَّذِي لَا يَعْمَلُ وَلَكِنْ يُؤْمِنُ  
بِالَّذِي يَبْرُرُ الْفَاجِرَ فإِيمَانُهُ يُحْسَبُ لَهُ بِرًّا.  
<sup>٦</sup> كَمَا يَقُولُ دَاوُدُ أَيْضًا فِي تَطْوِيلِ الإِنْسَانِ  
الَّذِي يُحْسَبُ لَهُ اللَّهُ بِرًّا بِدُونِ أَعْمَالٍ:  
<sup>٧</sup> «طُوبَى لِلَّذِينَ غُفِرَتْ أَثَامُهُمْ وَسُتِرَتْ

forgiven, and whose sins are covered.  
<sup>8</sup>Blessed is the man to whom the Lord will not impute sin.

<sup>9</sup>Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. <sup>10</sup>How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. <sup>11</sup>And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: <sup>12</sup>And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. <sup>13</sup>For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. <sup>14</sup>For if they which are of the law be heirs, faith is made void, and the promise made of none effect: <sup>15</sup>Because the law worketh wrath: for where no law is, there is no transgression.

<sup>16</sup>Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, <sup>17</sup>(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. <sup>18</sup>Who against hope believed in

حَطَايَاهُمْ. <sup>٨</sup>طُوبَى لِلرَّجُلِ الَّذِي لَا يَحْسَبُ لَهُ الرَّبُّ حَطِيئَةً. <sup>٩</sup>أَفَهَذَا التَّطْوِيبُ هُوَ عَلَى الْخِتَانِ فَقَطْ أَمْ عَلَى الْغُرْلَةِ أَيْضًا؟ لِأَنَّا نَقُولُ إِنَّهُ حُسِبَ لِإِبْرَاهِيمَ الْإِيمَانُ بَرًّا. <sup>١٠</sup>فَكَيْفَ حُسِبَ؟ أَوْهُوَ فِي الْخِتَانِ أَمْ فِي الْغُرْلَةِ؟ لَيْسَ فِي الْخِتَانِ بَلْ فِي الْغُرْلَةِ! <sup>١١</sup>وَأَخَذَ عَلَامَةَ الْخِتَانِ حَتْمًا لِبَرِّ الْإِيمَانِ الَّذِي كَانَ فِي الْغُرْلَةِ لِيَكُونَ أَبًا لِجَمِيعِ الَّذِينَ يُؤْمِنُونَ وَهُمْ فِي الْغُرْلَةِ كَيْ يَحْسَبَ لَهُمْ أَيْضًا الْبَرُّ. <sup>١٢</sup>وَأَبًا لِلْخِتَانِ لِلَّذِينَ لَيْسُوا مِنَ الْخِتَانِ فَقَطْ بَلْ أَيْضًا يَسْلُكُونَ فِي خُطُواتِ إِيْمَانِ إِبْرَاهِيمَ الَّذِي كَانَ وَهُوَ فِي الْغُرْلَةِ. <sup>١٣</sup>فَإِنَّهُ لَيْسَ بِالتَّامُوسِ كَانَ الْوَعْدُ لِإِبْرَاهِيمَ أَوْ لِنَسْلِهِ أَنْ يَكُونَ وَارِثًا لِلْعَالَمِ بَلْ بِبِرِّ الْإِيمَانِ. <sup>١٤</sup>لأنَّهُ إِنْ كَانَ الَّذِينَ مِنَ التَّامُوسِ هُمْ وَرَثَةٌ فَقَدْ تَعَطَّلَ الْإِيمَانُ وَبَطَلَ الْوَعْدُ! <sup>١٥</sup>لأنَّ التَّامُوسَ يُنْشِئُ غَضَبًا إِذْ حَيْثُ لَيْسَ نَامُوسٌ لَيْسَ أَيْضًا تَعَدُّ. <sup>١٦</sup>لِهَذَا هُوَ مِنَ الْإِيمَانِ كَيْ يَكُونَ عَلَى سَبِيلِ التَّعْمَةِ لِيَكُونَ الْوَعْدُ وَطِيدًا لِجَمِيعِ النَّسْلِ. لَيْسَ لِمَنْ هُوَ مِنَ التَّامُوسِ فَقَطْ بَلْ أَيْضًا لِمَنْ هُوَ مِنْ إِيْمَانِ إِبْرَاهِيمَ الَّذِي هُوَ أَبٌ لِجَمِيعِنَا. <sup>١٧</sup>كَمَا هُوَ مَكْتُوبٌ: «إِنِّي قَدْ جَعَلْتُكَ أَبًا لِأُمَّمٍ كَثِيرَةٍ». أَمَامَ اللَّهِ الَّذِي آمَنَ بِهِ الَّذِي يُحْيِي الْمَوْتَى وَيَدْعُو الْأَشْيَاءَ غَيْرَ الْمَوْجُودَةِ كَأَنَّهَا مَوْجُودَةٌ. <sup>١٨</sup>فَهُوَ عَلَى خِلَافِ الرَّجَاءِ آمَنَ عَلَى الرَّجَاءِ لِكَيْ يَصِيرَ أَبًا لِأُمَّمٍ كَثِيرَةٍ كَمَا قِيلَ: «هَكَذَا يَكُونُ نَسْلُكَ». <sup>١٩</sup>وَأَذْ لَمْ يَكُنْ ضَعِيفًا فِي الْإِيمَانِ

hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be. <sup>19</sup>And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: <sup>20</sup>He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; <sup>21</sup>And being fully persuaded that, what he had promised, he was able also to perform. <sup>22</sup>And therefore it was imputed to him for righteousness. <sup>23</sup>Now it was not written for his sake alone, that it was imputed to him; <sup>24</sup>But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; <sup>25</sup>Who was delivered for our offences, and was raised again for our justification.

### Peace With God

**5** <sup>1</sup>Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: <sup>2</sup>By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. <sup>3</sup>And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; <sup>4</sup>And patience, experience; and experience, hope: <sup>5</sup>And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

<sup>6</sup>For when we were yet without strength, in due time Christ died for the ungodly. <sup>7</sup>For scarcely for a righteous man will one die: yet peradventure for a good man some

لَمْ يَتَّبِعْ جَسَدَهُ - وَهُوَ قَدْ صَارَ مُمَاتًا إِذْ كَانَ ابْنُ نَحْوِ مِئَةِ سَنَةٍ - وَلَا مُمَاتِيَّةَ مُسْتَوْدَعِ سَارَةَ. <sup>٢٠</sup> وَلَا بَعْدَمَ إِيمَانِ ارْتَابَ فِي وَعْدِ اللَّهِ بَلْ تَقَوَّى بِالْإِيمَانِ مُعْطِيًا مَجْدًا لِلَّهِ. <sup>٢١</sup> وَتَيَقَّنَ أَنَّ مَا وَعَدَ بِهِ هُوَ قَادِرٌ أَنْ يَفْعَلَهُ أَيْضًا. <sup>٢٢</sup> لِذَلِكَ أَيْضًا حُسِبَ لَهُ بَرًّا. <sup>٢٣</sup> وَلَكِنْ لَمْ يَكْتَبْ مِنْ أَجْلِهِ وَحْدَهُ أَنَّهُ حُسِبَ لَهُ <sup>٢٤</sup> بَلْ مِنْ أَجْلِنَا نَحْنُ أَيْضًا الَّذِينَ سَيَحْسَبُ لَنَا الَّذِينَ نُؤْمِنُ بِمَنْ أَقَامَ يَسُوعَ رَبَّنَا مِنَ الْأَمْوَاتِ. <sup>٢٥</sup> الَّذِي أُسْلِمَ مِنْ أَجْلِ خَطَايَانَا وَأَقِيمَ لِأَجْلِ تَبْرِيرِنَا.

### سلام مع الله

**٥** <sup>١</sup> فَإِذْ قَدْ تَبَرَّرْنَا بِالْإِيمَانِ لَنَا سَلَامٌ مَعَ اللَّهِ بِرَبَّنَا يَسُوعَ الْمَسِيحِ الَّذِي بِهِ أَيْضًا قَدْ صَارَ لَنَا الدُّخُولُ بِالْإِيمَانِ إِلَى هَذِهِ النِّعْمَةِ الَّتِي نَحْنُ فِيهَا مُقِيمُونَ وَنَفْتَخِرُ عَلَى رَجَاءِ مَجْدِ اللَّهِ. <sup>٢</sup> وَلَيْسَ ذَلِكَ فَقَطْ بَلْ نَفْتَخِرُ أَيْضًا فِي الصِّبِقَاتِ عَالِمِينَ أَنَّ الضِّيقَ يُنْشِئُ صَبْرًا وَالصَّبْرَ تَرْكِيَةً وَالتَّرْكِيَةَ رَجَاءً وَالرَّجَاءَ لَا يُخْزِي لِأَنَّ مَحَبَّةَ اللَّهِ قَدْ أُسْكَبَتْ فِي قُلُوبِنَا بِالرُّوحِ الْقُدُّوسِ الْمَعْطَى لَنَا. <sup>٣</sup> لِأَنَّ الْمَسِيحَ إِذْ كُنَّا بَعْدَ ضَعْفَاءَ مَاتَ فِي الْوَقْتِ الْمَعِينِ لِأَجْلِ الْفَجَّارِ. <sup>٤</sup> فَإِنَّهُ بِالْجَهْدِ يَمُوتُ أَحَدًا لِأَجْلِ بَارٍّ. رَبَّنَا لِأَجْلِ الصَّالِحِ يَجْسُرُ

would even dare to die.<sup>8</sup> But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.<sup>9</sup> Much more then, being now justified by his blood, we shall be saved from wrath through him.<sup>10</sup> For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

<sup>11</sup>And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

### Adam and Christ

<sup>12</sup>Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:<sup>13</sup> (For until the law sin was in the world: but sin is not imputed when there is no law.<sup>14</sup> Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

<sup>15</sup>But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.<sup>16</sup> And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.<sup>17</sup> For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall

أَحَدٌ أَيْضًا أَنْ يَمُوتَ. <sup>٨</sup> وَلَكِنَّ اللَّهَ بَيَّنَّ مَحَبَّتَهُ لَنَا لِأَنَّهُ وَنَحْنُ بَعْدُ خُطَاةٌ مَاتَ الْمَسِيحُ لِأَجْلِنَا. <sup>٩</sup> فَبِالْأُولَى كَثِيرًا وَنَحْنُ مُتَبَرِّرُونَ الْآنَ بِدَمِهِ نَخْلُصُ بِهِ مِنْ الْعُزْبِ. <sup>١٠</sup> لِأَنَّهُ إِنْ كُنَّا وَنَحْنُ أَعْدَاءُ قَدْ صُوِّلِحْنَا مَعَ اللَّهِ بِمَوْتِ ابْنِهِ فَبِالْأُولَى كَثِيرًا وَنَحْنُ مُصَالِحُونَ نَخْلُصُ بِحَيَاتِهِ. <sup>١١</sup> وَلَيْسَ ذَلِكَ فَقَطْ بَلْ نَفْتَخِرُ أَيْضًا بِاللَّهِ بِرَبَّنَا يَسُوعَ الْمَسِيحِ الَّذِي نَلْنَا بِهِ الْآنَ الْمَصَالِحَةَ.

### آدم والمسيح

<sup>١٢</sup> مِنْ أَجْلِ ذَلِكَ كَأَنَّمَا بِإِنْسَانٍ وَاحِدٍ دَخَلَتْ الْخَطِيئَةُ إِلَى الْعَالَمِ وَبِالْخَطِيئَةِ الْمَوْتُ وَهَكَذَا أَجْتَازَ الْمَوْتُ إِلَى جَمِيعِ النَّاسِ إِذْ أَخْطَأَ الْجَمِيعُ. <sup>١٣</sup> فَإِنَّهُ حَتَّى النَّامُوسُ كَانَتْ الْخَطِيئَةُ فِي الْعَالَمِ. عَلَى أَنَّ الْخَطِيئَةَ لَا تُحْسَبُ إِنْ لَمْ يَكُنْ نَامُوسٌ. <sup>١٤</sup> لَكِنْ قَدْ مَلَكَ الْمَوْتُ مِنْ آدَمَ إِلَى مُوسَى وَذَلِكَ عَلَى الَّذِينَ لَمْ يُخْطِئُوا عَلَى شِبْهِ تَعَدِّي آدَمَ الَّذِي هُوَ مِثَالُ الْآتِي. <sup>١٥</sup> وَلَكِنْ لَيْسَ كَالْخَطِيئَةِ هَكَذَا أَيْضًا الْهَبَةُ. لِأَنَّهُ إِنْ كَانَ بِخَطِيئَةِ وَاحِدٍ مَاتَ الْكَثِيرُونَ فَبِالْأُولَى كَثِيرًا نِعْمَةُ اللَّهِ وَالْعَطِيئَةُ بِالنِّعْمَةِ الَّتِي بِالْإِنْسَانِ الْوَاحِدِ يَسُوعَ الْمَسِيحِ قَدْ زِدَادَتْ لِلْكَثِيرِينَ. <sup>١٦</sup> وَلَيْسَ كَمَا بِوَاحِدٍ قَدْ أَخْطَأَ هَكَذَا الْعَطِيئَةُ. لِأَنَّ الْحُكْمَ مِنْ وَاحِدٍ لِلدِّيُونَةِ وَأَمَّا الْهَبَةُ فَمِنْ جَرَى خَطَايَا كَثِيرَةٍ لِلتَّبَرِيرِ. <sup>١٧</sup> لِأَنَّهُ إِنْ كَانَ بِخَطِيئَةِ الْوَاحِدِ قَدْ مَلَكَ الْمَوْتُ بِالْوَاحِدِ فَبِالْأُولَى كَثِيرًا الَّذِينَ

reign in life by one, Jesus Christ.)

<sup>18</sup>Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. <sup>19</sup>For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

<sup>20</sup>Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: <sup>21</sup>That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

يَنَالُونَ فِيضَ النِّعْمَةِ وَعَظِيَّةَ الْبَرِّ سَيَمْلِكُونَ فِي الْحَيَاةِ بِالْوَّاحِدِ يَسُوعَ الْمَسِيحِ. <sup>١٨</sup> فَإِذَا كَمَا بِخَطِيئَةٍ وَاحِدَةٍ صَارَ الْحُكْمُ إِلَى جَمِيعِ النَّاسِ لِلدَّيْنُونَةِ هَكَذَا بِبَرِّ وَاحِدٍ صَارَتِ الْهَبَةُ إِلَى جَمِيعِ النَّاسِ لِتَبْرِيرِ الْحَيَاةِ. <sup>١٩</sup> لِأَنَّهُ كَمَا بِمَعْصِيَةِ الْإِنْسَانِ الْوَّاحِدِ جُعِلَ الْكَثِيرُونَ خَطَاةً هَكَذَا أَيْضًا بِطَاعَةِ الْوَّاحِدِ سَيَجْعَلُ الْكَثِيرُونَ أَبْرَارًا. <sup>٢٠</sup> وَأَمَّا النَّامُوسُ فَدَخَلَ لِكَيْ تَكْثُرَ الْخَطِيئَةُ. وَلَكِنْ حَيْثُ كَثُرَتِ الْخَطِيئَةُ أَزْدَادَتِ النِّعْمَةُ جِدًّا. <sup>٢١</sup> حَتَّى كَمَا مَلَكَتِ الْخَطِيئَةُ فِي الْمَوْتِ هَكَذَا تَمْلِكُ النِّعْمَةُ بِالْبَرِّ لِلْحَيَاةِ الْأَبَدِيَّةِ يَسُوعَ الْمَسِيحِ رَبَّنَا.

### Dead to Sin, Alive to Christ

**6** <sup>1</sup>What shall we say then? Shall we continue in sin, that grace may abound?

<sup>2</sup>God forbid. How shall we, that are dead to sin, live any longer therein?

<sup>3</sup>Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? <sup>4</sup>Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

<sup>5</sup>For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: <sup>6</sup>Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

<sup>7</sup>For he that is dead is freed from sin.

<sup>8</sup>Now if we be dead with Christ, we

### الموت مع المسيح والقيامة معه

**٦** <sup>١</sup>فَمَاذَا نَقُولُ؟ أَنْبَقَى فِي الْخَطِيئَةِ لِكَيْ تَكْثُرَ النِّعْمَةُ؟ <sup>٢</sup>حَاشَا! نَحْنُ الَّذِينَ مُتْنَا عَنِ الْخَطِيئَةِ كَيْفَ نَعِيشُ بَعْدُ فِيهَا؟ <sup>٣</sup>أَمْ تَجْهَلُونَ أَنَّنَا كُلٌّ مِنْ أَعْتَمَدَ لِيَسُوعَ الْمَسِيحِ أَعْتَمَدْنَا لِمَوْتِهِ فَدُفْنَا مَعَهُ بِالْمَعْمُودِيَّةِ لِلْمَوْتِ حَتَّى كَمَا أُقِيمَ الْمَسِيحُ مِنَ الْأَمْوَاتِ بِمَجْدِ الْآبِ هَكَذَا نَسْلُكُ نَحْنُ أَيْضًا فِي جِدَّةِ الْحَيَاةِ. <sup>٤</sup>لِأَنَّهُ إِنْ كُنَّا قَدْ صِرْنَا مُتَّحِدِينَ مَعَهُ بِشَبْهِ مَوْتِهِ نَصِيرُ أَيْضًا بِقِيَامَتِهِ. <sup>٥</sup>عَالِمِينَ هَذَا: أَنَّ إِنْسَانَنَا الْعَتِيقَ قَدْ صُلِبَ مَعَهُ لِيُبْتَطَلَ جَسَدُ الْخَطِيئَةِ كَيْ لَا نَعُودَ نُسْتَعْبَدُ أَيْضًا لِلْخَطِيئَةِ. <sup>٦</sup>لِأَنَّ الَّذِي مَاتَ قَدْ تَبَرَّأَ مِنَ الْخَطِيئَةِ. <sup>٧</sup>فَإِنْ كُنَّا قَدْ مُتْنَا مَعَ الْمَسِيحِ نُؤْمِنُ أَنَّنَا سَنَحْيَا أَيْضًا مَعَهُ.



believe that we shall also live with him: <sup>9</sup>Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. <sup>10</sup>For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

<sup>11</sup>Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

<sup>12</sup>Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. <sup>13</sup>Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. <sup>14</sup>For sin shall not have dominion over you: for ye are not under the law, but under grace.

### Slaves to the One We Obey

<sup>15</sup>What then? shall we sin, because we are not under the law, but under grace? God forbid. <sup>16</sup>Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? <sup>17</sup>But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. <sup>18</sup>Being then made free from sin, ye became the servants of righteousness. <sup>19</sup>I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your

<sup>٩</sup>عَالَمِينَ أَنْ الْمَسِيحَ بَعْدَ مَا أُقِيمَ مِنَ الْأَمْوَاتِ لَا يَمُوتُ أَيْضًا. لَا يَسُودُ عَلَيْهِ الْمَوْتُ بَعْدُ. <sup>١٠</sup>لِأَنَّ الْمَوْتَ الَّذِي مَاتَهُ قَدْ مَاتَهُ لِلْخَطِيئَةِ مَرَّةً وَاحِدَةً وَالْحَيَاةَ الَّتِي يَحْيَاهَا فِيحْيَاهَا لِلَّهِ. <sup>١١</sup>كَذَلِكَ أَنْتُمْ أَيْضًا أَحْسِبُوا أَنْفُسَكُمْ أَمْوَاتًا عَنِ الْخَطِيئَةِ وَلَكِنْ أَحْيَاءَ لِلَّهِ بِالْمَسِيحِ يَسُوعَ رَبَّنَا. <sup>١٢</sup>إِذَا لَا تَمْلِكَنَّ الْخَطِيئَةُ فِي جَسَدِكُمْ الْمَائِتِ لِكَيْ تُطِيعُوهَا فِي شَهْوَاتِهِ <sup>١٣</sup>وَلَا تُقَدِّمُوا أَعْضَاءَكُمْ آلَاتٍ إِنَّمِ لِلْخَطِيئَةِ بَلْ قَدِّمُوا ذَوَاتِكُمْ لِلَّهِ كَأَحْيَاءٍ مِنَ الْأَمْوَاتِ وَأَعْضَاءَكُمْ آلَاتٍ بَرِّ لِلَّهِ. <sup>١٤</sup>فَإِنَّ الْخَطِيئَةَ لَنْ تَسُودَكُمْ لِأَنَّكُمْ لَسْتُمْ تَحْتَ النَّامُوسِ بَلْ تَحْتَ النِّعْمَةِ.

### نحن عبيد للذي نطيعه

<sup>١٥</sup>فَمَاذَا إِذَا؟ أَنْخَطِيءُ لِأَنَّ لَسْنَا تَحْتَ النَّامُوسِ بَلْ تَحْتَ النِّعْمَةِ؟ حَاشَا! <sup>١٦</sup>الَسْتُمْ تَعْلَمُونَ أَنَّ الَّذِي تُقَدِّمُونَ ذَوَاتِكُمْ لَهُ عِبِيدًا لِلطَّاعَةِ أَنْتُمْ عِبِيدٌ لِلَّذِي تُطِيعُونَهُ إِمَّا لِلْخَطِيئَةِ لِلْمَوْتِ أَوْ لِلطَّاعَةِ لِلْبِرِّ؟ <sup>١٧</sup>فَشُكْرًا لِلَّهِ أَنْكُمْ كُنْتُمْ عِبِيدًا لِلْخَطِيئَةِ وَلَكِنْكُمْ أَنْعَمْتُمْ مِنَ الْقَلْبِ صُورَةَ التَّعْلِيمِ الَّتِي تَسَلَّمْتُمُوهَا. <sup>١٨</sup>وَإِذْ أَعْتَقْتُمْ مِنَ الْخَطِيئَةِ صِرْتُمْ عِبِيدًا لِلْبِرِّ. <sup>١٩</sup>أَتَكَلِّمُ إِسَائِيًا مِنْ أَجْلِ ضَعْفِ جَسَدِكُمْ. لِأَنَّهُ كَمَا قَدَّمْتُمْ أَعْضَاءَكُمْ عِبِيدًا لِلنَّجَاسَةِ وَالْإِثْمِ لِلْإِثْمِ هَكَذَا الْآنَ قَدِّمُوا أَعْضَاءَكُمْ عِبِيدًا لِلْبِرِّ لِلْقِدَاسَةِ. <sup>٢٠</sup>لِأَنَّكُمْ لَمَّا كُنْتُمْ عِبِيدًا لِلْخَطِيئَةِ

members servants to righteousness unto holiness. <sup>20</sup>For when ye were the servants of sin, ye were free from righteousness. <sup>21</sup>What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. <sup>22</sup>But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. <sup>23</sup>For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

كُنْتُمْ أَحْرَارًا مِنَ الْبُرِّ. <sup>٢٠</sup> فَأَيُّ ثَمَرٍ كَانَ لَكُمْ حِينَئِذٍ مِنَ الْأُمُورِ الَّتِي تَسْتَحُونَ بِهَا الْآنَ؟ لِأَنَّ نَهَايَةَ تِلْكَ الْأُمُورِ هِيَ الْمَوْتُ. <sup>٢١</sup> وَأَمَّا الْآنَ إِذْ أُعْتَقْتُمْ مِنَ الْخَطِيئَةِ وَصِرْتُمْ عِبِيدًا لِلَّهِ فَلَكُمْ ثَمَرُكُمْ لِلْقَدَاسَةِ وَالنَّهَايَةَ حَيَاةً أَبَدِيَّةً. <sup>٢٢</sup> لِأَنَّ أَجْرَةَ الْخَطِيئَةِ هِيَ مَوْتُ وَأَمَّا هِبَةُ اللَّهِ فَهِيَ حَيَاةً أَبَدِيَّةً بِالْمَسِيحِ يَسُوعَ رَبَّنَا.

### Free From the Law

**7** <sup>1</sup>Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? <sup>2</sup>For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. <sup>3</sup>So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

<sup>4</sup>Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. <sup>5</sup>For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. <sup>6</sup>But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness

### التحرر من الناموس

**٧** <sup>١</sup> أَمْ تَجْهَلُونَ أَيُّهَا الْإِخْوَةُ - لِأَنِّي أَكَلِمُ الْعَارِفِينَ بِالنَّامُوسِ - أَنَّ النَّامُوسَ يَسُودُ عَلَى الْإِنْسَانِ مَا دَامَ حَيًّا. <sup>٢</sup> فَإِنَّ الْمَرْأَةَ الَّتِي تَحْتَ رَجُلٍ هِيَ مُرْتَبِطَةٌ بِالنَّامُوسِ بِالرَّجُلِ الْحَيِّ. وَلَكِنْ إِنْ مَاتَ الرَّجُلُ فَقَدْ تَحَرَّرَتْ مِنْ نَامُوسِ الرَّجُلِ. <sup>٣</sup> فَإِذَا مَا دَامَ الرَّجُلُ حَيًّا تُدْعَى زَانِيَةً إِنْ صَارَتْ لِرَجُلٍ آخَرَ. وَلَكِنْ إِنْ مَاتَ الرَّجُلُ فَهِيَ حُرَّةٌ مِنَ النَّامُوسِ حَتَّى إِنَّهَا لَيْسَتْ زَانِيَةً إِنْ صَارَتْ لِرَجُلٍ آخَرَ. <sup>٤</sup> إِذَا يَا إِخْوَتِي أَنْتُمْ أَيْضًا قَدْ مِتُّمْ لِلنَّامُوسِ بِجَسَدِ الْمَسِيحِ لِكَيْ تَصِيرُوا لِآخَرَ لِلَّذِي قَدْ أُقِيمَ مِنَ الْأَمْوَاتِ لِنُثْمِرِ لِلَّهِ. <sup>٥</sup> لِأَنَّهُ لَمَّا كُنَّا فِي الْجَسَدِ كَانَتْ أَهْوَاءُ الْخَطَايَا الَّتِي بِالنَّامُوسِ تَعْمَلُ فِي أَعْضَائِنَا لِكَيْ نُثْمِرَ لِلْمَوْتِ. <sup>٦</sup> وَأَمَّا الْآنَ فَقَدْ تَحَرَّرْنَا مِنَ النَّامُوسِ إِذْ مَاتَ الَّذِي كُنَّا

of spirit, and not in the oldness of the letter.

مُمْسِكِينَ فِيهِ حَتَّى نَعْبُدَ بِجِدَّةِ الرُّوحِ لَا بَعْتِي الْحَرْفِ.

### Knowing Sin Through the Law

<sup>7</sup>What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. <sup>8</sup>But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. <sup>9</sup>For I was alive without the law once: but when the commandment came, sin revived, and I died. <sup>10</sup>And the commandment, which was ordained to life, I found to be unto death. <sup>11</sup>For sin, taking occasion by the commandment, deceived me, and by it slew me. <sup>12</sup>Wherefore the law is holy, and the commandment holy, and just, and good. <sup>13</sup>Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

### بالناموس عرفت الخطية

<sup>٧</sup>فَمَاذَا نَقُولُ؟ هَلِ النَّامُوسُ حَاطِيَّةٌ؟ حَاشَا! بَلْ لَمْ أَعْرِفِ الْخَطِيئَةَ إِلَّا بِالنَّامُوسِ. فَإِنِّي لَمْ أَعْرِفِ الشَّهْوَةَ لَوْ لَمْ يَقُلِ النَّامُوسُ «لَا تَشْتَهُ». <sup>٨</sup>وَلَكِنَّ الْخَطِيئَةَ وَهِيَ مُتَّخِذَةً فُرْصَةً بِالْوَصِيَّةِ أَنْشَأَتْ فِي كُلِّ شَهْوَةٍ. لِأَنَّ بَدُونَ النَّامُوسِ الْخَطِيئَةُ مَيِّتَةٌ. <sup>٩</sup>أَمَّا أَنَا فَكُنْتُ بَدُونَ النَّامُوسِ عَاشِئًا قَبْلًا. وَلَكِنْ لَمَّا جَاءَتْ الْوَصِيَّةُ عَاشْتُ الْخَطِيئَةَ فَمُتُّ أَنَا <sup>١٠</sup>فَوَجَدْتُ الْوَصِيَّةَ الَّتِي لِلْحَيَاةِ هِيَ نَفْسَهَا لِي لِلْمَوْتِ. <sup>١١</sup>لِأَنَّ الْخَطِيئَةَ وَهِيَ مُتَّخِذَةً فُرْصَةً بِالْوَصِيَّةِ خَدَعَتْنِي بِهَا وَقَتَلَتْنِي. <sup>١٢</sup>إِذَا النَّامُوسُ مُقَدَّسٌ وَالْوَصِيَّةُ مُقَدَّسَةٌ وَعَادِلَةٌ وَصَالِحَةٌ. <sup>١٣</sup>فَهَلْ صَارَ لِي الصَّالِحُ مَوْتًا؟ حَاشَا! بَلِ الْخَطِيئَةُ. لَكِي تَطَهَّرَ خَطِيئَةً مُنْشِئَةً لِي بِالصَّالِحِ مَوْتًا لَكِي تَصِيرَ الْخَطِيئَةُ خَاطِئَةً جِدًّا بِالْوَصِيَّةِ.

### God's Law Versus the Law of Sin

<sup>14</sup>For we know that the law is spiritual: but I am carnal, sold under sin. <sup>15</sup>For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. <sup>16</sup>If then I do that which I would not, I consent unto the law that it is good. <sup>17</sup>Now then it is no more I that do it, but sin that dwelleth in me. <sup>18</sup>For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform

### ناموس الله وناموس الخطية

<sup>١٤</sup>فَإِنَّا نَعْلَمُ أَنَّ النَّامُوسَ رُوحِيٌّ وَأَمَّا أَنَا فَجَسَدِيٌّ مَبِيعٌ تَحْتَ الْخَطِيئَةِ. <sup>١٥</sup>لَا أَنِّي لَسْتُ أَعْرِفُ مَا أَنَا أَفْعَلُهُ إِذْ لَسْتُ أَفْعَلُ مَا أُرِيدُهُ بَلْ مَا أَبْغِضُهُ فَإِيَّاهُ أَفْعَلُ. <sup>١٦</sup>فَإِنْ كُنْتُ أَفْعَلُ مَا لَسْتُ أُرِيدُهُ فَإِنِّي أَصَادِقُ النَّامُوسَ أَنَّهُ حَسَنٌ. <sup>١٧</sup>فَالآنَ لَسْتُ بَعْدُ أَفْعَلُ ذَلِكَ أَنَا بَلِ الْخَطِيئَةُ السَّاكِنَةُ فِيَّ. <sup>١٨</sup>فَإِنِّي أَعْلَمُ أَنَّهُ لَيْسَ سَاكِنًا فِيَّ أَيُّ فِي جَسَدِي شَيْءٌ صَالِحٌ. لِأَنَّ الْإِرَادَةَ

that which is good I find not. <sup>19</sup>For the good that I would I do not; but the evil which I would not, that I do. <sup>20</sup>Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

<sup>21</sup>I find then a law, that, when I would do good, evil is present with me. <sup>22</sup>For I delight in the law of God after the inward man: <sup>23</sup>But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. <sup>24</sup>O wretched man that I am! who shall deliver me from the body of this death? <sup>25</sup>I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

حَاضِرَةٌ عِنْدِي وَمَا أَنْ أَفْعَلَ الْحُسْنَى فَلَسْتُ أَجِدُ. <sup>١٩</sup> لِأَنِّي لَسْتُ أَفْعَلُ الصَّالِحَ الَّذِي أُرِيدُهُ بَلِ الشَّرِّ الَّذِي لَسْتُ أُرِيدُهُ فَإِيَّاهُ أَفْعَلُ. <sup>٢٠</sup> فَإِنْ كُنْتُ مَا لَسْتُ أُرِيدُهُ إِيَّاهُ أَفْعَلُ فَلَسْتُ بَعْدَ أَفْعَلِهِ أَنَا بَلِ الْخَطِيئَةُ السَّاكِنَةُ فِيَّ. <sup>٢١</sup> إِذَا أَجِدُ النَّامُوسَ لِي حِينَمَا أُرِيدُ أَنْ أَفْعَلَ الْحُسْنَى أَنْ الشَّرَّ حَاضِرٌ عِنْدِي. <sup>٢٢</sup> فَإِنِّي أُسْرُ بِنَامُوسِ اللَّهِ بِحَسَبِ الْإِنْسَانِ الْبَاطِنِ. <sup>٢٣</sup> وَلَكِنِّي أَرَى نَامُوسًا آخَرَ فِي أَعْضَائِي يُحَارِبُ نَامُوسَ ذَهْنِي وَيَسْبِينِي إِلَى نَامُوسِ الْخَطِيئَةِ الْكَائِنِ فِي أَعْضَائِي. <sup>٢٤</sup> وَيَحِي أَنَا الْإِنْسَانَ الشَّقِيَّ! مَنْ يُقْدِنِي مِنْ جَسَدِ هَذَا الْمَوْتِ؟ <sup>٢٥</sup> أَشْكُرُ اللَّهَ بِسُوءِ الْمَسِيحِ رَبَّنَا! إِذَا أَنَا نَفْسِي بِذَهْنِي أَخْدُمُ نَامُوسَ اللَّهِ وَلَكِنْ بِالْجَسَدِ نَامُوسَ الْخَطِيئَةِ.

### Life Through the Spirit

**8** <sup>1</sup>There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. <sup>2</sup>For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. <sup>3</sup>For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: <sup>4</sup>That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

<sup>5</sup>For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. <sup>6</sup>For to be carnally minded

### الحياة بحسب الروح

أِذَا لَا شَيْءَ مِنَ الدَّيْنُونَةِ الْآنَ عَلَى الَّذِينَ هُمْ فِي الْمَسِيحِ يَسُوعَ السَّالِكِينَ لَيْسَ حَسَبَ الْجَسَدِ بَلِ حَسَبِ الرُّوحِ. <sup>٢</sup> لِأَنَّ نَامُوسَ رُوحِ الْحَيَاةِ فِي الْمَسِيحِ يَسُوعَ قَدْ أَعْتَقَنِي مِنْ نَامُوسِ الْخَطِيئَةِ وَالْمَوْتِ. <sup>٣</sup> لِأَنَّهُ مَا كَانَ النَّامُوسُ عَاجِزًا عَنْهُ فِي مَا كَانَ ضَعِيفًا بِالْجَسَدِ فَاللَّهُ إِذْ أَرْسَلَ ابْنَهُ فِي شِبْهِ جَسَدِ الْخَطِيئَةِ وَلَا جُلَّ الْخَطِيئَةِ دَانَ الْخَطِيئَةَ فِي الْجَسَدِ لِكَيْ يَتِمَّ حُكْمُ النَّامُوسِ فِينَا نَحْنُ السَّالِكِينَ لَيْسَ حَسَبَ الْجَسَدِ بَلِ حَسَبِ الرُّوحِ. <sup>٥</sup> فَإِنْ الَّذِينَ هُمْ حَسَبَ الْجَسَدِ فِيمَا لِلْجَسَدِ

is death; but to be spiritually minded is life and peace. <sup>7</sup>Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. <sup>8</sup>So then they that are in the flesh cannot please God.

<sup>9</sup>But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. <sup>10</sup>And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. <sup>11</sup>But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

<sup>12</sup>Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. <sup>13</sup>For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. <sup>14</sup>For as many as are led by the Spirit of God, they are the sons of God. <sup>15</sup>For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. <sup>16</sup>The Spirit itself beareth witness with our spirit, that we are the children of God: <sup>17</sup>And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

يَهْتُمُونَ وَلَكِنَّ الَّذِينَ حَسَبَ الرُّوحَ فِيمَا  
لِلرُّوحِ. <sup>٦</sup>لَأَنَّ أَهْتِمَامَ الْجَسَدِ هُوَ مَوْتٌ  
وَلَكِنَّ أَهْتِمَامَ الرُّوحِ هُوَ حَيَاةٌ وَسَلَامٌ.  
<sup>٧</sup>لَأَنَّ أَهْتِمَامَ الْجَسَدِ هُوَ عَدَاوَةٌ لِلَّهِ إِذْ لَيْسَ  
هُوَ خَاصِعًا لِتَامُوسِ اللَّهِ لِأَنَّهُ أَيْضًا لَا  
يَسْتَطِيعُ. <sup>٨</sup>فَالَّذِينَ هُمْ فِي الْجَسَدِ لَا  
يَسْتَطِيعُونَ أَنْ يُرْضُوا اللَّهَ. <sup>٩</sup>وَأَمَّا أَنْتُمْ فَلَسْتُمْ  
فِي الْجَسَدِ بَلْ فِي الرُّوحِ إِنْ كَانَ رُوحَ اللَّهِ  
سَاكِنًا فِيكُمْ. وَلَكِنْ إِنْ كَانَ أَحَدٌ لَيْسَ لَهُ  
رُوحَ الْمَسِيحِ فَذَلِكَ لَيْسَ لَهُ. <sup>١٠</sup>وَإِنْ كَانَ  
الْمَسِيحُ فِيكُمْ فَالْجَسَدُ مَيِّتٌ بِسَبَبِ الْخَطِيئَةِ  
وَأَمَّا الرُّوحُ فَحَيَاةٌ بِسَبَبِ الْبِرِّ. <sup>١١</sup>وَإِنْ كَانَ  
رُوحَ الَّذِي أَقَامَ يَسُوعَ مِنَ الْأَمْوَاتِ سَاكِنًا  
فِيكُمْ فَالَّذِي أَقَامَ الْمَسِيحَ مِنَ الْأَمْوَاتِ  
سَيَحْيِي أَجْسَادَكُمْ الْمَاتِيَةَ أَيْضًا بِرُوحِهِ  
السَّاكِنِ فِيكُمْ. <sup>١٢</sup>فَإِذَا أَيُّهَا الْإِخْوَةُ نَحْنُ  
مَدْيُونُونَ لَيْسَ لِلْجَسَدِ لِنَعِيشِ حَسَبَ  
الْجَسَدِ. <sup>١٣</sup>لَأَنَّهُ إِنْ عَشِثُمْ حَسَبَ الْجَسَدِ  
فَسَتَمُوتُونَ وَلَكِنْ إِنْ كُنْتُمْ بِالرُّوحِ تُمَيِّتُونَ  
أَعْمَالَ الْجَسَدِ فَسَتَحْيَوْنَ. <sup>١٤</sup>لَأَنَّ كُلَّ الَّذِينَ  
يَنْقَادُونَ بِرُوحِ اللَّهِ فَأَوْلِيكَ هُمْ أَبْنَاءُ اللَّهِ.  
<sup>١٥</sup>إِذْ لَمْ تَأْخُذُوا رُوحَ الْعِبُودِيَّةِ أَيْضًا  
لِلْخَوْفِ بَلْ أَخَذْتُمْ رُوحَ التَّبَيُّبِ الَّذِي بِهِ  
نَصْرَحُ: «يَا أَبَا الْأَبِّ!». <sup>١٦</sup>الرُّوحُ نَفْسُهُ  
أَيْضًا يَشْهَدُ لِأَرْوَاحِنَا أَنَّنَا أَوْلَادُ اللَّهِ. <sup>١٧</sup>فَإِنْ  
كُنَّا أَوْلَادًا فَإِنَّا وَرَثَةٌ أَيْضًا وَرَثَةُ اللَّهِ  
وَوَارِثُونَ مَعَ الْمَسِيحِ. إِنْ كُنَّا نَتَأَلَّمُ مَعَهُ  
لِكَيْ نَتَمَجَّدَ أَيْضًا مَعَهُ.

## Future Glory

<sup>18</sup>For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. <sup>19</sup>For the earnest expectation of the creature waiteth for the manifestation of the sons of God. <sup>20</sup>For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, <sup>21</sup>Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

<sup>22</sup>For we know that the whole creation groaneth and travaileth in pain together until now. <sup>23</sup>And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. <sup>24</sup>For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? <sup>25</sup>But if we hope for that we see not, then do we with patience wait for it. <sup>26</sup>Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. <sup>27</sup>And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. <sup>28</sup>And we know that all things work together for good to them that love God, to them who are the called according to his purpose. <sup>29</sup>For whom he did foreknow, he also did predestinate to be conformed to the image of his

## المجد الآتي

<sup>١٨</sup> فَإِنِّي أَحْسِبُ أَنَّ أَلَمَ الزَّمَانِ الْحَاضِرِ لَا تُقَاسُ بِالمَجْدِ العَتِيدِ أَنْ يُسْتَعْلَنَ فِيْنَا. <sup>١٩</sup> لِأَنَّ ائْتِظَارَ الخَلِيقَةِ يَتَوَقَّعُ اسْتِعْلَانَ ائْتِنَاءِ اللَّهِ. <sup>٢٠</sup> إِذْ أُخْضِعَتِ الخَلِيقَةُ لِلْبَطَلِ - لَيْسَ طَوْعاً بَلْ مِنْ أَجْلِ الَّذِي أُخْضِعَهَا - عَلَى الرَّجَاءِ. <sup>٢١</sup> لِأَنَّ الخَلِيقَةَ نَفْسَهَا أَيضاً سَتَعْتَقُ مِنْ عُبُودِيَّةِ الفَسَادِ إِلَى حُرِّيَّةِ مَجْدِ أولَادِ اللَّهِ. <sup>٢٢</sup> فَإِنَّا نَعْلَمُ أَنَّ كُلَّ الخَلِيقَةِ تَتَنُّ وَتَتَمَحَّضُ مَعاً إِلَى الآن. <sup>٢٣</sup> وَلَيْسَ هَكَذَا فَقَطْ بَلْ نَحْنُ الَّذِينَ لَنَا بِأَكُورَةَ الرُّوحِ نَحْنُ أَنْفُسُنَا أَيضاً تَتَنُّ فِي أَنْفُسِنَا مُتَوَقِّعِينَ التَّبَيُّ فِدَاءً أَجْسَادِنَا. <sup>٢٤</sup> لِأَنَّا بِالرَّجَاءِ خَلَصْنَا. وَلَكِنَّ الرَّجَاءَ الْمُنْتَظَرُ لَيْسَ رَجَاءً لِأَنَّ مَا يَنْظُرُهُ أَحَدٌ كَيْفَ يَرَجُوهُ أَيضاً؟ <sup>٢٥</sup> وَلَكِنْ إِنْ كُنَّا نَرَجُو مَا لَسْنَا نَنْظُرُهُ فَإِنَّا نَتَوَقَّعُهُ بِالصَّبْرِ. <sup>٢٦</sup> وَكَذَلِكَ الرُّوحُ أَيضاً يُعِينُ ضَعْفَاتِنَا لِأَنَّا لَسْنَا نَعْلَمُ مَا نُصَلِّي لِأَجَلِهِ كَمَا يَنْبَغِي. وَلَكِنَّ الرُّوحَ نَفْسَهُ يَشْتَعُ فِيْنَا بِأَنَّاتٍ لَا يُنْطِقُ بِهَا. <sup>٢٧</sup> وَلَكِنَّ الَّذِي يَفْحِصُ القُلُوبَ يَعْلَمُ مَا هُوَ أَهْتَمَامُ الرُّوحِ لِأَنَّهُ بِحَسَبِ مَشِيئَةِ اللَّهِ يَشْتَعُ فِي القَدِيسِينَ. <sup>٢٨</sup> وَنَحْنُ نَعْلَمُ أَنَّ كُلَّ الأَشْيَاءِ نَعْمَلُ مَعاً لِلْخَيْرِ لِلَّذِينَ يُحِبُّونَ اللَّهَ الَّذِينَ هُمْ مَدْعُوعُونَ حَسَبَ قَصْدِهِ. <sup>٢٩</sup> لِأَنَّ الَّذِينَ سَبَقَ فَعَرَفَهُمْ سَبَقَ فَعِيْنَهُمْ لِيَكُونُوا مُشَابِهِينَ صُورَةَ ابْنِهِ لِيَكُونَ هُوَ بَكْرًا بَيْنَ إِخْوَةِ كَثِيرِينَ. <sup>٣٠</sup> وَالَّذِينَ سَبَقَ فَعِيْنَهُمْ فَهؤلاءِ دَعَاهُمْ أَيضاً. وَالَّذِينَ دَعَاهُمْ فَهؤلاءِ

Son, that he might be the firstborn among many brethren. <sup>30</sup>Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

بَرَّرَهُمْ أَيْضًا. وَالَّذِينَ بَرَّرَهُمْ فَهَؤُلَاءِ  
مَجَّدَهُمْ أَيْضًا.

### Inseparable From God

<sup>31</sup>What shall we then say to these things? If God be for us, who can be against us? <sup>32</sup>He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? <sup>33</sup>Who shall lay any thing to the charge of God's elect? It is God that justifieth. <sup>34</sup>Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. <sup>35</sup>Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? <sup>36</sup>As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. <sup>37</sup>Nay, in all these things we are more than conquerors through him that loved us. <sup>38</sup>For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, <sup>39</sup>Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

من سيفصلنا عن محبة المسيح؟

<sup>٣١</sup>فَمَاذَا نَقُولُ لِهَذَا؟ إِنْ كَانَ اللَّهُ مَعَنَا  
فَمَنْ عَلَيْنَا! <sup>٣٢</sup>الَّذِي لَمْ يُشْفِقْ عَلَى ابْنِهِ بَلْ  
بَدَّلَهُ لِأَجْلِنَا أَجْمَعِينَ كَيْفَ لَا يَهَبُنَا أَيْضًا  
مَعَهُ كُلَّ شَيْءٍ؟ <sup>٣٣</sup>مَنْ سَيَشْتَكِي عَلَيَّ  
مُخْتَارِي اللَّهِ؟ اللَّهُ هُوَ الَّذِي يُبْرِئُ! <sup>٣٤</sup>مَنْ  
هُوَ الَّذِي يَدِينُ؟ الْمَسِيحُ هُوَ الَّذِي مَاتَ  
بَلْ بِالْحَرِيِّ قَامَ أَيْضًا الَّذِي هُوَ أَيْضًا عَنْ  
يَمِينِ اللَّهِ الَّذِي أَيْضًا يَشْفَعُ فِينَا! <sup>٣٥</sup>مَنْ  
سَيَفْصِلُنَا عَنْ مَحَبَّةِ الْمَسِيحِ؟ أَشِدَّةٌ أَمْ  
ضَيْقٌ أَمْ اضْطِهَادٌ أَمْ جُوعٌ أَمْ عُرْيٌ أَمْ خَطَرٌ  
أَمْ سَيْفٌ؟ <sup>٣٦</sup>كَمَا هُوَ مَكْتُوبٌ «إِنَّا مِنْ  
أَجْلِكَ نَمَاتُ كُلَّ النَّهَارِ. قَدْ حُسِبْنَا مِثْلَ غَنَمٍ  
لِلذَّبْحِ». <sup>٣٧</sup>وَلَكِنَّا فِي هَذِهِ جَمِيعُهَا يَعْظُمُ  
أَنْتِصَارُنَا بِالَّذِي أَحْبَبَنَا. <sup>٣٨</sup>فَإِنِّي مُتَيْقِنٌ أَنَّهُ لَا  
مَوْتَ وَلَا حَيَاةَ وَلَا مَلَائِكَةَ وَلَا رُؤْسَاءَ وَلَا  
قُوَّاتٍ وَلَا أُمُورَ حَاضِرَةً وَلَا مُسْتَقْبَلَةً  
وَلَا عُلُوًّا وَلَا غُمُقًا وَلَا خَلِيقَةً أُخْرَى <sup>٣٩</sup>  
تَقْدِرُ أَنْ تَفْصِلَنَا عَنْ مَحَبَّةِ اللَّهِ الَّتِي فِي  
الْمَسِيحِ يَسُوعَ رَبَّنَا.

### God's Sovereign Choice

**9** <sup>1</sup>I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, <sup>2</sup>That I have great heaviness and continual sorrow in

اختيار الله

**٩** <sup>١</sup>أَقُولُ الصِّدْقَ فِي الْمَسِيحِ لَا  
أَكْذِبُ وَضَمِيرِي شَاهِدٌ لِي  
بِالرُّوحِ الْقُدُّوسِ: إِنَّ لِي حُزْنَ عَظِيمًا

my heart. <sup>3</sup>For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: <sup>4</sup>Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; <sup>5</sup>Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

<sup>6</sup>Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: <sup>7</sup>Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. <sup>8</sup>That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. <sup>9</sup>For this is the word of promise, At this time will I come, and Sarah shall have a son.

<sup>10</sup>And not only this; but when Rebecca also had conceived by one, even by our father Isaac; <sup>11</sup>(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) <sup>12</sup>It was said unto her, The elder shall serve the younger. <sup>13</sup>As it is written, Jacob have I loved, but Esau have I hated.

<sup>14</sup>What shall we say then? Is there unrighteousness with God? God forbid. <sup>15</sup>For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. <sup>16</sup>So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. <sup>17</sup>For the

وَوَجَعًا فِي قَلْبِي لَا يَنْقَطِعُ! فَإِنِّي كُنْتُ  
أَوْدُ لَوْ أَكُونُ أَنَا نَفْسِي مَحْرُومًا مِنَ الْمَسِيحِ  
لَأَجَلَ إِخْوَتِي أَنْسَابِي حَسَبَ الْجَسَدِ  
الَّذِينَ هُمْ إِسْرَائِيلِيُّونَ وَلَهُمُ التَّبَيُّ  
وَالْمَجْدُ وَالْعَهْدُ وَالْأَشْتِرَاعُ وَالْعِبَادَةُ  
وَالْمَوَاعِيدُ وَلَهُمُ الْآبَاءُ وَمِنْهُمْ الْمَسِيحُ  
حَسَبَ الْجَسَدِ الْكَائِنِ عَلَى الْكُلِّ إِلَهًا  
مُبَارَكًا إِلَى الْأَبَدِ. آمِينَ. وَلَكِنْ لَيْسَ هَكَذَا  
حَتَّى إِنَّ كَلِمَةَ اللَّهِ قَدْ سَقَطَتْ. لِأَنَّ لَيْسَ  
جَمِيعَ الَّذِينَ مِنْ إِسْرَائِيلَ هُمْ إِسْرَائِيلِيُّونَ  
وَلَا لِأَنَّهُمْ مِنْ نَسْلِ إِبْرَاهِيمَ هُمْ جَمِيعًا  
أَوْلَادًا. بَلْ «بِإِسْحَاقَ يُدْعَى لَكَ نَسْلٌ».  
أَيُّ لَيْسَ أَوْلَادُ الْجَسَدِ هُمْ أَوْلَادُ اللَّهِ بَلْ  
أَوْلَادُ الْمَوْعِدِ يُحْسَبُونَ نَسْلًا. لِأَنَّ كَلِمَةَ  
الْمَوْعِدِ هِيَ هَذِهِ: «أَنَا آتِي نَحْوَ هَذَا الْوَقْتِ  
وَيَكُونُ لِسَارَةَ ابْنٌ». <sup>10</sup> وَلَيْسَ ذَلِكَ فَقَطْ بَلْ  
رَفَقَةً أَيْضًا وَهِيَ حُبْلَى مِنْ وَاحِدٍ وَهُوَ  
إِسْحَاقُ أَبُوْنَا - <sup>11</sup> لِأَنَّهُ وَهُمَا لَمْ يُولَدَا بَعْدُ  
وَلَا فَعَلَا خَيْرًا أَوْ شَرًّا لِكَيِّ يُثَبِّتَ قَصْدَ اللَّهِ  
حَسَبَ الْأَخْتِيَارِ لَيْسَ مِنَ الْأَعْمَالِ بَلْ مِنَ  
الَّذِي يُدْعَوُ <sup>12</sup> قِيلَ لَهَا: «إِنَّ الْكَبِيرَ يُسْتَعْبَدُ  
لِلصَّغِيرِ». <sup>13</sup> كَمَا هُوَ مَكْتُوبٌ: «أَحْبَبْتُ  
يَعْقُوبَ وَبَغَضْتُ عِيسُو». <sup>14</sup> فَمَاذَا تَقُولُ؟  
أَلَعَلَّ عِنْدَ اللَّهِ ظُلْمًا؟ حَاشَا! <sup>15</sup> لِأَنَّهُ يَقُولُ  
لِمُوسَى: «إِنِّي أَرْحَمُ مَنْ أَرْحَمُ وَأَتَرَأَفُ  
عَلَى مَنْ أَتَرَأَفُ». <sup>16</sup> فَإِذَا لَيْسَ لِمَنْ يَشَاءُ  
وَلَا لِمَنْ يَسْعَى بَلْ لِلَّهِ الَّذِي يَرْحَمُ. <sup>17</sup> لِأَنَّهُ  
يَقُولُ الْكِتَابُ لِفِرْعَوْنَ: «إِنِّي لِهَذَا بَعَيْتِهِ  
أَقَمْتُكَ لِكَيِّ أَظْهَرَ فِيكَ قُوَّتِي وَلِكَيِّ يُنَادَى



scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.<sup>18</sup> Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

### God's Authority and His Mercy

<sup>19</sup>Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? <sup>20</sup>Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? <sup>21</sup>Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

<sup>22</sup>What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

<sup>23</sup>And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, <sup>24</sup>Even us, whom he hath called, not of the Jews only, but also of the Gentiles? <sup>25</sup>As he saith also in Osee, I will call them my people,

which were not my people; and her beloved, which was not beloved.

<sup>26</sup>And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

<sup>27</sup>Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

<sup>28</sup>For he will finish the work, and cut it short in righteousness: because a

بِاسْمِي فِي كُلِّ الْأَرْضِ». <sup>١٨</sup> فَإِذَا هُوَ يَرْحَمُ مَنْ يَشَاءُ وَيَقْسِي مَنْ يَشَاءُ.

### سلطان الله المطلق ورحمته

<sup>١٩</sup> فَسْتَقُولُ لِي: «لِمَاذَا يَلُومُ بَعْدُ لِأَنْ مَنْ يُقَاوِمُ مَشِيئَتَهُ؟» <sup>٢٠</sup> بَلْ مَنْ أَنْتَ أَيُّهَا الْإِنْسَانُ الَّذِي تُجَاوِبُ اللَّهَ؟ أَلَعَلَّ الْجِبِلَّةَ تَقُولُ لِجَابِلِيهَا: «لِمَاذَا صَنَعْتَنِي هَكَذَا؟» <sup>٢١</sup> أَمْ لَيْسَ لِلخَزَافِ سُلْطَانٌ عَلَى الطِّينِ أَنْ يَصْنَعَ مِنْ كُنْثَلَةٍ وَاحِدَةٍ إِنَاءً لِلْكَرَامَةِ وَآخَرَ لِلْهَوَانِ؟ <sup>٢٢</sup> فَمَاذَا إِنْ كَانَ اللَّهُ وَهُوَ يُرِيدُ أَنْ يُظْهِرَ غَضَبَهُ وَيَبِينَ قُوَّتَهُ أَحْتَمَلُ بِأَنَاءِ كَثِيرَةٍ آيَةً غَضَبٍ مُهِيبَةً لِلْهَلَاكِ - <sup>٢٣</sup> وَلَكِي يَبِينُ غِنَى مَجْدِهِ عَلَى آيَةِ رَحْمَةٍ قَدْ سَبَقَ فَاعْدَهَا لِلْمَجْدِ <sup>٢٤</sup> الَّتِي أَيْضًا دَعَانَا نَحْنُ أَيُّهَا لَيْسَ مِنَ الْيَهُودِ فَقَطْ بَلْ مِنَ الْأُمَّمِ أَيْضًا. <sup>٢٥</sup> كَمَا يَقُولُ فِي هُوشَعٍ أَيْضًا: «سَادَعُوا الَّذِي لَيْسَ شَعْبِي شَعْبِي وَالَّتِي لَيْسَتْ مَحْبُوبَةً مَحْبُوبَةً. <sup>٢٦</sup> وَيَكُونُ فِي الْمَوْضِعِ الَّذِي قِيلَ لَهُمْ فِيهِ لَسْتُمْ شَعْبِي أَنَّهُ هُنَاكَ يُدْعَوْنَ أَبْنَاءَ اللَّهِ الْحَيِّ». <sup>٢٧</sup> وَإِنْ كَانَ عَدَدُ بَنِي إِسْرَائِيلَ كَرَمَلِ الْبَحْرِ فَالْبَقِيَّةُ سَتَخْلُصُ. <sup>٢٨</sup> لِأَنَّهُ لَمْ يَنْصَرَفْ أَمْرٌ وَقَاضٍ بِالْبَرِّ. لِأَنَّ الرَّبَّ يَصْنَعُ أَمْرًا مُقْضِيًا بِهِ عَلَى الْأَرْضِ». <sup>٢٩</sup> وَكَمَا سَبَقَ إِسْعِيَاءُ فَقَالَ: «لَوْلَا

short work will the Lord make upon the earth.

<sup>29</sup>And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

<sup>30</sup>What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. <sup>31</sup>But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. <sup>32</sup>Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; <sup>33</sup>As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

أَنْ رَبَّ الْجُنُودِ أَبْقَى لَنَا نَسْلاً لَصِرْنَا مِثْلَ  
سَدُومَ وَشَابَهْنَا عَمُورَةَ. <sup>٣٠</sup>فَمَاذَا نَقُولُ؟  
إِنَّ الْأُمَّمَ الَّذِينَ لَمْ يَسْعَوْا فِي أَثَرِ الْبِرِّ  
أَدْرَكُوا الْبِرَّ - الْبِرُّ الَّذِي بِالْإِيمَانِ. <sup>٣١</sup>وَلَكِنَّ  
إِسْرَائِيلَ وَهُوَ يَسْعَى فِي أَثَرِ نَامُوسِ الْبِرِّ لَمْ  
يُذِرْكَ نَامُوسَ الْبِرِّ! <sup>٣٢</sup>لِمَاذَا؟ لِأَنَّهُ فَعَلَ  
ذَلِكَ لَيْسَ بِالْإِيمَانِ بَلْ كَانَهُ بِأَعْمَالِ  
النَّامُوسِ. فَإِنَّهُمْ اصْطَدَمُوا بِحَجَرِ الصَّدْمَةِ  
<sup>٣٣</sup>كَمَا هُوَ مَكْتُوبٌ: «هَا أَنَا أَصْعُ فِي  
صِهْيُونَ حَجَرَ صَدْمَةٍ وَصَخْرَةَ عَثْرَةٍ وَكُلُّ  
مَنْ يُؤْمِنُ بِهِ لَا يُخْزَى».

**10** <sup>1</sup>Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

<sup>2</sup>For I bear them record that they have a zeal of God, but not according to knowledge. <sup>3</sup>For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. <sup>4</sup>For Christ is the end of the law for righteousness to every one that believeth.

١٠ أَيْهَا الْإِخْوَةَ إِنَّ مَسْرَةَ قَلْبِي  
وَطَلْبَتِي إِلَى اللَّهِ لِأَجْلِ إِسْرَائِيلَ  
هِيَ لِلْخَلَّاصِ. <sup>٢</sup>لَأَنِّي أَشْهَدُ لَهُمْ أَنَّ لَهُمْ  
غَيْرَةَ لِلَّهِ وَلَكِنَّ لَيْسَ حَسَبَ الْمَعْرِفَةِ.  
<sup>٣</sup>لَأَنَّهُمْ إِذْ كَانُوا يَجْهَلُونَ بِرَّ اللَّهِ وَيَطْلُبُونَ  
أَنْ يُنْشِئُوا بِرَّ أَنْفُسِهِمْ لَمْ يُخْضَعُوا لِبِرِّ اللَّهِ.  
<sup>٤</sup>لِأَنَّ غَايَةَ النَّامُوسِ هِيَ: الْمَسِيحُ لِلْبِرِّ لِكُلِّ  
مَنْ يُؤْمِنُ.

### Salvation For All

<sup>5</sup>For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. <sup>6</sup>But the righteousness which is of faith

الخلاص مقدم للجميع  
<sup>٥</sup>لِأَنَّ مُوسَى يَكْتُبُ فِي الْبِرِّ الَّذِي  
بِالنَّامُوسِ: «إِنَّ الْإِنْسَانَ الَّذِي يَفْعَلُهَا  
سَيَحْيَا بِهَا». <sup>٦</sup>وَأَمَّا الْبِرُّ الَّذِي بِالْإِيمَانِ

speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) <sup>7</sup>Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) <sup>8</sup>But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; <sup>9</sup>That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. <sup>10</sup>For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. <sup>11</sup>For the scripture saith, Whosoever believeth on him shall not be ashamed. <sup>12</sup>For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. <sup>13</sup>For whosoever shall call upon the name of the Lord shall be saved.

<sup>14</sup>How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? <sup>15</sup>And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

<sup>16</sup>But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? <sup>17</sup>So then faith cometh by hearing, and hearing by the word of God.

<sup>18</sup>But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. <sup>19</sup>But I say, Did not Israel know? First Moses saith, I

فَيَقُولُ هَكَذَا: «لَا تَقُلْ فِي قَلْبِكَ مَنْ يَصْعَدُ إِلَى السَّمَاءِ؟» (أَيُّ لِيُحْدِرَ الْمَسِيحَ) <sup>٧</sup> أَوْ «مَنْ يَهْبِطُ إِلَى الْهَلَاوِيَّةِ؟» (أَيُّ لِيُصْعِدَ الْمَسِيحَ مِنَ الْأَمْوَاتِ) <sup>٨</sup> لَكِنْ مَاذَا يَقُولُ؟ «الْكَلِمَةُ قَرِيبَةٌ مِنْكَ فِي فَمِكَ وَفِي قَلْبِكَ» (أَيُّ كَلِمَةُ الْإِيمَانِ الَّتِي تَكَرَّرُ بِهَا) <sup>٩</sup> لِأَنَّكَ إِنْ اعْتَرَفْتَ بِفَمِكَ بِالرَّبِّ يَسُوعَ وَآمَنْتَ بِقَلْبِكَ أَنَّ اللَّهَ أَقَامَهُ مِنَ الْأَمْوَاتِ خَلَصْتَ. <sup>١٠</sup> لِأَنَّ الْقَلْبَ يُؤْمِنُ بِهِ لِلْبُرِّ وَاللِّمَمَ يَعْتَرِفُ بِهِ لِلْخَلَاصِ. <sup>١١</sup> لِأَنَّ الْكِتَابَ يَقُولُ: «كُلُّ مَنْ يُؤْمِنُ بِهِ لَا يُخْزَى». <sup>١٢</sup> لِأَنَّهُ لَا فَرْقَ بَيْنَ الْيَهُودِيِّ وَالْيُونَانِيِّ لِأَنَّ رَبًّا وَاحِدًا لِلْجَمِيعِ غَنِيًّا لِجَمِيعِ الَّذِينَ يَدْعُونَ بِهِ. <sup>١٣</sup> لِأَنَّ كُلَّ مَنْ يَدْعُو بِاسْمِ الرَّبِّ يَخْلُصُ. <sup>١٤</sup> فَكَيْفَ يَدْعُونَ بِمَنْ لَمْ يُؤْمِنُوا بِهِ. وَكَيْفَ يُؤْمِنُونَ بِمَنْ لَمْ يَسْمَعُوا بِهِ؟ وَكَيْفَ يَسْمَعُونَ بِلَا كَارِزٍ؟ <sup>١٥</sup> وَكَيْفَ يَكْرُزُونَ إِنْ لَمْ يُرْسَلُوا؟ كَمَا هُوَ مَكْتُوبٌ: «مَا أَجْمَلَ أَقْدَامَ الْمُبَشِّرِينَ بِالسَّلَامِ الْمُبَشِّرِينَ بِالْخَيْرَاتِ». <sup>١٦</sup> لَكِنْ لَيْسَ الْجَمِيعُ قَدْ أَطَاعُوا الْإِنْجِيلَ لِأَنَّ إِشْعِيَاءَ يَقُولُ: «يَا رَبُّ مَنْ صَدَّقَ خَبْرَتَنَا؟» <sup>١٧</sup> إِذَا الْإِيمَانُ بِالْخَبَرِ وَالْخَبَرُ بِكَلِمَةِ اللَّهِ. <sup>١٨</sup> لَكِنِّي أَقُولُ: أَلَعَلَّهُمْ لَمْ يَسْمَعُوا؟ بَلَى! «إِلَى جَمِيعِ الْأَرْضِ خَرَجَ صَوْتُهُمْ وَإِلَى أَقَاصِي الْمَسْكُونَةِ أَقْوَالُهُمْ». <sup>١٩</sup> لَكِنِّي أَقُولُ: أَلَعَلَّ إِسْرَائِيلَ لَمْ يَعْلَمَ؟ أَوْلَا مُوسَى يَقُولُ: «أَنَا أُغَيِّرُكُمْ بِمَا لَيْسَ أُمَّةً. بِأُمَّةٍ غَنِيَّةٍ أُغَيِّرُكُمْ». <sup>٢٠</sup> ثُمَّ إِشْعِيَاءُ يَتَجَسَّرُ وَيَقُولُ: «وَجَدْتُ مِنَ الَّذِينَ لَمْ

will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. <sup>20</sup>But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. <sup>21</sup>But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

### Did God Reject His People?

**11** <sup>1</sup>I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. <sup>2</sup>God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, <sup>3</sup>Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. <sup>4</sup>But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. <sup>5</sup>Even so then at this present time also there is a remnant according to the election of grace. <sup>6</sup>And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

<sup>7</sup>What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded <sup>8</sup>(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. <sup>9</sup>And

يَطْلُبُونِي وَصَرْتُ ظَاهِرًا لِلَّذِينَ لَمْ يَسْأَلُوا عَنِّي». <sup>٢١</sup>أَمَّا مِنْ جِهَةِ إِسْرَائِيلَ فَيَقُولُ: «طُولَ النَّهَارِ بَسَطْتُ يَدَيَّ إِلَى شَعْبٍ مُعَانِدٍ وَمُقَاوِمٍ».

### هل رفض الله شعبه؟

١١ **١** فَأَقُولُ: أَلَعَلَّ اللَّهُ رَفَضَ شَعْبَهُ؟ حَاشَا! لَأَنِّي أَنَا أَيْضًا إِسْرَائِيلِيٌّ مِنْ نَسْلِ إِبْرَاهِيمَ مِنْ سِبْطِ بَنِيَامِينَ. أَلَمْ يَرَفُضْ اللَّهُ شَعْبَهُ الَّذِي سَبَقَ فَعَرَفَهُ. أَمْ لَسْتُمْ تَعْلَمُونَ مَاذَا يَقُولُ الْكِتَابُ فِي إِيلِيَّا؟ كَيْفَ يَتَوَسَّلُ إِلَى اللَّهِ ضِدَّ إِسْرَائِيلَ قَائِلًا: <sup>٣</sup>«يَا رَبُّ قَتَلُوا أَنْبِيَاءَكَ وَهَدَمُوا مَذَابِحَكَ وَبَقَيْتُ أَنَا وَحْدِي وَهُمْ يَطْلُبُونَ نَفْسِي». <sup>٤</sup>لَكِنْ مَاذَا يَقُولُ لَهُ الْوَحْيُ؟ «أَبَقَيْتُ لِنَفْسِي سَبْعَةَ آلَافِ رَجُلٍ لَمْ يُحْنُوا رُكْبَةً لِبَعْلِ». <sup>٥</sup>فَكَذَلِكَ فِي الزَّمَانِ الْحَاضِرِ أَيْضًا قَدْ حَصَلَتْ بَقِيَّةٌ حَسَبَ اخْتِيَارِ النِّعْمَةِ. <sup>٦</sup>فَإِنْ كَانَ بِالنِّعْمَةِ فَلَيْسَ بَعْدُ بِالْأَعْمَالِ وَإِلَّا فَلَيْسَتْ النِّعْمَةُ بَعْدُ نِعْمَةً. وَإِنْ كَانَ بِالْأَعْمَالِ فَلَيْسَ بَعْدُ نِعْمَةً وَإِلَّا فَالْعَمَلُ لَا يَكُونُ بَعْدُ عَمَلًا. <sup>٧</sup>فَمَاذَا؟ مَا يَطْلُبُهُ إِسْرَائِيلُ ذَلِكَ لَمْ يَنْلَهُ وَلَكِنْ الْمُخْتَارُونَ نَالُوهُ. وَأَمَّا الْبَاقُونَ فَتَقَسَّوْا <sup>٨</sup>كَمَا هُوَ مَكْتُوبٌ: «أَعْطَاهُمْ اللَّهُ رُوحَ سَبَاتٍ وَعْيُونًا حَتَّى لَا يُبْصِرُوا وَأَذَانًا حَتَّى لَا يَسْمَعُوا إِلَى هَذَا الْيَوْمِ». <sup>٩</sup>وَدَاوُدُ يَقُولُ: «لِتَصِرْ

David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompence unto them: <sup>10</sup>Let their eyes be darkened, that they may not see, and bow down their back alway.

مَأْتَدُّهُمْ فَخًّا وَفَصًّا وَعَثْرَةً وَمَجَازَةً لَهُمْ.  
لِتُظْلِمَ أَعْيُنُهُمْ كَيْ لَا يُبْصِرُوا وَلِتَحْنُ  
ظُهُورَهُمْ فِي كُلِّ حِينٍ.

### Salvation to the Gentiles

<sup>11</sup>I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. <sup>12</sup>Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

<sup>13</sup>For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: <sup>14</sup>If by any means I may provoke to emulation them which are my flesh, and might save some of them. <sup>15</sup>For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? <sup>16</sup>For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

<sup>17</sup>And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; <sup>18</sup>Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. <sup>19</sup>Thou wilt say then, The branches were broken off, that I might be grafted in.

<sup>20</sup>Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

<sup>21</sup>For if God spared not the natural branches, take heed lest he also spare

### خلاص الأمم

<sup>١١</sup> فَأَقُولُ: أَلَعَلَّهُمْ عَثَرُوا لِكَيْ يَسْقُطُوا؟  
حَاشَا! بَلْ بِزَلَّتِهِمْ صَارَ الْخَلَاصُ لِلْأُمَمِ  
لِإِغْرَابَتِهِمْ. <sup>١٢</sup> فَإِنْ كَانَتْ زَلَّتُهُمْ غِنًى لِلْعَالَمِ  
وَبُخْصَانُهُمْ غِنًى لِلْأُمَمِ فَكَمْ بِالْحَرِيِّ  
مِلْوُهُمْ؟ <sup>١٣</sup> فَإِنِّي أَقُولُ لَكُمْ أَيُّهَا الْأُمَمُ: بِمَا  
أَنِّي أَنَا رَسُولٌ لِلْأُمَمِ أُمَجِّدُ خِدْمَتِي <sup>١٤</sup> أَلْعَلِّي  
أُغَيِّرُ أُنْسِيَّيَ وَأُخَلِّصُ أَنَا سًا مِنْهُمْ. <sup>١٥</sup> لِأَنَّهُ  
إِنْ كَانَ رَفُضُهُمْ هُوَ مُصَالِحَةٌ الْعَالَمِ فَمَاذَا  
يَكُونُ اقْتِبَالُهُمْ إِلَّا حَيَاةٌ مِنَ الْأَمْوَاتِ؟  
<sup>١٦</sup> وَإِنْ كَانَتْ الْبَاكُورَةُ مُقَدَّسَةً فَكَذَلِكَ  
الْعَجِينُ! وَإِنْ كَانَ الْأَصْلُ مُقَدَّسًا فَكَذَلِكَ  
الْأَغْصَانُ! <sup>١٧</sup> فَإِنْ كَانَ قَدْ قُطِعَ بَعْضُ  
الْأَغْصَانِ وَأَنْتَ زَيْتُونَةٌ بَرِيَّةٌ طُعِمْتَ فِيهَا  
فَصِرْتَ شَرِيكًا فِي أَصْلِ الزَيْتُونَةِ وَدَسَمَهَا  
<sup>١٨</sup> فَلَا تَفْتَحِرْ عَلَى الْأَغْصَانِ. وَإِنْ أَفْتَحِرْتَ  
فَأَنْتَ لَسْتَ تَحْمِلُ الْأَصْلَ بَلِ الْأَصْلُ إِيَّاكَ  
يَحْمِلُ! <sup>١٩</sup> فَسْتَقُولُ: «قُطِعَتِ الْأَغْصَانُ  
لِأَطْعَمَ أَنَا». <sup>٢٠</sup> حَسَنًا! مِنْ أَجْلِ عَدَمِ الْإِيمَانِ  
قُطِعَتْ وَأَنْتَ بِالْإِيمَانِ ثَبِتَ. لَا تَسْتَكْبِرْ بَلْ  
خَفْ! <sup>٢١</sup> لِأَنَّهُ إِنْ كَانَ اللَّهُ لَمْ يُشْفِقْ عَلَى  
الْأَغْصَانِ الطَّبِيعِيَّةِ فَلَعَلَّهُ لَا يُشْفِقُ عَلَيْكَ  
أَيْضًا! <sup>٢٢</sup> فَهُوَذَا لُطْفُ اللَّهِ وَصَرَامَتُهُ: أَمَا  
الْصَرَامَةُ فَعَلَى الَّذِينَ سَقَطُوا وَأَمَا اللَّطْفُ  
فَلَكَ إِنْ ثَبِتَ فِي اللَّطْفِ وَالْأَفَاءُ أَيْضًا

not thee. <sup>22</sup>Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. <sup>23</sup>And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. <sup>24</sup>For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

### God's Mercy For All

<sup>25</sup>For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. <sup>26</sup>And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: <sup>27</sup>For this is my covenant unto them, when I shall take away their sins.

<sup>28</sup>As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. <sup>29</sup>For the gifts and calling of God are without repentance. <sup>30</sup>For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: <sup>31</sup>Even so have these also now not believed, that through your mercy they also may obtain mercy. <sup>32</sup>For God hath concluded them all in unbelief, that he might have mercy upon all.

<sup>33</sup>O the depth of the riches both of

سَقَطَ. <sup>٢٢</sup> وَهُمْ إِنْ لَمْ يَبْتُئُوا فِي عَدَمِ  
الإِيمَانِ سَيُطَعَّمُونَ. لِأَنَّ اللَّهَ قَادِرٌ أَنْ  
يُطَعِّمَهُمْ أَيْضًا. <sup>٢٤</sup> لِأَنَّهُ إِنْ كُنْتَ أَنْتَ قَدْ  
قُطِعْتَ مِنَ الزَّيْتُونَةِ الْبَرِّيَّةِ حَسَبَ الطَّبِيعَةِ  
وَوُطِّعْتَ بِخِلَافِ الطَّبِيعَةِ فِي زَيْتُونَةٍ جَيِّدَةٍ  
فَكَمْ بِالْحَرِيِّ يُطَعَّمُ هَؤُلَاءِ الَّذِينَ هُمْ  
حَسَبَ الطَّبِيعَةِ فِي زَيْتُونَتِهِمُ الْخَاصَّةِ؟

### رحمة الله متاحة للجميع

<sup>٢٥</sup> فَإِنِّي لَسْتُ أُرِيدُ أَيُّهَا الإِخْوَةُ أَنْ  
تَجْهَلُوا هَذَا السِّرَّ لِئَلَّا تَكُونُوا عِنْدَ أَنْفُسِكُمْ  
حُكَمَاءَ. أَنَّ الْقَسَاوَةَ قَدْ حَصَلَتْ جُزْئِيًّا  
لِإِسْرَائِيلَ إِلَى أَنْ يَدْخُلَ مَلَأُ الأُمَمِ  
<sup>٢٦</sup> وَهَكَذَا سَيُخَلِّصُ جَمِيعُ إِسْرَائِيلَ. كَمَا  
هُوَ مَكْتُوبٌ: «سَيُخْرِجُ مِنْ صِهْيُونَ الْمُتَقَدِّ  
وَيَرُدُّ الْفُجُورَ عَنِ يَعْقُوبَ. <sup>٢٧</sup> وَهَذَا هُوَ  
الْعَهْدُ مِنْ قِبَلِي لَهُمْ مَتَى نَزَعْتُ  
خَطَايَاهُمْ». <sup>٢٨</sup> مِنْ جِهَةِ الإِنْجِيلِ هُمْ أَعْدَاءُ  
مِنْ أَجْلِكُمْ وَأَمَّا مِنْ جِهَةِ الأَخْتِيَارِ فَهُمْ  
أَحِبَّاءُ مِنْ أَجْلِ الآبَاءِ <sup>٢٩</sup> لِأَنَّ هَيَاتِ اللَّهِ  
وَدَعْوَتُهُ هِيَ بِلا نَدَامَةٍ. <sup>٣٠</sup> فَإِنَّهُ كَمَا كُنْتُمْ  
أَنْتُمْ مَرَّةً لَا تُطِيعُونَ اللَّهَ وَلَكِنْ الآنَ رُحِمْتُمْ  
بِعِصْيَانِ هَؤُلَاءِ <sup>٣١</sup> هَكَذَا هَؤُلَاءِ أَيْضًا الآنَ  
لَمْ يُطِيعُوا لِكَيْ يُرْحَمُوا هُمْ أَيْضًا  
بِرُحْمَتِكُمْ. <sup>٣٢</sup> لِأَنَّ اللَّهَ أَغْلَقَ عَلَى الْجَمِيعِ  
مَعًا فِي الْعِصْيَانِ لِكَيْ يُرْحَمَ الْجَمِيعُ. <sup>٣٣</sup> يَا  
لِعُمقِ غَيْبِ اللَّهِ وَحِكْمَتِهِ وَعِلْمِهِ! مَا أَعْبَدُ

the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! <sup>34</sup>For who hath known the mind of the Lord? or who hath been his counsellor? <sup>35</sup>Or who hath first given to him, and it shall be recompensed unto him again? <sup>36</sup>For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

### New Life in Christ

**12** <sup>1</sup>I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. <sup>2</sup>And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. <sup>3</sup>For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. <sup>4</sup>For as we have many members in one body, and all members have not the same office: <sup>5</sup>So we, being many, are one body in Christ, and every one members one of another. <sup>6</sup>Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; <sup>7</sup>Or ministry, let us wait on our ministering: or he that teacheth, on teaching; <sup>8</sup>Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that

أَحْكَامَهُ عَنِ الْفَحْصِ وَطُرْفُهُ عَنِ  
الْاسْتِفْصَاءِ! <sup>٣٤</sup>«لَأَنْ مَنْ عَرَفَ فِكْرَ الرَّبِّ  
أَوْ مَنْ صَارَ لَهُ مُشِيرًا؟ <sup>٣٥</sup>أَوْ مَنْ سَبَقَ  
فَاعْطَاهُ فَيَكْفَأُ؟». <sup>٣٦</sup>«لَأَنَّ مِنْهُ وَبِهِ وَلَهُ كُلُّ  
الْأَشْيَاءِ. لَهُ الْمَجْدُ إِلَى الْأَبَدِ. آمِينَ.

### الحياة الجديدة في المسيح

**١٢** <sup>١</sup>أَطْلُبُ إِلَيْكُمْ أَيُّهَا الْإِخْوَةُ  
بِرَأْفَةِ اللَّهِ أَنْ تُقَدِّمُوا أَجْسَادَكُمْ  
ذَبِيحَةً حَيَّةً مُقَدَّسَةً مَرْضِيَّةً عِنْدَ اللَّهِ  
عِبَادَتِكُمْ الْعَقْلِيَّةَ. <sup>٢</sup>وَلَا تُشَاكِلُوا هَذَا الدَّهْرَ  
بَلْ تَغَيِّرُوا عَنْ شَكْلِكُمْ بِتَجْدِيدِ أَذْهَانِكُمْ  
لِتَحْتَبِرُوا مَا هِيَ إِرَادَةُ اللَّهِ الصَّالِحَةَ  
الْمَرْضِيَّةَ الْكَامِلَةَ. <sup>٣</sup>فَإِنِّي أَقُولُ بِالنِّعْمَةِ  
الْمُعْطَاةِ لِي لِكُلِّ مَنْ هُوَ بَيْنَكُمْ: أَنْ لَا  
يَرْتَبِي فَوْقَ مَا يَنْبَغِي أَنْ يَرْتَبِي بَلْ يَرْتَبِي  
إِلَى التَّعْقُلِ كَمَا قَسَمَ اللَّهُ لِكُلِّ وَاحِدٍ مِقْدَارًا  
مِنَ الْإِيمَانِ. <sup>٤</sup>فَإِنَّهُ كَمَا فِي جَسَدٍ وَاحِدٍ لَنَا  
أَعْضَاءٌ كَثِيرَةٌ وَلَكِنْ لَيْسَ جَمِيعُ الْأَعْضَاءِ  
لَهَا عَمَلٌ وَاحِدٌ هَكَذَا نَحْنُ الْكَثِيرِينَ:  
جَسَدٌ وَاحِدٌ فِي الْمَسِيحِ وَأَعْضَاءٌ بَعْضًا  
لِبَعْضٍ كُلُّ وَاحِدٍ لِلآخَرِ. <sup>٦</sup>وَلَكِنْ لَنَا  
مَوَاهِبُ مُخْتَلِفَةٌ بِحَسَبِ النِّعْمَةِ الْمُعْطَاةِ  
لَنَا: أَنْبِيَاءٌ فَيَالسَّبِيَّةِ إِلَى الْإِيمَانِ <sup>٧</sup>أَمْ خِدْمَةٌ  
فِي الْخِدْمَةِ أَمْ الْمُعَلِّمُ فَيَالتَّعْلِيمِ <sup>٨</sup>أَمْ  
الْوَاعِظُ فَيَالوَعْظِ الْمُعْطِي فَيَسْخَاءِ  
الْمُدَبِّرِ فَيَااجْتِهَادِ الرَّاحِمِ فَيَسْرُورِ. <sup>٩</sup>الْمَحَبَّةُ

sheweth mercy, with cheerfulness.

<sup>9</sup>Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. <sup>10</sup>Be kindly affectioned one to another with brotherly love; in honour preferring one another; <sup>11</sup>Not slothful in business; fervent in spirit; serving the Lord; <sup>12</sup>Rejoicing in hope; patient in tribulation; continuing instant in prayer; <sup>13</sup>Distributing to the necessity of saints; given to hospitality.

<sup>14</sup>Bless them which persecute you: bless, and curse not. <sup>15</sup>Rejoice with them that do rejoice, and weep with them that weep. <sup>16</sup>Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

<sup>17</sup>Recompense to no man evil for evil. Provide things honest in the sight of all men. <sup>18</sup>If it be possible, as much as lieth in you, live peaceably with all men. <sup>19</sup>Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. <sup>20</sup>Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. <sup>21</sup>Be not overcome of evil, but overcome evil with good.

### Submission to the Authorities

**13** <sup>1</sup>Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. <sup>2</sup>Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist

فَلْتَكُنْ بِلَا رِيَاءٍ. كُونُوا كَارِهِينَ الشَّرَّ مُنْصَحِينَ بِالْخَيْرِ <sup>١٠</sup> وَادِّينَ بَعْضُكُمْ بَعْضًا بِالْمَحَبَّةِ الْأَخَوِيَّةِ مُقَدِّمِينَ بَعْضُكُمْ بَعْضًا فِي الْكِرَامَةِ <sup>١١</sup> غَيْرَ مُتَكَاسِلِينَ فِي الْأَجْتِهَادِ حَارِينَ فِي الرُّوحِ عَابِدِينَ الرَّبَّ <sup>١٢</sup> فَرِحِينَ فِي الرَّجَاءِ صَابِرِينَ فِي الضِّيْقِ مُوَاطِّينَ عَلَى الصَّلَاةِ <sup>١٣</sup> مُشْتَرِكِينَ فِي أَحْتِيَاجَاتِ الْقُدَيْسِينَ عَاكِفِينَ عَلَى إِضَافَةِ الْعُرَبَاءِ. <sup>١٤</sup> بَارِكُوا عَلَى الَّذِينَ يَضْطَهُدُونَكُمْ. بَارِكُوا وَلَا تَلْعَنُوا. <sup>١٥</sup> فَرِحًا مَعَ الْفَرِحِينَ وَبُكَاءَ مَعَ الْبَاكِينَ. <sup>١٦</sup> مُهْتَمِينَ بَعْضُكُمْ لِبَعْضٍ أَهْتِمَامًا وَاحِدًا غَيْرَ مُهْتَمِينَ بِالْأُمُورِ الْعَالِيَةِ بَلْ مُتْقَادِينَ إِلَى الْمَتَّضِعِينَ. لَا تَكُونُوا حُكَمَاءَ عِنْدَ أَنْفُسِكُمْ. <sup>١٧</sup> لَا تُجَارُوا أَحَدًا عَنْ شَرِّ بَشَرٍ. مُعْتَنِينَ بِأُمُورٍ حَسَنَةٍ قَدَامَ جَمِيعِ النَّاسِ. <sup>١٨</sup> إِنْ كَانَ مُمْكِنًا فَحَسَبِ طَاقَتِكُمْ سَالِمُوا جَمِيعَ النَّاسِ. <sup>١٩</sup> لَا تَنْتَقِمُوا لِأَنْفُسِكُمْ أَيُّهَا الْأَحْبَاءُ بَلْ أَعْطُوا مَكَانًا لِلْغَضَبِ لِأَنَّهُ مَكْتُوبٌ: «لِيِ النَّقْمَةُ أَنَا أُجَازِي يَقُولُ الرَّبُّ. <sup>٢٠</sup> إِنْ جَاعَ عَدُوُّكَ فَاطْعِمِهِ. وَإِنْ عَطَشَ فَاسْقِهِ. لِأَنَّكَ إِنْ فَعَلْتَ هَذَا تَجْمَعُ جَمْرَ نَارٍ عَلَى رَأْسِهِ.» <sup>٢١</sup> لَا يَعْلبَنَّكَ الشَّرُّ بَلْ أَعْلِبِ الشَّرَّ بِالْخَيْرِ.

### الخضوع للسلطات

**١٣** <sup>١</sup> لِتَخْضَعُ كُلُّ نَفْسٍ لِلِسَّلَاطِينِ الْفَائِقَةِ لِأَنَّهُ لَيْسَ سُلْطَانٌ إِلَّا مِنْ اللَّهِ وَالسَّلَاطِينُ الْكَائِنَةُ هِيَ مُرَبَّبَةٌ مِنْ اللَّهِ <sup>٢</sup> حَتَّى إِنْ مَنْ يُقاوِمُ السُّلْطَانَ يُقاوِمُ تَرْتِيبَ



shall receive to themselves damnation. <sup>3</sup>For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: <sup>4</sup>For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. <sup>5</sup>Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

<sup>6</sup>For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. <sup>7</sup>Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

### Brotherly Love

<sup>8</sup>Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. <sup>9</sup>For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. <sup>10</sup>Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

<sup>11</sup>And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. <sup>12</sup>The night is far spent, the day is at hand: let us therefore cast off the works of

اللَّهِ وَالْمَقَاوِمُونَ سَيَأْخُذُونَ لِأَنْفُسِهِمْ دَيْئُونَ. <sup>٣</sup> فَإِنَّ الْحُكَّامَ لَيْسُوا خَوْفًا لِلْأَعْمَالِ الصَّالِحَةِ بَلْ لِلشَّرِّيرَةِ. أَتُرِيدُ أَنْ لَا تَخَافَ السُّلْطَانَ؟ أَفَعَلِ الصَّلَاحَ فَيَكُونَ لَكَ مَدْحٌ مِنْهُ <sup>٤</sup> لِأَنَّهُ خَادِمُ اللَّهِ لِلصَّلَاحِ! وَلَكِنْ إِنْ فَعَلْتَ الشَّرَّ فَخَفَ لِأَنَّهُ لَا يَحْمِلُ السَّيْفَ عَبَثًا إِذْ هُوَ خَادِمُ اللَّهِ مُنْتَقِمٌ لِلْغَضَبِ مِنَ الَّذِي يَفْعَلُ الشَّرَّ. <sup>٥</sup> لِذَلِكَ يَلْزَمُ أَنْ يُخْضَعَ لَهُ لَيْسَ بِسَبَبِ الْغَضَبِ فَقَطْ بَلْ أَيْضًا بِسَبَبِ الضَّمِيرِ. <sup>٦</sup> فَإِنَّكُمْ لِأَجْلِ هَذَا تُؤْفُونَ الْجِزْيَةَ أَيْضًا إِذْ هُمْ خُدَّامُ اللَّهِ مُوَاطِبُونَ عَلَى ذَلِكَ بِعَيْنِهِ. <sup>٧</sup> فَأَعْطُوا الْجَمِيعَ حُقُوقَهُمْ: الْجِزْيَةَ لِمَنْ لَهُ الْجِزْيَةُ. الْجَبَايَةَ لِمَنْ لَهُ الْجَبَايَةُ. وَالْخَوْفَ لِمَنْ لَهُ الْخَوْفُ. وَالْإِكْرَامَ لِمَنْ لَهُ الْإِكْرَامُ.

### المحبة الأخوية

<sup>٨</sup> لَا تَكُونُوا مَدْيُونِينَ لِأَحَدٍ بِشَيْءٍ إِلَّا بِأَنْ يُحِبَّ بَعْضُكُمْ بَعْضًا لِأَنَّ مَنْ أَحَبَّ غَيْرَهُ فَقَدْ أَكْمَلَ النَّامُوسَ. <sup>٩</sup> لِأَنَّ «لَا تَزْنِ لَا تَقْتُلْ لَا تَسْرِقْ لَا تَشْهَدْ بِالزُّورِ لَا تَشْتَهَ» وَإِنْ كَانَتْ وَصِيَّةٌ أُخْرَى هِيَ مَجْمُوعَةٌ فِي هَذِهِ الْكَلِمَةِ: «أَنْ تُحِبَّ قَرِيبَكَ كَتَفْسِكَ». <sup>١٠</sup> الْمَحَبَّةُ لَا تَصْنَعُ شَرًّا لِلقَرِيبِ فَالْمَحَبَّةُ هِيَ تَكْمِيلُ النَّامُوسِ. <sup>١١</sup> هَذَا وَإِنَّكُمْ عَارِفُونَ الْوَقْتَ أَنَّهَا الْآنَ سَاعَةٌ لِنَسْتَقِظَ مِنَ النَّوْمِ فَإِنَّ خَلَاصَنَا الْآنَ أَقْرَبُ مِمَّا كَانَ حِينَ آمَنَّا. <sup>١٢</sup> قَدْ تَنَاهَى اللَّيْلُ وَتَقَارَبَ النَّهَارُ فَلْنُخَلِّعْ أَعْمَالَ الظُّلْمَةِ وَنَلْبَسْ

darkness, and let us put on the armour of light. <sup>13</sup>Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. <sup>14</sup>But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

### Accepting One Another

**14** <sup>1</sup>Him that is weak in the faith receive ye, but not to doubtful disputations. <sup>2</sup>For one believeth that he may eat all things: another, who is weak, eateth herbs. <sup>3</sup>Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. <sup>4</sup>Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. <sup>5</sup>One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. <sup>6</sup>He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. <sup>7</sup>For none of us liveth to himself, and no man dieth to himself. <sup>8</sup>For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. <sup>9</sup>For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and

أَسْلِحَةَ الثُّورِ. <sup>١٣</sup>الَسْتُكَ بِلِيَاقَةِ كَمَا فِي النَّهَارِ لَا بِالْبَطْرِ وَالسُّكْرِ لَا بِالْمَضَاجِعِ وَالْعَهْرِ لَا بِالْخِصَامِ وَالْحَسَدِ. <sup>١٤</sup>اَبَلِ الْبَسْوَا الرَّبَّ يَسُوعَ الْمَسِيحَ وَلَا تَصْنَعُوا تَدْبِيرًا لِلْجَسَدِ لِأَجْلِ الشَّهَوَاتِ.

### لتقبل بعضنا بعضاً

**١٤** <sup>١</sup>وَمَنْ هُوَ ضَعِيفٌ فِي الْإِيمَانِ فَاقْبَلُوهُ لَا لِمَحَاكِمَةِ الْأَفْكَارِ. <sup>٢</sup>وَاحِدٌ يُؤْمِنُ أَنْ يَأْكُلَ كُلَّ شَيْءٍ وَأَمَّا الضَّعِيفُ فَيَأْكُلُ بَقُولًا. <sup>٣</sup>لَا يَزِدُّ مَنْ يَأْكُلُ بِمَنْ لَا يَأْكُلُ وَلَا يَدِينُ مَنْ لَا يَأْكُلُ مَنْ يَأْكُلُ - لِأَنَّ اللَّهَ قَبِلَهُ. <sup>٤</sup>مَنْ أَنْتَ الَّذِي تَدِينُ عَبْدَ غَيْرِكَ؟ هُوَ لِمَوْلَاهُ يَثْبُتُ أَوْ يَسْقُطُ. وَلِكَيْتَهُ سَيَبَّتْ لِأَنَّ اللَّهَ قَادِرٌ أَنْ يَثْبِتَهُ. <sup>٥</sup>وَاحِدٌ يَعْتَبِرُ يَوْمًا دُونَ يَوْمٍ وَآخَرُ يَعْتَبِرُ كُلَّ يَوْمٍ - فَلْيَتَّقِنُ كُلَّ وَاحِدٍ فِي عَقْلِهِ: <sup>٦</sup>الَّذِي يَهْتَمُّ بِالْيَوْمِ فَلِلرَّبِّ يَهْتَمُّ وَالَّذِي لَا يَهْتَمُّ بِالْيَوْمِ فَلِلرَّبِّ لَا يَهْتَمُّ. وَالَّذِي يَأْكُلُ فَلِلرَّبِّ يَأْكُلُ لِأَنَّهُ يَشْكُرُ اللَّهَ وَالَّذِي لَا يَأْكُلُ فَلِلرَّبِّ لَا يَأْكُلُ وَيَشْكُرُ اللَّهَ. <sup>٧</sup>لِأَنَّ لَيْسَ أَحَدًا مَنَا يَعِيشُ لِدَانِهِ وَلَا أَحَدٌ يَمُوتُ لِدَانِهِ. <sup>٨</sup>لَاكُنَّا إِنْ عَشْنَا فَلِلرَّبِّ نَعِيشُ وَإِنْ مِتْنَا فَلِلرَّبِّ نَمُوتُ. فَإِنْ عَشْنَا وَإِنْ مِتْنَا فَلِلرَّبِّ نَحْنُ. <sup>٩</sup>لِأَنَّهُ لِهَذَا مَاتَ الْمَسِيحُ وَقَامَ وَعَاشَ لِكَيْ يَسُودَ عَلَى الْأَحْيَاءِ وَالْأَمْوَاتِ. <sup>١٠</sup>وَأَمَّا أَنْتَ فَلِمَاذَا تَدِينُ أَخَاكَ؟ أَوْ أَنْتَ أَيْضًا لِمَاذَا تَزْدَرِي بِأَخِيكَ؟

living. <sup>10</sup>But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. <sup>11</sup>For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. <sup>12</sup>So then every one of us shall give account of himself to God.

### Causing Your Brother to Sin

<sup>13</sup>Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. <sup>14</sup>I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. <sup>15</sup>But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. <sup>16</sup>Let not then your good be evil spoken of: <sup>17</sup>For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. <sup>18</sup>For he that in these things serveth Christ is acceptable to God, and approved of men. <sup>19</sup>Let us therefore follow after the things which make for peace, and things wherewith one may edify another. <sup>20</sup>For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. <sup>21</sup>It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

<sup>22</sup>Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing

لَا نَتَنَا جَمِيعًا سَوَفَ نَقْفُ أَمَامَ كُرْسِيِّ  
الْمَسِيحِ <sup>١١</sup> لِأَنَّهُ مَكْتُوبٌ: «أَنَا حَيٌّ يَقُولُ  
الرَّبُّ إِنَّهُ لِي سَتَجُتُّو كُلُّ رُكْبَةٍ وَكُلُّ لِسَانٍ  
سَيَحْمَدُ اللَّهَ». <sup>١٢</sup> فَإِذَا كُلُّ وَاحِدٍ مِنَّا سَيُعْطِي  
عَنْ نَفْسِهِ حِسَابًا لِلَّهِ.

### لا تجعل أخاك يسقط بسببك

<sup>١٣</sup> فَلَا نُحَاكِمُ أَيْضًا بَعْضُنَا بَعْضًا بَلْ  
بِالْحَرِيِّ أَحْكُمُوا بِهَذَا: أَنْ لَا يُوَضَعَ لِلْأَخِ  
مَصْدَمَةٌ أَوْ مَعَثْرَةٌ. <sup>١٤</sup> إِنِّي عَالِمٌ وَمُتَقِنٌّ فِي  
الرَّبِّ يَسُوعَ أَنْ لَيْسَ شَيْءٌ نَجِسًا بِذَاتِهِ إِلَّا  
مَنْ يَحْسِبُ شَيْئًا نَجِسًا فَلَهُ هُوَ نَجِسٌ.  
<sup>١٥</sup> فَإِنْ كَانَ أَحْوَكُ بِسَبَبِ طَعَامِكَ يُحْزَنُ  
فَلَسْتَ تَسْلُكُ بَعْدَ حَسَبِ الْمَحَبَّةِ. لَا  
تُهْلِكُ طَعَامَكَ ذَلِكَ الَّذِي مَاتَ الْمَسِيحُ  
لِأَجْلِهِ. <sup>١٦</sup> فَلَا يُفْتَرِ عَلَى صَلَاحِكُمْ <sup>١٧</sup> لِأَنَّ  
لَيْسَ مَلَكُوتُ اللَّهِ أَكْلًا وَشْرَبًا بَلْ هُوَ بَرٌّ  
وَسَلَامٌ وَفَرَحٌ فِي الرُّوحِ الْقُدُسِ. <sup>١٨</sup> لِأَنَّ  
مَنْ خَدَمَ الْمَسِيحَ فِي هَذِهِ فَهُوَ مَرْضِيٌّ عِنْدَ  
اللَّهِ وَمَرْكُوبٌ عِنْدَ النَّاسِ. <sup>١٩</sup> فَلْنَعْكُفْ إِذَا  
عَلَى مَا هُوَ لِلسَّلَامِ وَمَا هُوَ لِلتُّبَّانِ بَعْضُنَا  
لِبَعْضٍ. <sup>٢٠</sup> لَا تَنْقُضْ لِأَجْلِ الطَّعَامِ عَمَلَ  
اللَّهِ. كُلُّ الْأَشْيَاءِ طَاهِرَةٌ لَكِنَّهُ شَرٌّ لِلِإِنْسَانِ  
الَّذِي يَأْكُلُ بِعَثْرَةٍ. <sup>٢١</sup> حَسَنٌ أَنْ لَا تَأْكُلَ  
لَحْمًا وَلَا تَشْرَبَ خَمْرًا وَلَا شَيْئًا يَصْطُدُّمُ  
بِهِ أَحْوَكٌ أَوْ يَعَثُرُ أَوْ يَضْعَفُ. <sup>٢٢</sup> أَأَلَيْكَ إِيمَانٌ؟  
فَلْيَكُنْ لَكَ بِنَفْسِكَ أَمَامَ اللَّهِ! طُوبَى لِمَنْ لَا  
يَدِينُ نَفْسَهُ فِي مَا يَسْتَحْسِنُهُ. <sup>٢٣</sup> وَأَمَّا الَّذِي

which he alloweth. <sup>23</sup>And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

### Christ Our Example

**15** <sup>1</sup>We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. <sup>2</sup>Let every one of us please his neighbour for his good to edification. <sup>3</sup>For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. <sup>4</sup>For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

<sup>5</sup>Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: <sup>6</sup>That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

<sup>7</sup>Wherefore receive ye one another, as Christ also received us to the glory of God. <sup>8</sup>Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: <sup>9</sup>And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. <sup>10</sup>And again he saith, Rejoice, ye Gentiles, with his people. <sup>11</sup>And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. <sup>12</sup>And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him

يَرْتَابُ فَإِنَّ أَكْلَ يَدَانِ لَأَنَّ ذَلِكَ لَيْسَ مِنَ الْإِيمَانِ وَكُلُّ مَا لَيْسَ مِنَ الْإِيمَانِ فَهُوَ خَطِيئَةٌ.

المسيح هو مثالنا

**١٥** <sup>١</sup>فَيَجِبُ عَلَيْنَا نَحْنُ الْأَقْوِيَاءُ أَنْ نَحْتَمِلَ أضعاف الضعفاء ولا نرضي أنفسنا. <sup>٢</sup>فليرض كل واحد منا قريبه للخير لأجل البنيان. <sup>٣</sup>لأن المسيح أيضاً لم يرض نفسه بل كما هو مكتوب: «تعييرات معيريك وقعت علي». <sup>٤</sup>لأن كل ما سبق فكتب كتب لأجل تعلمنا حتى بالصبر والتعزية بما في الكتب يكون لنا رجاء. <sup>٥</sup>وليُعطيكم إله الصبر والتعزية أن تهتموا اهتماماً واحداً فيما بينكم بحسب المسيح يسوع لكي تُمجدوا الله أبا ربنا يسوع المسيح بنفس واحدة وقم واحد. <sup>٦</sup>لذلك أقبلوا بعضكم بعضاً كما أن المسيح أيضاً قبلنا لمجد الله. <sup>٧</sup>وأقول: إن يسوع المسيح قد صار خادماً للختان من أجل صديق الله حتى يثبت مواعيد الآباء. <sup>٨</sup>وأما الأمم فمجدوا الله من أجل الرحمة كما هو مكتوب: «من أجل ذلك سأحمدك في الأمم وأرتل لاسمك» <sup>٩</sup>ويقول أيضاً: «تهللوا أيها الأمم مع شعبه» <sup>١٠</sup>وأيضاً: «سبحوا الرب يا جميع الأمم وأمدحوه يا جميع الشعوب» <sup>١١</sup>وأيضاً يقول إشعياء: «سيكون أصل يسى والقائم ليسود على الأمم. عليه

shall the Gentiles trust. <sup>13</sup>Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

### Paul's Ministry

<sup>14</sup>And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. <sup>15</sup>Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, <sup>16</sup>That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

<sup>17</sup>I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. <sup>18</sup>For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, <sup>19</sup>Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. <sup>20</sup>Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: <sup>21</sup>But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

### Paul's Desire to Visit Rome

<sup>22</sup>For which cause also I have been much hindered from coming to you.

سَيَكُونُ رَجَاءُ الْأُمَمِ. <sup>١٣</sup> وَلَيَمْلَأُكُمْ إِلَهُ الرَّجَاءِ كُلُّ سُرُورٍ وَسَلَامٍ فِي الْإِيمَانِ لِتَزْدَادُوا فِي الرَّجَاءِ بِقُوَّةِ الرُّوحِ الْقُدُسِ.

### خدمة بولس الرسولية

<sup>١٤</sup> وَأَنَا نَفْسِي أَيْضاً مُتَيْقِنٌ مِنْ جِهَتِكُمْ يَا إِخْوَتِي أَنَّكُمْ أَنْتُمْ مَشْحُونُونَ صَلَاحاً وَمَمْلُوءُونَ كُلَّ عِلْمٍ قَادِرُونَ أَنْ يُنذِرَ بَعْضُكُمْ بَعْضاً. <sup>١٥</sup> وَلَكِنْ بِأَكْثَرِ جَسَارَةٍ كَتَبْتُ إِلَيْكُمْ جَزْئِيًّا أَيُّهَا الْإِخْوَةُ كَمَا ذَكَرْتُ لَكُمْ بِسَبَبِ النِّعْمَةِ الَّتِي وَهَبَتْ لِي مِنْ اللَّهِ <sup>١٦</sup> حَتَّى أَكُونَ خَادِماً لِيَسُوعَ الْمَسِيحِ لِأَجْلِ الْأُمَمِ مُبَاشِراً لِإِنْجِيلِ اللَّهِ كَمَا هُنَّ لِيَكُونَ قُرْبَانَ الْأُمَمِ مَقْبُولاً مُقَدَّساً بِالرُّوحِ الْقُدُسِ. <sup>١٧</sup> فَلِي أَفْتَحَارُ فِي الْمَسِيحِ يَسُوعَ مِنْ جِهَةِ مَا لِلَّهِ. <sup>١٨</sup> لِأَنِّي لَا أَجْسُرُ أَنْ أَتَكَلَّمَ عَنْ شَيْءٍ مِمَّا لَمْ يَفْعَلْهُ الْمَسِيحُ بِوَأَسْطِي لِأَجْلِ إِطَاعَةِ الْأُمَمِ بِالْقَوْلِ وَالْفِعْلِ <sup>١٩</sup> بِقُوَّةِ آيَاتٍ وَعَجَائِبَ بِقُوَّةِ رُوحِ اللَّهِ. حَتَّى إِنِّي مِنْ أَوْرُشَلِيمَ وَمَا حَوْلَهَا إِلَى إِلْيِيرِيكُونَ قَدْ أَكْمَلْتُ التَّبَشِيرَ بِإِنْجِيلِ الْمَسِيحِ. <sup>٢٠</sup> وَلَكِنْ كُنْتُ مُحْتَزِصاً أَنْ أَبْشَرَ هَكَذَا: لَيْسَ حَيْثُ سُمِّيَ الْمَسِيحُ لِئَلَّا يُبْنَى عَلَى أُسَاسٍ لآخَرَ. <sup>٢١</sup> بَلْ كَمَا هُوَ مَكْتُوبٌ: «الَّذِينَ لَمْ يَجْبُرُوا بِهِ سَيَبْصُرُونَ وَالَّذِينَ لَمْ يَسْمَعُوا سَيَفْهَمُونَ».

### رغبة بولس في زيارة روما

<sup>٢٢</sup> لِذَلِكَ كُنْتُ أَعَاقُ الْمَرَارَ الْكَثِيرَةَ عَنْ

<sup>23</sup>But now having no more place in these parts, and having a great desire these many years to come unto you;

<sup>24</sup>Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. <sup>25</sup>But now I go unto Jerusalem to minister unto the saints.

<sup>26</sup>For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. <sup>27</sup>It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

<sup>28</sup>When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

<sup>29</sup>And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

<sup>30</sup>Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; <sup>31</sup>That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints; <sup>32</sup>That I may come unto you with joy by the will of God, and may with you be refreshed. <sup>33</sup>Now the God of peace be with you all. Amen.

الْمَجِيءِ إِلَيْكُمْ. <sup>٢٣</sup> وَأَمَّا الْآنَ فَإِذْ لَيْسَ لِي مَكَانٌ بَعْدُ فِي هَذِهِ الْأَقَالِيمِ وَلِي أَشْتِيَاقٌ إِلَى الْمَجِيءِ إِلَيْكُمْ مِنْذُ سِنِينَ كَثِيرَةٍ <sup>٢٤</sup> فَعِنْدَمَا أَذْهَبُ إِلَى أَسْبَانِيَا آتِي إِلَيْكُمْ. لِأَنِّي أَرْجُو أَنْ أُرَاكُمْ فِي مُرُورِي وَتُسَيِّعُونِي إِلَى هُنَاكَ إِنْ تَمَلَّاتُ أَوْلًا مِنْكُمْ جُرْتِيًا. <sup>٢٥</sup> وَلَكِنْ الْآنَ أَنَا ذَاهِبٌ إِلَى أَوْرُشَلِيمَ لِأَخْدِمَ الْقَدِيسِينَ <sup>٢٦</sup> لِأَنَّ أَهْلَ مَكْدُونِيَّةِ وَأَخَاثِيَّةِ اسْتَحْسَبُوا أَنْ يَصْنَعُوا تَوَزِيعًا لِفُقَرَاءِ الْقَدِيسِينَ الَّذِينَ فِي أَوْرُشَلِيمَ. <sup>٢٧</sup> اسْتَحْسَبُوا ذَلِكَ وَإِنَّهُمْ لَهُمْ مَدْيُونُونَ! لِأَنَّهُ إِنْ كَانَ الْأَمَمُ قَدْ اشْتَرَكُوا فِي رُوحِيَّاتِهِمْ يَجِبُ عَلَيْهِمْ أَنْ يَخْدُمُوهُمْ فِي الْجَسَدِيَّاتِ أَيْضًا. <sup>٢٨</sup> فَمَتَى أَكْمَلْتُ ذَلِكَ وَخَتَمْتُ لَهُمْ هَذَا الثَّمَرَ فَسَأْمُضِي مَارًا بِكُمْ إِلَى أَسْبَانِيَا. <sup>٢٩</sup> وَأَنَا أَعْلَمُ أَنِّي إِذَا جِئْتُ إِلَيْكُمْ سَأَجِيءُ فِي مِلءِ بَرَكَاتٍ لِنُجِيلِ الْمَسِيحِ. <sup>٣٠</sup> فَاطْلُبْ إِلَيْكُمْ أَيُّهَا الْإِخْوَةُ بِرَبِّنَا يَسُوعَ الْمَسِيحِ وَبِمَحَبَّةِ الرُّوحِ أَنْ تُجَاهِدُوا مَعِي فِي الصَّلَوَاتِ مِنْ أَجْلِ إِلَهِ إِلَهِ إِلَهِ لِكَيْ أَنْقَذَ مِنَ الَّذِينَ هُمْ غَيْرُ مُؤْمِنِينَ فِي الْيَهُودِيَّةِ وَلِكَيْ تَكُونَ خِدْمَتِي لِأَجْلِ أَوْرُشَلِيمَ مَقْبُولَةً عِنْدَ الْقَدِيسِينَ <sup>٣٢</sup> حَتَّى أَجِيءَ إِلَيْكُمْ بِفَرَحٍ بِإِرَادَةِ اللَّهِ وَأَسْتَرِيحَ مَعَكُمْ. <sup>٣٣</sup> إِلَهُ السَّلَامِ مَعَكُمْ أَجْمَعِينَ. آمِينَ.

## Personal Greetings

## تحيات خاصة

**16** <sup>1</sup>I commend unto you Phebe our sister, which is a servant of the church which is at Cencrea: <sup>2</sup>That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

<sup>3</sup>Greet Priscilla and Aquila my helpers in Christ Jesus: <sup>4</sup>Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

<sup>5</sup>Likewise greet the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ.

<sup>6</sup>Greet Mary, who bestowed much labour on us.

<sup>7</sup>Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

<sup>8</sup>Greet Amplias my beloved in the Lord.

<sup>9</sup>Salute Urbane, our helper in Christ, and Stachys my beloved.

<sup>10</sup>Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.

<sup>11</sup>Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

<sup>12</sup>Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

<sup>13</sup>Salute Rufus chosen in the Lord, and his mother and mine.

<sup>14</sup>Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the

**١٦** <sup>١</sup>أوصي إليكم بأختنا فيبي التي هي خادمة الكنيسة التي في كنعريا <sup>٢</sup>كي تقبلوها في الرب كما يحق للقدسين وتقوموا لها في أي شيء احتاجته منكم لأنها صارت مساعدة لكثيرين ولي أنا أيضاً. <sup>٣</sup>سلموا على بريسكلا وأكيلا العاملين معي في المسيح يسوع <sup>٤</sup>الذين وضعوا عنقيهما من أجل حياتي اللذين لست أنا وحدي أشكرهما بل أيضاً جميع كنائس الأمم وعلى الكنيسة التي في بيتهم. <sup>٥</sup>سلموا على أيبثوس حبيبي الذي هو باكورة أختائه للمسيح. <sup>٦</sup>سلموا على مريم التي تعبت لأجلنا كثيراً. <sup>٧</sup>سلموا على أندرونكوس ويونياس نسيبي المأسورين معي اللذين هما مشهوران بين الرسل وقد كانا في المسيح قبلي. <sup>٨</sup>سلموا على أمبلياس حبيبي في الرب. <sup>٩</sup>سلموا على أوربانوس العامل معنا في المسيح وعلى إسناخيس حبيبي. <sup>١٠</sup>سلموا على أبلس المزمكي في المسيح. <sup>١١</sup>سلموا على الذين هم من أهل أرسثوبولوس. <sup>١٢</sup>سلموا على هيروديون نسيبي. <sup>١٣</sup>سلموا على الذين هم من أهل نركسوس الكائنين في الرب. <sup>١٤</sup>سلموا على تريفينا وتريفوسا التابعتين في الرب. <sup>١٥</sup>سلموا على برسيس المحبوبة التي تعبت كثيراً في الرب. <sup>١٦</sup>سلموا على رؤوس المختار في الرب وعلى أمه أمي. <sup>١٧</sup>سلموا

brethren which are with them.

<sup>15</sup>Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

<sup>16</sup>Salute one another with an holy kiss. The churches of Christ salute you.

عَلَى أَسِينِكْرِتِسَ فَلَيعُونَ هَرْمَاسَ بَرْتَوْبَاسَ  
وَهَرْمِيسَ وَعَلَى الإِخْوَةِ الَّذِينَ مَعَهُمْ.  
<sup>١٥</sup>سَلِّمُوا عَلَى فِيلُولُوعَسَ وَجُولِيَا  
وَبِيرْيُوسَ وَأُخْتِهِ وَأَوْلِمْبَاسَ وَعَلَى جَمِيعِ  
الْقَدِيسِينَ الَّذِينَ مَعَهُمْ. <sup>١٦</sup>سَلِّمُوا بَعْضُكُمْ  
عَلَى بَعْضٍ بِقُبْلَةٍ مُقَدَّسَةٍ. كَنَائِسُ الْمَسِيحِ  
تُسَلِّمُ عَلَيْكُمْ.

### Final Instructions

<sup>17</sup>Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. <sup>18</sup>For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. <sup>19</sup>For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

<sup>20</sup>And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

<sup>21</sup>Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

<sup>22</sup>I Tertius, who wrote this epistle, salute you in the Lord.

<sup>23</sup>Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother. <sup>24</sup>The grace of our Lord Jesus Christ be with you all. Amen.

### توصيات ختامية

<sup>١٧</sup>وَأَطْلُبُ إِلَيْكُمْ أَيُّهَا الإِخْوَةُ أَنْ  
تُلَاحِظُوا الَّذِينَ يَصْنَعُونَ الشَّقَاقَاتِ  
وَالْعَثْرَاتِ خِلَافًا لِلتَّعْلِيمِ الَّذِي تَعَلَّمْتُمُوهُ  
وَأَعْرَضُوا عَنْهُمْ. <sup>١٨</sup>لَأَنَّ مِثْلَ هَؤُلَاءِ لَا  
يَخْدُمُونَ رَبَّنَا يَسُوعَ الْمَسِيحَ بَلْ بَطُونَهُمْ  
وَبِالْكَلَامِ الطَّيِّبِ وَالْأَقْوَالِ الْحَسَنَةِ يَخْدَعُونَ  
قُلُوبَ السَّلْمَاءِ. <sup>١٩</sup>لَأَنَّ طَاعَتَكُمْ ذَاعَتْ إِلَى  
الْجَمِيعِ فَأَفْرَحُ أَنَا بِكُمْ وَأُرِيدُ أَنْ تَكُونُوا  
حُكَمَاءَ لِلْخَيْرِ وَبَسِطَاءَ لِلشَّرِّ. <sup>٢٠</sup>وَالِلَّهِ السَّلَامُ  
سَيَسْحَقُ الشَّيْطَانَ تَحْتَ أَرْجُلِكُمْ سَرِيعًا.  
نِعْمَةٌ رَبَّنَا يَسُوعَ الْمَسِيحَ مَعَكُمْ. آمِينَ.  
<sup>٢١</sup>يَسَلِّمُ عَلَيْكُمْ تِيمُوثَاوُسُ الْعَامِلُ مَعِي  
وَلُوكْيُوسُ وَيَاسُونُ وَسُوسِيَاثْرُسُ أَسِيَايِي.  
<sup>٢٢</sup>أَنَا تَرْتِيُوسُ كَاتِبُ هَذِهِ الرِّسَالَةِ أَسَلِّمُ  
عَلَيْكُمْ فِي الرَّبِّ. <sup>٢٣</sup>يَسَلِّمُ عَلَيْكُمْ غَايُسُ  
مُضَيِّفِي وَمُضَيِّفُ الْكَنِيسَةِ كُلِّهَا. يَسَلِّمُ  
عَلَيْكُمْ أَرَاثُسُسُ خَازِنُ الْمَدِينَةِ وَكُورَاثُسُ  
الْأَخ. <sup>٢٤</sup>نِعْمَةٌ رَبَّنَا يَسُوعَ الْمَسِيحَ مَعَ  
جَمِيعِكُمْ. آمِينَ.



**Concluding Prayer of Praise**

تسبيحة ختامية

<sup>25</sup>Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, <sup>26</sup>But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

<sup>27</sup>To God only wise, be glory through Jesus Christ for ever. Amen.

<sup>٢٥</sup>وَلِلْقَادِرِ أَنْ يُثَبِّتَكُمْ حَسَبَ إِنْجِيلِي  
وَالْكَرَازَةِ بِيَسُوعَ الْمَسِيحِ حَسَبَ إِعْلَانِ  
السِّرِّ الَّذِي كَانَ مَكْتُومًا فِي الْأَزْمِنَةِ الْأَرْلِيَّةِ  
<sup>٢٦</sup>وَلَكِنْ ظَهَرَ الْآنَ وَأُعْلِمَ بِهِ جَمِيعَ الْأُمَمِ  
بِالْكُتُبِ النَّبَوِيَّةِ حَسَبَ أَمْرِ إِلَهِ الْأَرْلِيِّ  
لِإِطَاعَةِ الْإِيمَانِ <sup>٢٧</sup>لِلَّهِ الْحَكِيمِ وَحَدَهُ بِيَسُوعَ  
الْمَسِيحِ لَهُ الْمَجْدُ إِلَى الْأَبَدِ. آمِينَ.

(كُتِبَتْ إِلَى أَهْلِ رُومِيَّةٍ مِنْ كُورِنْثُوسَ عَلَى  
يَدِ فِيبِيِّ خَادِمَةِ كَنِيسَةِ كُنْخَرِيَا)

The First Epistle of Paul the  
Apostle to the  
Corinthians

رِسَالَةُ بُولُسَ الرَّسُولِ الْأُولَى إِلَى أَهْلِ  
كُورِنْثُوسَ

Greetings

تحية وصلاة شكر

**1** <sup>1</sup>Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

<sup>2</sup>Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

<sup>3</sup>Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

<sup>4</sup>I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; <sup>5</sup>That in every thing ye are enriched by him, in all utterance, and *in* all knowledge; <sup>6</sup>Even as the testimony of Christ was confirmed in you: <sup>7</sup>So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: <sup>8</sup>Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ. <sup>9</sup>God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

**١** بُولُسُ الْمَدْعُوُّ رَسُولًا لِيَسُوعَ الْمَسِيحِ بِمَشِيئَةِ اللَّهِ وَسُوسْتَانِيسُ الْأَخُ إِلَى كَنِيسَةِ اللَّهِ الَّتِي فِي كُورِنْثُوسَ الْمُقَدَّسِينَ فِي الْمَسِيحِ يَسُوعَ الْمَدْعُوِينَ قَدِيسِينَ مَعَ جَمِيعِ الَّذِينَ يَدْعُونَ بِاسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ فِي كُلِّ مَكَانٍ لَهُمْ وَلَنَا. نِعْمَةٌ لَكُمْ وَسَلَامٌ مِنْ اللَّهِ أَبِيْنَا وَالرَّبِّ يَسُوعَ الْمَسِيحِ. <sup>٤</sup>أَشْكُرُ إِلَهِي فِي كُلِّ حِينٍ مِنْ جِهَتِكُمْ عَلَى نِعْمَةِ اللَّهِ الْمُعْطَاةِ لَكُمْ فِي يَسُوعَ الْمَسِيحِ أَنْتُمْ فِي كُلِّ شَيْءٍ اسْتَعْنَيْتُمْ فِيهِ فِي كُلِّ كَلِمَةٍ وَكُلِّ عِلْمٍ كَمَا ثَبَّتَ فِيكُمْ شَهَادَةَ الْمَسِيحِ <sup>٧</sup>حَتَّى إِنَّكُمْ لَسْتُمْ نَاقِصِينَ فِي مَوْهَبَةٍ مَا وَأَنْتُمْ مُتَوَقِّعُونَ اسْتِعْلَانَ رَبَّنَا يَسُوعَ الْمَسِيحِ الَّذِي سَيُثَبِّتُكُمْ أَيْضًا إِلَى النَّهَائَةِ بِلا لَوْمٍ فِي يَوْمِ رَبَّنَا يَسُوعَ الْمَسِيحِ. <sup>٩</sup>أَمِينٌ هُوَ اللَّهُ الَّذِي بِهِ دُعِيتُمْ إِلَى شَرِكَةِ ابْنِهِ يَسُوعَ الْمَسِيحِ رَبِّنَا.

Divisions in the Church

خلافات بين المؤمنين

<sup>10</sup>Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment. <sup>11</sup>For it hath been declared unto me of you, my

**١٠** وَلِكَيْتَنِي أُطَلَّبَ إِلَيْكُمْ أَيُّهَا الْإِخْوَةُ بِاسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ أَنْ تَقُولُوا جَمِيعُكُمْ قَوْلًا وَاحِدًا وَلَا يَكُونَ بَيْنَكُمْ اسْتِشْقَاقَاتٌ بَلْ كُونُوا كَامِلِينَ فِي فِكْرٍ وَاحِدٍ وَرَأْيٍ وَاحِدٍ <sup>١١</sup>لَأَنِّي أُخْبِرْتُ عَنْكُمْ يَا

brethren, by them *which are of the house* of Chloe, that there are contentions among you. <sup>12</sup>Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

<sup>13</sup>Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? <sup>14</sup>I thank God that I baptized none of you, but Crispus and Gaius; <sup>15</sup>Let any should say that I had baptized in mine own name. <sup>16</sup>And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

#### Christ the Wisdom and Power of God

<sup>17</sup>For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. <sup>18</sup>For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. <sup>19</sup>For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. <sup>20</sup>Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world? <sup>21</sup>For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. <sup>22</sup>For the Jews require a sign, and the Greeks seek after wisdom: <sup>23</sup>But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; <sup>24</sup>But unto them which are called, both Jews and Greeks, Christ the power of God, and the

إِخْوَتِي مِنْ أَهْلِ خُلُوي أَنْ بَيْنَكُمْ خُصُومَات. <sup>١٢</sup> فَأَنَا أَعْنِي هَذَا: أَنْ كُلِّ وَاحِدٍ مِنْكُمْ يَقُولُ: «أَنَا لِبُولُسِ وَأَنَا لِابُلُوسِ وَأَنَا لَصَفَا وَأَنَا لِلْمَسِيحِ». <sup>١٣</sup> هَلْ انْقَسَمَ الْمَسِيحُ؟ أَلَعَلَّ بُولُسَ صَلَبَ لِأَجْلِكُمْ أَمْ بِاسْمِ بُولُسِ اعْتَمَدْتُمْ؟ <sup>١٤</sup> أَشْكُرُ اللَّهَ أَنِّي لَمْ أَعْمَدُ أَحَدًا مِنْكُمْ إِلَّا كَرِيسْبُسَ وَغَايُسَ. <sup>١٥</sup> حَتَّى لَا يَقُولَ أَحَدٌ إِنِّي عَمَدْتُ بِاسْمِي. <sup>١٦</sup> وَعَمَدْتُ أَيْضًا بَيْتَ اسْتِفَانُوسَ. عَدَا ذَلِكَ لَسْتُ أَعْلَمُ هَلْ عَمَدْتُ أَحَدًا آخَرَ

الصليب هو قدرة الله وحكمته

<sup>١٧</sup> لِأَنَّ الْمَسِيحَ لَمْ يُرْسِلْنِي لِأَعْمَدَ بَلْ لِأُبَشِّرَ - لَا بِحِكْمَةِ كَلَامٍ لئَلَّا يَتَعَطَّلَ صَلِيبُ الْمَسِيحِ. <sup>١٨</sup> فَإِنَّ كَلِمَةَ الصَّلِيبِ عِنْدَ الْهَالِكِينَ جَهَالَةٌ وَأَمَّا عِنْدَنَا نَحْنُ الْمُخَلِّصِينَ فَهِيَ قُوَّةُ اللَّهِ <sup>١٩</sup> لِأَنَّهُ مَكْتُوبٌ: «سَأَيِّدُ حِكْمَةَ الْحُكَمَاءِ وَأَرْفُضُ فَهْمَ الْفُهَمَاءِ». <sup>٢٠</sup> أَيْنَ الْحَكِيمُ؟ أَيْنَ الْكَاتِبُ؟ أَيْنَ مُبَاحِثُ هَذَا الدَّهْرِ؟ أَلَمْ يُجْهَلِ اللَّهُ حِكْمَةَ هَذَا الْعَالَمِ؟ <sup>٢١</sup> لِأَنَّهُ إِذْ كَانَ الْعَالَمُ فِي حِكْمَةِ اللَّهِ لَمْ يَعْرِفِ اللَّهَ بِالْحِكْمَةِ اسْتَحْسَنَ اللَّهُ أَنْ يُخَلِّصَ الْمُؤْمِنِينَ بِجَهَالَةِ الْكِرَاةِ <sup>٢٢</sup> لِأَنَّ الْيَهُودَ يَسْأَلُونَ آيَةَ وَالْيُونَانِيِّينَ يَطْلُبُونَ حِكْمَةً <sup>٢٣</sup> وَلَكِنَّا نَحْنُ نَكْرِزُ بِالْمَسِيحِ مَصْلُوبًا: لِلْيَهُودِ عَثْرَةٌ وَلِلْيُونَانِيِّينَ جَهَالَةٌ! <sup>٢٤</sup> وَأَمَّا لِلْمَدْعُوعِينَ: يَهُودًا وَيُونَانِيِّينَ فَيَا لِمَسِيحِ قُوَّةُ اللَّهِ وَحِكْمَةُ اللَّهِ. <sup>٢٥</sup> لِأَنَّ جَهَالَةَ اللَّهِ أَحْكَمُ مِنَ النَّاسِ!

wisdom of God. <sup>25</sup>Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

<sup>26</sup>For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: <sup>27</sup>But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; <sup>28</sup>And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: <sup>29</sup>That no flesh should glory in his presence. <sup>30</sup>But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: <sup>31</sup>That, according as it is written, He that glorieth, let him glory in the Lord.

**2** <sup>1</sup>And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. <sup>2</sup>For I determined not to know any thing among you, save Jesus Christ, and him crucified. <sup>3</sup>And I was with you in weakness, and in fear, and in much trembling. <sup>4</sup>And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: <sup>5</sup>That your faith should not stand in the wisdom of men, but in the power of God.

### Wisdom From God

<sup>6</sup>Howbeit we speak wisdom among them that are perfect: yet not the

وَضَعَفَ اللهُ أَقْوَى مِنَ النَّاسِ! <sup>٢٦</sup> فَأَنْظُرُوا دَعْوَتَكُمْ أَيُّهَا الْإِخْوَةُ أَنْ لَيْسَ كَثِيرُونَ حُكَمَاءَ حَسَبِ الْجَسَدِ. لَيْسَ كَثِيرُونَ أَقْوِيَاءَ. لَيْسَ كَثِيرُونَ شُرَفَاءَ. <sup>٢٧</sup> بَلْ اخْتَارَ اللهُ جُهَالِ الْعَالَمِ لِيُخْزِيَ الْحُكَمَاءَ وَاخْتَارَ اللهُ ضَعْفَاءَ الْعَالَمِ لِيُخْزِيَ الْأَقْوِيَاءَ <sup>٢٨</sup> وَاخْتَارَ اللهُ أَدْنِيَاءَ الْعَالَمِ وَالْمُزْدَرَى وَغَيْرَ الْمَوْجُودِ لِيُبْطِلَ الْمَوْجُودَ <sup>٢٩</sup> لِكَيْ لَا يَفْتَخِرَ كُلُّ ذِي جَسَدٍ أَمَامَهُ. <sup>٣٠</sup> وَمِنْهُ أَنْتُمْ بِالْمَسِيحِ يَسُوعَ الَّذِي صَارَ لَنَا حِكْمَةً مِنَ اللهِ وَبِرًّا وَقِدَاسَةً وَفِدَاءً. <sup>٣١</sup> حَتَّى كَمَا هُوَ مَكْتُوبٌ: «مَنْ افْتَخَرَ فَلْيَفْتَخِرْ بِالرَّبِّ».

**٢** <sup>١</sup> وَأَنَا لَمَّا أَتَيْتُ إِلَيْكُمْ أَيُّهَا الْإِخْوَةُ أَتَيْتُ لَيْسَ بِسُمُومِ الْكَلَامِ أَوْ الْحِكْمَةِ مُنَادِيًا لَكُمْ بِشَهَادَةِ اللهِ <sup>٢</sup> لِأَنِّي لَمْ أَعْزِمُ أَنْ أَعْرِفَ شَيْئًا بَيْنَكُمْ إِلَّا يَسُوعَ الْمَسِيحَ وَإِيَّاهُ مَصْلُوبًا. <sup>٣</sup> وَأَنَا كُنْتُ عِنْدَكُمْ فِي ضَعْفٍ وَخَوْفٍ وَرَعْدَةٍ كَثِيرَةٍ. <sup>٤</sup> وَكَلَامِي وَكِرَازَتِي لَمْ يَكُونَا بِكَلَامِ الْحِكْمَةِ الْإِنْسَانِيَةِ الْمَقْتَبَعِ بَلْ بِبُرْهَانِ الرُّوحِ وَالْقُوَّةِ <sup>٥</sup> لِكَيْ لَا يَكُونَ إِيمَانُكُمْ بِحِكْمَةِ النَّاسِ بَلْ بِقُوَّةِ اللهِ.

### الحكمة التي من الله

<sup>٦</sup> لَكِنَّا نَتَكَلَّمُ بِحِكْمَةٍ بَيْنَ الْكَامِلِينَ وَلَكِنْ بِحِكْمَةٍ لَيْسَتْ مِنْ هَذَا الدَّهْرِ وَلَا

wisdom of this world, nor of the princes of this world, that come to nought: <sup>7</sup>But we speak the wisdom of God in a mystery, *even* the hidden wisdom, which God ordained before the world unto our glory: <sup>8</sup>Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory. <sup>9</sup>But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. <sup>10</sup>But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. <sup>11</sup>For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. <sup>12</sup>Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. <sup>13</sup>Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. <sup>14</sup>But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. <sup>15</sup>But he that is spiritual judgeth all things, yet he himself is judged of no man. <sup>16</sup>For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

### Set Aside Division and Envy

**3**

<sup>1</sup>And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ. <sup>2</sup>I have

مِنْ عُظْمَاءِ هَذَا الدَّهْرِ الَّذِينَ يَبْتَطُلُونَ. <sup>٧</sup> بَلْ تَتَكَلَّمُ بِحِكْمَةِ اللَّهِ فِي سِرٍّ: الْحِكْمَةُ الْمَكْتُومَةُ الَّتِي سَبَقَ اللَّهُ فَعَيَّنَهَا قَبْلَ الدَّهْرِ لِمَجْدِنَا <sup>٨</sup> الَّتِي لَمْ يَعْلَمَهَا أَحَدٌ مِنْ عُظْمَاءِ هَذَا الدَّهْرِ - لِأَنَّ لَوْ عَرَفُوا لَمَا صَلَّبُوا رَبَّ الْمَجْدِ. <sup>٩</sup> بَلْ كَمَا هُوَ مَكْتُوبٌ: «مَا لَمْ تَرَ عَيْنٌ وَلَمْ تَسْمَعْ أُذُنٌ وَلَمْ يَخْطُرْ عَلَى بَالِ إِنْسَانٍ: مَا أَعَدَّهُ اللَّهُ لِلَّذِينَ يُحِبُّونَهُ.» <sup>١٠</sup> فَأَعْلَنَهُ اللَّهُ لَنَا نَحْنُ بِرُوحِهِ. لِأَنَّ الرُّوحَ يَفْحِصُ كُلَّ شَيْءٍ حَتَّى أَعْمَاقِ اللَّهِ. <sup>١١</sup> لِأَنَّ مَنْ مِنَ النَّاسِ يَعْرِفُ أُمُورَ الْإِنْسَانِ إِلَّا رُوحَ الْإِنْسَانِ الَّذِي فِيهِ؟ هَكَذَا أَيْضًا أُمُورُ اللَّهِ لَا يَعْرِفُهَا أَحَدٌ إِلَّا رُوحُ اللَّهِ. <sup>١٢</sup> وَنَحْنُ لَمْ نَأْخُذْ رُوحَ الْعَالَمِ بَلِ الرُّوحَ الَّذِي مِنَ اللَّهِ لِنَعْرِفَ الْأَشْيَاءَ الْمَوْهُوبَةَ لَنَا مِنَ اللَّهِ الَّتِي تَتَكَلَّمُ بِهَا أَيْضًا لَا بِأَقْوَالٍ نَعْلَمُهَا حِكْمَةً إِنْسَانِيَّةً بَلْ بِمَا يَعْلَمُهُ الرُّوحُ الْقُدُّسُ قَارِنِينَ الرُّوحِيَّاتِ بِالرُّوحِيَّاتِ. <sup>١٤</sup> وَلَكِنَّ الْإِنْسَانَ الطَّبِيعِيَّ لَا يَقْبَلُ مَا لِرُوحِ اللَّهِ لِأَنَّهُ عِنْدَهُ جَهَالَةٌ وَلَا يَقْدِرُ أَنْ يَعْرِفَهُ لِأَنَّهُ إِنَّمَا يُحْكَمُ فِيهِ رُوحِيًّا. <sup>١٥</sup> وَأَمَّا الرُّوحِيُّ فَيَحْكَمُ فِي كُلِّ شَيْءٍ وَهُوَ لَا يُحْكَمُ فِيهِ مِنْ أَحَدٍ. <sup>١٦</sup> لِأَنَّهُ مَنْ عَرَفَ فِكْرَ الرَّبِّ فَيَعْلَمُهُ؟ وَأَمَّا نَحْنُ فَلَنَا فِكْرُ الْمَسِيحِ.

### تجنبوا الحسد والانقسام

**٣**

<sup>١</sup> وَأَنَا أَيُّهَا الْإِخْوَةُ لَمْ أَسْتَطِعْ أَنْ أَكَلِّمَكُمُ كَرُوحِيِّينَ بَلْ كَجَسَدِيِّينَ كَأَطْفَالٍ فِي الْمَسِيحِ <sup>٢</sup> سَفِيئَتِكُمْ لَنَا لَا

fed you with milk, and not with meat: for hitherto ye were not able to *bear it*, neither yet now are ye able. <sup>3</sup>For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men? <sup>4</sup>For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

<sup>5</sup>Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? <sup>6</sup>I have planted, Apollos watered; but God gave the increase. <sup>7</sup>So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. <sup>8</sup>Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. <sup>9</sup>For we are labourers together with God: ye are God's husbandry, *ye are* God's building.

<sup>10</sup>According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. <sup>11</sup>For other foundation can no man lay than that is laid, which is Jesus Christ. <sup>12</sup>Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; <sup>13</sup>Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. <sup>14</sup>If any man's work abide which he hath built thereupon, he shall receive a reward. <sup>15</sup>If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

طَعَامًا لِأَنَّكُمْ لَمْ تَكُونُوا بَعْدُ تَسْتَطِيعُونَ بَلْ  
الآنَ أَيْضًا لَا تَسْتَطِيعُونَ لِأَنَّكُمْ بَعْدُ  
جَسَدِيُونَ. فَإِنَّهُ إِذْ فِيكُمْ حَسَدٌ وَخِصَامٌ  
وَأَنْشِقَاقٌ أَلَسْتُمْ جَسَدِيِّينَ وَتَسْلُكُونَ  
بِحَسَبِ الْبَشَرِ؟<sup>٤</sup> لِأَنَّهُ مَتَى قَالَ وَاحِدٌ: «أَنَا  
لِبُولُسَ» وَآخَرٌ: «أَنَا لِأَبُلُّوسَ» أَفَلَسْتُمْ  
جَسَدِيِّينَ؟<sup>٥</sup> فَمَنْ هُوَ بُولُسُ وَمَنْ هُوَ  
أَبُلُّوسُ؟ بَلْ خَادِمَانِ آمَنْتُمْ بِوَاسِطَتِهِمَا وَكَمَا  
أَعْطَى الرَّبُّ لِكُلِّ وَاحِدٍ: أَنَا غَرَسْتُ  
وَأَبُلُّوسُ سَقَى لَكِنَّ اللَّهَ كَانَ يُنْمِي. <sup>٧</sup> إِذَا لَيْسَ  
الْعَارِسُ شَيْئًا وَلَا السَّاقِي بَلْ اللَّهُ الَّذِي  
يُنْمِي. <sup>٨</sup> وَالْعَارِسُ وَالسَّاقِي هُمَا وَاحِدٌ  
وَلَكِنَّ كُلَّ وَاحِدٍ سَيَأْخُذُ أَجْرَهُ بِحَسَبِ  
تَعَمُّهِ. <sup>٩</sup> فَإِنَّا نَحْنُ عَامِلَانِ مَعَ اللَّهِ وَأَنْتُمْ  
فَلَاحَةٌ لِلَّهِ بِنَاءَ اللَّهِ. <sup>١٠</sup> حَسَبَ نِعْمَةِ اللَّهِ  
الْمُعْطَاةِ لِي كِبَاءِ حَكِيمٍ قَدْ وَضَعْتَ أَسَاسًا  
وَآخَرَ يَبْنِي عَلَيْهِ. وَلَكِنْ فَلْيَنْظُرْ كُلُّ وَاحِدٍ  
كَيْفَ يَبْنِي عَلَيْهِ. <sup>١١</sup> فَإِنَّهُ لَا يَسْتَطِيعُ أَحَدٌ  
أَنْ يَضَعَ أَسَاسًا آخَرَ غَيْرَ الَّذِي وَضَعَ الَّذِي  
هُوَ يَسُوعُ الْمَسِيحُ. <sup>١٢</sup> وَلَكِنْ إِنْ كَانَ أَحَدٌ  
يَبْنِي عَلَى هَذَا الْأَسَاسِ ذَهَبًا فَضَّةً حِجَارَةً  
كَرِيمَةً خَشْبًا عَشْبًا فَتَشًا <sup>١٣</sup> فَعَمَلُ كُلِّ وَاحِدٍ  
سَيَصِيرُ ظَاهِرًا لِأَنَّ الْيَوْمَ سَيَبِينُهُ. لِأَنَّهُ بِنَارٍ  
يُسْتَعْلَنُ وَتَسْتَمْتَحِنُ النَّارُ عَمَلَ كُلِّ وَاحِدٍ مَا  
هُوَ. <sup>١٤</sup> إِنْ بَقِيَ عَمَلُ أَحَدٍ قَدْ بَنَاهُ عَلَيْهِ  
فَسَيَأْخُذُ أَجْرَهُ. <sup>١٥</sup> إِنْ احْتَرَقَ عَمَلُ أَحَدٍ  
فَسَيَخْسَرُ وَأَمَّا هُوَ فَسَيَخْلُصُ وَلَكِنْ كَمَا  
بِنَارٍ. <sup>١٦</sup> أَمَّا تَعْلَمُونَ أَنَّكُمْ هِيَ كُلُّ اللَّهِ وَرُوحِ  
اللَّهِ يَسْكُنُ فِيكُمْ؟<sup>١٧</sup> إِنْ كَانَ أَحَدٌ يُفْسِدُ

<sup>16</sup>Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? <sup>17</sup>If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

<sup>18</sup>Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. <sup>19</sup>For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. <sup>20</sup>And again, The Lord knoweth the thoughts of the wise, that they are vain.

<sup>21</sup>Therefore let no man glory in men. For all things are yours; <sup>22</sup>Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; <sup>23</sup>And ye are Christ's; and Christ *is* God's.

#### Apostles of Christ

**4** <sup>1</sup>Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. <sup>2</sup>Moreover it is required in stewards, that a man be found faithful. <sup>3</sup>But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. <sup>4</sup>For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. <sup>5</sup>Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

<sup>6</sup>And these things, brethren, I have in a figure transferred to myself and

هَيْكَلَ اللَّهِ فَسَيُفْسِدُهُ اللَّهُ لِأَنَّ هَيْكَلَ اللَّهِ مُقَدَّسٌ الَّذِي أَنْتُمْ هُوَ. <sup>١٨</sup> لَا يَخْدَعَنَّ أَحَدٌ نَفْسَهُ. إِنْ كَانَ أَحَدٌ يَظُنُّ أَنَّهُ حَكِيمٌ بَيْنَكُمْ فِي هَذَا الدَّهْرِ فَلْيَصِرْ جَاهِلًا لِكَيْ يَصِيرَ حَكِيمًا! <sup>١٩</sup> لِأَنَّ حِكْمَةَ هَذَا الْعَالَمِ هِيَ جَهَالَةٌ عِنْدَ اللَّهِ لِأَنَّهُ مَكْتُوبٌ: «الْآخِذُ الْحُكْمَاءَ بِمَكْرِهِمْ». <sup>٢٠</sup> وَأَيْضًا: «الرَّبُّ يَعْلَمُ أَفْكَارَ الْحُكْمَاءِ أَنَّهَا بَاطِلَةٌ». <sup>٢١</sup> إِذَا لَا يَفْتَخِرَنَّ أَحَدٌ بِالنَّاسِ فَإِنَّ كُلَّ شَيْءٍ لَكُمْ: <sup>٢٢</sup> أَبُلُوسُ أَمْ أَبُلُوسُ أَمْ صَفَا أَمْ الْعَالَمُ أَمْ الْحَيَاةُ أَمْ الْمَوْتُ أَمْ الْأَشْيَاءُ الْحَاضِرَةُ أَمْ الْمُسْتَقْبَلَةُ. كُلُّ شَيْءٍ لَكُمْ. <sup>٢٣</sup> وَأَمَّا أَنْتُمْ فَلِلْمَسِيحِ وَالْمَسِيحِ لِلَّهِ.

#### رُسل المسيح

**٤** <sup>١</sup> هَكَذَا فَلْيَحْسِبْنَا الْإِنْسَانَ كَخِدَامِ الْمَسِيحِ وَوُكَلَاءِ سَرَائِرِ اللَّهِ أَنْتُمْ يُسْأَلُ فِي الْوُكَلَاءِ لِكَيْ يُوجَدَ الْإِنْسَانُ أَمِينًا. <sup>٢</sup> وَأَمَّا أَنَا فَأَقَلُّ شَيْءٍ عِنْدِي أَنْ يَحْكَمَ فِي مَنُكُمْ أَوْ مِنْ يَوْمِ بَشَرٍ. بَلْ لَسْتُ أَحْكَمُ فِي نَفْسِي أَيْضًا. <sup>٣</sup> فَإِنِّي لَسْتُ أَشْعُرُ بِشَيْءٍ فِي ذَاتِي. لَكِنِّي لَسْتُ بِذَلِكَ مُبْرَرًا. وَلَكِنَّ الَّذِي يَحْكُمُ فِيَّ هُوَ الرَّبُّ. <sup>٤</sup> إِذَا لَا تَحْكُمُوا فِي شَيْءٍ قَبْلَ الْوَقْتِ حَتَّى يَأْتِيَ الرَّبُّ الَّذِي سَيُبْرِئُ خَفَايَا الظُّلَامِ وَيُظْهِرُ آرَاءَ الْقُلُوبِ. وَحِينَئِذٍ يَكُونُ الْمَدْحُ لِكُلِّ وَاحِدٍ مِنَ اللَّهِ. <sup>٥</sup> فَهَذَا أَنَّهُا الْإِخْوَةَ حَوْلَتْهُ تَشْبِيهًا إِلَى نَفْسِي وَإِلَى أَبُلُوسٍ مِنْ أَجْلِكُمْ

to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. <sup>7</sup>For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

<sup>8</sup>Now ye are full, now ye are rich, ye have reigned as kings without us; and I would to God ye did reign, that we also might reign with you. <sup>9</sup>For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. <sup>10</sup>We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. <sup>11</sup>Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; <sup>12</sup>And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: <sup>13</sup>Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.

<sup>14</sup>I write not these things to shame you, but as my beloved sons I warn you. <sup>15</sup>For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. <sup>16</sup>Wherefore I beseech you, be ye followers of me. <sup>17</sup>For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach

لِكِي تَعَلَّمُوا فِيْنَا أَنْ لَا تَفْتَكِرُوا فَوْقَ مَا هُوَ مَكْتُوبٌ كِي لَا يَتَفَخَّ أَحَدٌ لِأَجْلِ الْوَّاحِدِ عَلَى الْآخَرِ. <sup>٧</sup>لَاغَةً مِنْ يُمَيِّزُكَ؟ وَآيُ شَيْءٍ لَكَ لَمْ تَأْخُذْهُ؟ وَإِنْ كُنْتَ قَدْ أَخَذْتَ فَلِمَاذَا تَفْتَخِرُ كَأَنَّكَ لَمْ تَأْخُذْ؟ <sup>٨</sup>إِنِّكُمْ قَدْ شَبِعْتُمْ! قَدْ اسْتَعْنَيْتُمْ! مَلَكَتُمْ بِدُونِنَا! وَلَيْتَكُمْ مَلَكَتُمْ لِنَمْلِكَ نَحْنُ أَيْضًا مَعَكُمْ! <sup>٩</sup>فَأَيُّ أَرَى أَنْ اللَّهُ أَبْرَزَنَا نَحْنُ الرُّسُلَ آخِرِينَ كَأَنَّنا مَحْكُومٌ عَلَيْنَا بِالْمَوْتِ. لِأَنَّنا صِرْنَا مَنظَرًا لِلْعَالَمِ لِلْمَلَائِكَةِ وَالنَّاسِ. <sup>١٠</sup>نَحْنُ جُهَالٌ مِنْ أَجْلِ الْمَسِيحِ وَآمَّا أَنْتُمْ فَحُكَمَاءُ فِي الْمَسِيحِ! نَحْنُ ضَعَفَاءُ وَآمَّا أَنْتُمْ فَأَقْوِيَاءُ! أَنْتُمْ مُكْرَمُونَ وَآمَّا نَحْنُ فَبِلَا كَرَامَةٍ! <sup>١١</sup>إِلَى هَذِهِ السَّاعَةِ نَجُوعٌ وَنَعَطَشٌ وَنَعْرَى وَنَلْكَمٌ وَلَيْسَ لَنَا إِقَامَةٌ <sup>١٢</sup>وَتَتَعَبُ عَامِلِينَ بِأَيْدِينَا. نُسْتَمُّ فَبَارِكُ. نَضْطَهَدُ فَنَحْتَمِلُ. <sup>١٣</sup>يَفْتَرَى عَلَيْنَا فَنَعِظُ. صِرْنَا كَأَقْدَارِ الْعَالَمِ وَوَسَخَ كُلُّ شَيْءٍ إِلَيَّ الْآنَ. <sup>١٤</sup>لَيْسَ لِكِي أُحْجَلَكُمُ أَكْتُبُ بِهِذَا بَلْ كَأَوْلَادِي الْأَحْبَاءِ أُنذِرِكُمْ. <sup>١٥</sup>لَاغَةً وَإِنْ كَانَ لَكُمْ رِبَوَاتٌ مِنَ الْمُرْشِدِينَ فِي الْمَسِيحِ لَكِنْ لَيْسَ آبَاءٌ كَثِيرُونَ. لِأَنِّي أَنَا وَلَدْتُكُمْ فِي الْمَسِيحِ يَسُوعَ بِالْإِنْجِيلِ. <sup>١٦</sup>فَأَطْلُبُ إِلَيْكُمْ أَنْ تَكُونُوا مُتَمَثِّلِينَ بِي. <sup>١٧</sup>لِذَلِكَ أَرْسَلْتُ إِلَيْكُمْ تِيموثَاوَسَ الَّذِي هُوَ ابْنِي الْحَبِيبُ وَالْآمِينُ فِي الرَّبِّ الَّذِي يُذَكِّرُكُمْ بِطَرَفِي فِي الْمَسِيحِ كَمَا أَعْلَمُ فِي كُلِّ مَكَانٍ فِي كُلِّ كَنِيسَةٍ. <sup>١٨</sup>فَانْتَفَخَ قَوْمٌ كَأَنِّي لَسْتُ آتِيًا إِلَيْكُمْ. <sup>١٩</sup>وَلَكِنِّي سَأَتِي



every where in every church. <sup>18</sup>Now some are puffed up, as though I would not come to you.

<sup>19</sup> But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. <sup>20</sup>For the kingdom of God *is* not in word, but in power. <sup>21</sup>What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

### Expel the Immoral Brother

**5** <sup>1</sup>It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. <sup>2</sup>And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. <sup>3</sup>For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed, <sup>4</sup>In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, <sup>5</sup>To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. <sup>6</sup>Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump? <sup>7</sup>Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: <sup>8</sup>Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but

إِلَيْكُمْ سَرِيعًا إِنْ شَاءَ الرَّبُّ فَسَاعْرِفُ لَيْسَ  
كَلَامَ الَّذِينَ اتَّفَعُوا بَلْ قُوَّتِهِمْ. <sup>٢٠</sup> لِأَنَّ  
مَلَكُوتَ اللَّهِ لَيْسَ بِكَلَامٍ بَلْ بِقُوَّةٍ. <sup>٢١</sup> مَاذَا  
تُرِيدُونَ؟ أَيْعَصَا أَتِي إِلَيْكُمْ أَمْ بِالْمَحَبَّةِ  
وَرُوحِ الْوَدَاعَةِ؟

### موقف الكنيسة من أخ يخطئ

**٥** <sup>١</sup>يَسْمَعُ مُطْلَقًا أَنْ بَيْنَكُمْ زَنَى!  
وَزَنَى هَكَذَا لَا يُسَمَّى بَيْنَ الْأُمَّمِ  
حَتَّى أَنْ تَكُونَ لِلإِنْسَانِ أَمْرًا أَبِيهِ. <sup>٢</sup> أَفَأَنْتُمْ  
مُنْتَفِعُونَ وَبِالْحَرِيِّ لَمْ تَتَوَحُّوا حَتَّى يُرْفَعَ  
مِنْ وَسَطِكُمْ الَّذِي فَعَلَ هَذَا الْفِعْلَ؟ <sup>٣</sup> فَإِنِّي  
أَنَا كَأَنِّي غَائِبٌ بِالْجَسَدِ وَلَكِنْ حَاضِرٌ  
بِالرُّوحِ قَدْ حَكَمْتُ كَأَنِّي حَاضِرٌ فِي الَّذِي  
فَعَلَ هَذَا هَكَذَا بِاسْمِ رَبَّنَا يَسُوعَ الْمَسِيحِ  
- إِذْ أَنْتُمْ وَرُوحِي مُجْتَمِعُونَ مَعَ قُوَّةِ رَبَّنَا  
يَسُوعَ الْمَسِيحِ - <sup>٤</sup> أَنْ يُسَلَّمَ مِثْلُ هَذَا  
لِلشَّيْطَانِ لِإِهْلَاكِ الْجَسَدِ لِكَيْ تَخْلُصَ  
الرُّوحُ فِي يَوْمِ الرَّبِّ يَسُوعَ. <sup>٥</sup> لَيْسَ  
أَفْتَحَارُكُمْ حَسَنًا. أَلَسْتُمْ تَعْلَمُونَ أَنَّ خَمِيرَةَ  
صَغِيرَةً تُخَمِّرُ الْعَجِينَ كُلَّهُ؟ <sup>٦</sup> إِذَا نَقَّوْا مِنْكُمْ  
الْخَمِيرَةَ الْعَتِيقَةَ لِكَيْ تَكُونُوا عَجِينًا جَدِيدًا  
كَمَا أَنْتُمْ فَطِيرٌ. لِأَنَّ فَصَحْنَا أَيْضًا الْمَسِيحَ  
قَدْ ذُبِحَ لِأَجْلِنَا. <sup>٧</sup> إِذَا لُنَعِيدُ لَيْسَ بِخَمِيرَةَ  
عَتِيقَةَ وَلَا بِخَمِيرَةَ الشَّرِّ وَالْحَبْثِ بَلْ بِفَطِيرِ  
الإِخْلَاصِ وَالْحَقِّ. <sup>٨</sup> كَتَبْتُ إِلَيْكُمْ فِي  
الرَّسَالَةِ أَنْ لَا تُخَالِطُوا الزُّنَاةَ. <sup>٩</sup> وَلَيْسَ

with the unleavened *bread* of sincerity and truth.

<sup>9</sup>I wrote unto you in an epistle not to company with fornicators: <sup>10</sup>Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. <sup>11</sup>But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

<sup>12</sup>For what have I to do to judge them also that are without? do not ye judge them that are within? <sup>13</sup>But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

### Lawsuits Among Believers

**6** <sup>1</sup>Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? <sup>2</sup>Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? <sup>3</sup>Know ye not that we shall judge angels? how much more things that pertain to this life?

<sup>4</sup>If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. <sup>5</sup>I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? <sup>6</sup>But brother goeth to law with brother, and that before the unbelievers. <sup>7</sup>Now therefore there is

مُطْلَقًا زُنَاةَ هَذَا الْعَالَمِ أَوْ الطَّمَاعِينَ أَوْ  
الْخَاطِطِينَ أَوْ عِبْدَةَ الْأَوْثَانِ وَإِلَّا فَيَلْزَمُكُمْ  
أَنْ تَخْرُجُوا مِنَ الْعَالَمِ. <sup>١١</sup> وَأَمَّا الْآنَ فَكَتَبْتُ  
إِلَيْكُمْ: إِنْ كَانَ أَحَدٌ مَدْعُوًّا أَحَا زَانِيًّا أَوْ  
طَمَاعًا أَوْ عَابِدَ وَثَنٍ أَوْ شَتَامًا أَوْ سَكِيرًا أَوْ  
خَاطِطًا أَنْ لَا تَخَالِطُوا وَلَا تُؤَاكِلُوا مِثْلَ  
هَذَا. <sup>١٢</sup> لِأَنَّهُ مَاذَا لِي أَنْ أُدِينَ الَّذِينَ مِنْ  
خَارِجِ الْأَسْتَمِ أَنْتُمْ تَدِينُونَ الَّذِينَ مِنْ دَاخِلِ.  
<sup>١٣</sup> أَمَّا الَّذِينَ مِنْ خَارِجِ فَالَّذِي يَدِينُهُمْ.  
فَاعْزِلُوا الْحَيِّثَ مِنْ بَيْنِكُمْ.

### من العيب أن تكون بين الإخوة دعاوى

**٦** <sup>١</sup>أَيْتَجَسَّرُ مِنْكُمْ أَحَدٌ لَهُ دَعْوَى  
عَلَى آخَرَ أَنْ يُحَاكِمَ عِنْدَ الظَّالِمِينَ  
وَلَيْسَ عِنْدَ الْقَدِيسِينَ؟ <sup>٢</sup>الْأَسْتَمُ تَعْلَمُونَ أَنَّ  
الْقَدِيسِينَ سَيَدِينُونَ الْعَالَمَ؟ إِنْ كَانَ الْعَالَمُ  
يُدَانُ بِكُمْ أَفَأَنْتُمْ غَيْرُ مُسْتَاهِلِينَ لِلْمَحَاكِمِ  
الصُّغْرَى؟ <sup>٣</sup>الْأَسْتَمُ تَعْلَمُونَ أَنَّا سَنَدِينُ  
مَلَائِكَةً؟ فَبِالْأَوْلَى أُمُورَ هَذِهِ الْحَيَاةِ! إِنْ  
كَانَ لَكُمْ مَحَاكِمَ فِي أُمُورِ هَذِهِ الْحَيَاةِ  
فَأَجْلِسُوا الْمُحْتَقِرِينَ فِي الْكَنِيسَةِ قَضَاءً!  
<sup>٤</sup>لِتُحْجِلِكُمْ أَقُولُ. أَهَكَذَا لَيْسَ بَيْنَكُمْ  
حَكِيمٌ وَلَا وَاحِدٌ يَقْدِرُ أَنْ يَقْضِيَ بَيْنَ  
إِخْوَتِهِ؟ لَكِنَّ الْأَخَّ يُحَاكِمُ الْأَخَّ وَذَلِكَ  
عِنْدَ غَيْرِ الْمُؤْمِنِينَ. <sup>٧</sup>فَالآنَ فِيكُمْ عَيْبٌ  
مُطْلَقًا لِأَنَّ عِنْدَكُمْ مُحَاكِمَاتٍ بَعْضِكُمْ مَعَ

utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves to be defrauded?* <sup>8</sup>Nay, ye do wrong, and defraud, and that *your* brethren. <sup>9</sup>Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, <sup>10</sup>Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. <sup>11</sup>And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

<sup>12</sup>All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

### Glorify God in Your Bodies

<sup>13</sup>Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body. <sup>14</sup>And God hath both raised up the Lord, and will also raise up us by his own power. <sup>15</sup>Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid. <sup>16</sup>What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. <sup>17</sup>But he that is joined unto the Lord is one spirit.

<sup>18</sup>Flee fornication. Every sin that a man doeth is without the body; but

بعض. لِمَاذَا لَا تَظْلَمُونَ بِالْحَرِيِّ؟ لِمَاذَا لَا تُسَلِّبُونَ بِالْحَرِيِّ؟<sup>٨</sup> لَكِنَّ أَنْتُمْ تَظْلِمُونَ وَتَسَلِّبُونَ وَذَلِكَ لِلْإِخْوَةِ.<sup>٩</sup> أَمْ لَسْتُمْ تَعْلَمُونَ أَنَّ الظَّالِمِينَ لَا يَرِثُونَ مَلَكُوتَ اللَّهِ؟ لَا تَضِلُّوا! لَا زِنَاةَ وَلَا عِبَادَةَ أَوْثَانٍ وَلَا فَاسِقُونَ وَلَا مَابُوثُونَ وَلَا مُصَاجِعُو ذُكُورٍ وَلَا سَارِقُونَ وَلَا طَمَاعُونَ وَلَا سَكِيرُونَ وَلَا شَتَامُونَ وَلَا خَاطِفُونَ يَرِثُونَ مَلَكُوتَ اللَّهِ. <sup>١١</sup> وَهَكَذَا كَانَ أَنَا مِنْكُمْ. لَكِنْ أَعْسَلْتُمْ بَلِّ تَقَدَّسْتُمْ بَلِّ تَبَرَّرْتُمْ بِاسْمِ الرَّبِّ يَسُوعَ وَبِرُوحِ الْهَيْئَةِ.<sup>١٢</sup> كُلُّ الْأَشْيَاءِ تَحِلُّ لِي لَكِنْ لَيْسَ كُلُّ الْأَشْيَاءِ تُوَافِقُ. كُلُّ الْأَشْيَاءِ تَحِلُّ لِي لَكِنْ لَا يَسْتَلِطُّ عَلَيَّ شَيْءٌ.

### مجدوا الله في أجسادكم

<sup>١٣</sup> الْأَطْعِمَةُ لِلْجَوْفِ وَالْجَوْفُ لِلْأَطْعِمَةِ وَاللَّهُ سَيَبِيدُ هَذَا وَتِلْكَ. وَلَكِنَّ الْجَسَدَ لَيْسَ لِلزَّيْنَةِ بَلِّ لِلرَّبِّ وَالرَّبُّ لِلْجَسَدِ.<sup>١٤</sup> وَاللَّهُ قَدْ أَقَامَ الرَّبَّ وَسَيَقِيمُنَا نَحْنُ أَيْضًا بِقُوَّتِهِ.<sup>١٥</sup> أَلَسْتُمْ تَعْلَمُونَ أَنَّ أَجْسَادَكُمْ هِيَ أَعْضَاءُ الْمَسِيحِ؟ أَفَأَخِذُ أَعْضَاءَ الْمَسِيحِ وَأَجْعَلُهَا أَعْضَاءَ زَانِيَةٍ؟ حَاشَا! <sup>١٦</sup> أَمْ لَسْتُمْ تَعْلَمُونَ أَنَّ مَنْ اتَّصَقَ بِزَانِيَةٍ هُوَ جَسَدٌ وَاحِدٌ لِأَنَّهُ يَقُولُ: «يَكُونُ الْاِثْنَانِ جَسَدًا وَاحِدًا». <sup>١٧</sup> وَأَمَّا مَنْ اتَّصَقَ بِالرَّبِّ فَهُوَ رُوحٌ وَاحِدٌ.<sup>١٨</sup> أَهْرَبُوا مِنَ الزَّيْنَةِ. كُلُّ خَطِيئَةٍ يَفْعَلُهَا الْإِنْسَانُ هِيَ خَارِجَةٌ عَنِ الْجَسَدِ لَكِنْ

he that committeth fornication sinneth against his own body.

<sup>19</sup>What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? <sup>20</sup>For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

الَّذِي يَزْنِي يُخْطِئُ إِلَى جَسَدِهِ. <sup>١٩</sup> أَمَا لَسْتُمْ تَعْلَمُونَ أَنَّ جَسَدَكُمْ هُوَ هَيْكَلُ لِلرُّوحِ الْقُدُسِ الَّذِي فِيكُمْ الَّذِي لَكُمْ مِنْ اللَّهِ وَأَنْتُمْ لَسْتُمْ لِأَنْفُسِكُمْ؟ <sup>٢٠</sup> لِأَنَّكُمْ قَدْ اشْتَرَيْتُمْ بِثَمَنٍ. فَمَجِّدُوا اللَّهَ فِي أَجْسَادِكُمْ وَفِي أَرْوَاحِكُمْ الَّتِي هِيَ لِلَّهِ.

### Marriage and Divorce

### الزواج والطلاق

**7** <sup>1</sup>Now concerning the things whereof ye wrote unto me: *It is good for a man not to touch a woman.* <sup>2</sup>Nevertheless, *to avoid fornication, let every man have his own wife, and let every woman have her own husband.* <sup>3</sup>Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. <sup>4</sup>The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. <sup>5</sup>Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. <sup>6</sup>But I speak this by permission, *and* not of commandment. <sup>7</sup>For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

<sup>8</sup>I say therefore to the unmarried and widows, *It is good for them if they abide even as I.* <sup>9</sup>But if they cannot contain, let them marry: for it is better to marry than to burn.

<sup>10</sup>And unto the married I command, *yet* not I, but the Lord, Let not the

**٧** <sup>١</sup> وَأَمَّا مِنْ جِهَةِ الْأُمُورِ الَّتِي كَتَبْتُمْ لِي عَنْهَا فَحَسَنٌ لِلرَّجُلِ أَنْ لَا يَمَسَّ أَمْرًا. <sup>٢</sup> وَلَكِنْ لِسَبَبِ الزَّانَا لِيَكُنْ لِكُلِّ وَاحِدٍ أَمْرًا لَهُ وَلِيَكُنْ لِكُلِّ وَاحِدَةٍ رَجُلًا. <sup>٣</sup> لِئَوْفِ الرَّجُلِ الْمَرْأَةَ حَقَّهَا الْوَاجِبَ وَكَذَلِكَ الْمَرْأَةُ أَيْضًا الرَّجُلَ. <sup>٤</sup> لَيْسَ لِلْمَرْأَةِ تَسَلُّطٌ عَلَى جَسَدِهَا بَلْ لِلرَّجُلِ وَكَذَلِكَ الرَّجُلُ أَيْضًا لَيْسَ لَهُ تَسَلُّطٌ عَلَى جَسَدِهِ بَلْ لِلْمَرْأَةِ. <sup>٥</sup> لَا يَسْلُبُ أَحَدُكُمْ الْآخَرَ إِلَّا أَنْ يَكُونَ عَلَى مُوَافَقَةٍ إِلَى حِينٍ لِكَيْ تَتَفَرَّغُوا لِلصَّوْمِ وَالصَّلَاةِ ثُمَّ تَجْتَمِعُوا أَيْضًا مَعًا لِكَيْ لَا يُجْرِبَكُمْ الشَّيْطَانُ لِسَبَبِ عَدَمِ نَزَاهَتِكُمْ. <sup>٦</sup> وَلَكِنْ أَقُولُ هَذَا عَلَى سَبِيلِ الْإِذْنِ لَا عَلَى سَبِيلِ الْأَمْرِ. <sup>٧</sup> لِأَنِّي أُرِيدُ أَنْ يَكُونَ جَمِيعُ النَّاسِ كَمَا أَنَا. لَكِنْ كُلُّ وَاحِدٍ لَهُ مَوْهَبَتُهُ الْخَاصَّةُ مِنْ اللَّهِ. الْوَاحِدُ هَكَذَا وَالْآخَرُ هَكَذَا. <sup>٨</sup> وَلَكِنْ أَقُولُ لِغَيْرِ الْمُتَزَوِّجِينَ وَلِلرَّامِلِ إِنَّهُ حَسَنٌ لَهُمْ إِذَا لَبَسُوا كَمَا أَنَا. <sup>٩</sup> وَلَكِنْ إِنْ لَمْ يَضْبُطُوا أَنْفُسَهُمْ فَلْيَتَزَوَّجُوا لِأَنَّ التَّزَوُّجَ أَصْلَحُ مِنَ التَّحْرِقِ. <sup>١٠</sup> وَأَمَّا الْمُتَزَوِّجُونَ

wife depart from *her* husband: <sup>11</sup>But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

<sup>12</sup>But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. <sup>13</sup>And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. <sup>14</sup>For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

<sup>15</sup>But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us to peace. <sup>16</sup>For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

<sup>17</sup>But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. <sup>18</sup>Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. <sup>19</sup>Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. <sup>20</sup>Let every man abide in the same calling wherein he was called. <sup>21</sup>Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather. <sup>22</sup>For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant.

فَأَوْصِيهِمْ لَا أَنَا بَلِ الرَّبُّ أَنْ لَا تُفَارِقَ  
الْمَرْأَةُ رَجُلَهَا. <sup>١١</sup> وَإِنْ فَارَقَتْهُ فَلْتَلْبَثْ غَيْرَ  
مُتَزَوِّجَةٍ أَوْ لِتُصَالِحَ رَجُلَهَا. وَلَا يَتْرُكْ  
الرَّجُلُ امْرَأَتَهُ. <sup>١٢</sup> وَأَمَّا الْبَاقُونَ فَاقُولُ لَهُمْ  
أَنَا لَا الرَّبُّ: إِنْ كَانَ أَخٌ لَهُ امْرَأَةً غَيْرَ مُؤْمِنَةٍ  
وَهِيَ تَرْضِي أَنْ تَسْكُنَ مَعَهُ فَلَا يَتْرُكْهَا.  
<sup>١٣</sup> وَالْمَرْأَةُ الَّتِي لَهَا رَجُلٌ غَيْرُ مُؤْمِنٍ وَهُوَ  
يَرْضِي أَنْ يَسْكُنَ مَعَهَا فَلَا تَتْرُكْهُ. <sup>١٤</sup> لِأَنَّ  
الرَّجُلَ غَيْرَ الْمُؤْمِنِ مُقَدَّسٌ فِي الْمَرْأَةِ  
وَالْمَرْأَةَ غَيْرَ الْمُؤْمِنَةِ مُقَدَّسَةً فِي الرَّجُلِ -  
وِلَّا فَاوَلَادُكُمْ نَجِسُونَ. وَأَمَّا الْآنَ فَهُمْ  
مُقَدَّسُونَ. <sup>١٥</sup> وَلَكِنْ إِنْ فَارَقَ غَيْرُ الْمُؤْمِنِ  
فَلْيَفَارِقْ. لَيْسَ الْأَخُ أَوْ الْأَخْتُ مُسْتَعْبَدًا  
فِي مِثْلِ هَذِهِ الْأَحْوَالِ. وَلَكِنْ اللَّهُ قَدْ دَعَانَا  
فِي السَّلَامِ. <sup>١٦</sup> لِأَنَّهُ كَيْفَ تَعْلَمِينَ أَيَّتَهَا  
الْمَرْأَةُ هَلْ تُخَلِّصِينَ الرَّجُلَ؟ أَوْ كَيْفَ تَعْلَمُ  
أَيُّهَا الرَّجُلُ هَلْ تُخَلِّصُ الْمَرْأَةَ؟ <sup>١٧</sup> غَيْرَ أَنَّهُ  
كَمَا قَسَمَ اللَّهُ لِكُلِّ وَاحِدٍ كَمَا دَعَا الرَّبُّ  
كُلَّ وَاحِدٍ هَكَذَا لَيْسَلُكَ. وَهَكَذَا أَنَا أَمُرُ  
فِي جَمِيعِ الْكَنَائِسِ. <sup>١٨</sup> دُعِيَ أَحَدٌ وَهُوَ  
مَحْتُونٌ فَلَا يَصِرْ أَعْلَفَ. دُعِيَ أَحَدٌ فِي  
الْعُرْلَةِ فَلَا يَخْتَنِ. <sup>١٩</sup> لَيْسَ الْخِتَانُ شَيْئًا  
وَلَيْسَتِ الْعُرْلَةُ شَيْئًا بَلْ حِفْظُ وَصَايَا اللَّهِ.  
<sup>٢٠</sup> الدَّعْوَةُ الَّتِي دُعِيَ فِيهَا كُلُّ وَاحِدٍ فَلْيَلْبَثْ  
فِيهَا. <sup>٢١</sup> دُعِيتَ وَأَنْتَ عَبْدٌ فَلَا يَهْمُكَ. بَلِ  
وَإِنْ اسْتَطَعْتَ أَنْ تَصِيرَ حُرًّا فَاسْتَعْمِلْهَا  
بِالْحَرِيِّ. <sup>٢٢</sup> لِأَنَّ مَنْ دُعِيَ فِي الرَّبِّ وَهُوَ  
عَبْدٌ فَهُوَ عَتِيقُ الرَّبِّ. كَذَلِكَ أَيْضًا الْحُرُّ  
الْمَدْعُوُّ هُوَ عَبْدٌ لِلْمَسِيحِ. <sup>٢٣</sup> قَدْ اشْتَرَيْتُمْ

<sup>23</sup>Ye are bought with a price; be not ye the servants of men. <sup>24</sup>Brethren, let every man, wherein he is called, therein abide with God.

بِشَمَنِ فَلَا تَصِيرُوا عِبِيداً لِلنَّاسِ. <sup>٢٤</sup> مَا دُعِيَ  
كُلُّ وَاحِدٍ فِيهِ أَيُّهَا الْإِخْوَةُ فَلْيَلْبَثْ فِي ذَلِكَ  
مَعَ اللَّهِ.

### The Unmarried and Widowed

<sup>25</sup>Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. <sup>26</sup>I suppose therefore that this is good for the present distress, *I say*, that *it is* good for a man so to be. <sup>27</sup>Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. <sup>28</sup>But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

### غير المتزوجين والأرامل

<sup>٢٥</sup> وَأَمَّا الْعَدَارَى فَلَيْسَ عِنْدِي أَمْرٌ مِنَ  
الرَّبِّ فِيهِنَّ وَلَكِنِّي أُعْطِي رَأْيًا كَمَنْ رَحِمَهُ  
الرَّبُّ أَنْ يَكُونَ أَمِينًا. <sup>٢٦</sup> فَأَظُنُّ أَنَّ هَذَا  
حَسَنٌ لِسَبَبِ الضِّيقِ الْحَاضِرِ. أَنَّهُ حَسَنٌ  
لِلْإِنْسَانِ أَنْ يَكُونَ هَكَذَا: <sup>٢٧</sup> أَنْتَ مُرْتَبِطٌ  
بِامْرَأَةٍ فَلَا تَطْلُبِ الْإِنْفِصَالَ. أَنْتَ مُتَفَصِّلٌ  
عَنْ امْرَأَةٍ فَلَا تَطْلُبِ امْرَأَةً. <sup>٢٨</sup> لِكِنَّكَ وَإِنْ  
تَزَوَّجْتَ لَمْ تُحْطِئْ. وَإِنْ تَزَوَّجْتَ الْعَدْرَاءُ  
لَمْ تُحْطِئْ. وَلَكِنْ مِثْلَ هَؤُلَاءِ يَكُونُ لَهُمْ  
ضِيقٌ فِي الْجَسَدِ. وَأَمَّا أَنَا فَإِنِّي أُسْتَفِيقُ  
عَلَيْكُمْ. <sup>٢٩</sup> فَأَقُولُ هَذَا أَيُّهَا الْإِخْوَةُ: الْوَقْتُ  
مُنْذُ الْآنِ مُقْصَرٌ لِكَيْ يَكُونَ الَّذِينَ لَهُمْ  
نِسَاءٌ كَأَنْ لَيْسَ لَهُمْ <sup>٣٠</sup> وَالَّذِينَ يَبْكُونَ كَأَنَّهُمْ  
لَا يَبْكُونَ وَالَّذِينَ يَفْرَحُونَ كَأَنَّهُمْ لَا  
يَفْرَحُونَ وَالَّذِينَ يَسْتَرُونَ كَأَنَّهُمْ لَا  
يَمْلِكُونَ <sup>٣١</sup> وَالَّذِينَ يَسْتَعْمِلُونَ هَذَا الْعَالَمَ  
كَأَنَّهُمْ لَا يَسْتَعْمِلُونَهُ. لِأَنَّ هَيْئَةَ هَذَا الْعَالَمِ  
تَزُولُ. <sup>٣٢</sup> فَأُرِيدُ أَنْ تَكُونُوا بِلَا هَمٍّ. غَيْرُ  
الْمُتَزَوِّجِ يَهْتَمُّ فِي مَا لِلرَّبِّ كَيْفَ يُرْضِي  
الرَّبَّ <sup>٣٣</sup> وَأَمَّا الْمُتَزَوِّجُ فَيَهْتَمُّ فِي مَا لِلْعَالَمِ  
كَيْفَ يُرْضِي امْرَأَتَهُ. <sup>٣٤</sup> إِنَّ بَيْنَ الزَّوْجَةِ  
وَالْعَدْرَاءِ فَرْقًا: غَيْرُ الْمُتَزَوِّجَةِ تَهْتَمُّ فِي مَا  
لِلرَّبِّ لِتَكُونَ مُقَدَّسَةً جَسَدًا وَرُوحًا. وَأَمَّا  
الْمُتَزَوِّجَةُ فَتَهْتَمُّ فِي مَا لِلْعَالَمِ كَيْفَ تُرْضِي

<sup>29</sup>But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none; <sup>30</sup>And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; <sup>31</sup>And they that use this world, as not abusing *it*: for the fashion of this world passeth away.

<sup>32</sup>But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: <sup>33</sup>But he that is married careth for the things that are of the world, how he may please *his* wife. <sup>34</sup>There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she

may please *her* husband.

<sup>35</sup>And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

<sup>36</sup>But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry. <sup>37</sup>Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. <sup>38</sup>So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

<sup>39</sup>The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. <sup>40</sup>But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

رَجُلَهَا. <sup>٣٥</sup> هَذَا أَقُولُهُ لِخَيْرِكُمْ لَيْسَ لِكِي  
الَّتِي عَلَيْكُمْ وَهَقًّا بَلْ لِأَجْلِ الْبَيَاقَةِ  
وَالْمُثَابَرَةِ لِلرَّبِّ مِنْ دُونِ ارْتِبَاكِ. <sup>٣٦</sup> وَلَكِنْ  
إِنْ كَانَ أَحَدٌ يَظُنُّ أَنَّهُ يَعْمَلُ بِدُونِ لِيَاقَةٍ  
نَحْوَ عَدْرَائِهِ إِذَا تَجَاوَزْتَ الْوَقْتَ وَهَكَذَا  
لَزِمَ أَنْ يَصِيرَ فَلْيَفْعَلْ مَا يُرِيدُ. إِنَّهُ لَا  
يُخْطِئُ. فَلْيَتَزَوَّجَا. <sup>٣٧</sup> وَأَمَّا مَنْ أَقَامَ رَاسِخًا  
فِي قَلْبِهِ وَلَيْسَ لَهُ اضْطِرَارٌ بَلْ لَهُ سُلْطَانٌ  
عَلَى إِرَادَتِهِ وَقَدْ عَزَمَ عَلَى هَذَا فِي قَلْبِهِ أَنْ  
يَحْفَظَ عَدْرَاءَهُ فَحَسَنًا يَفْعَلُ. <sup>٣٨</sup> إِذَا مِنْ  
زَوْجٍ فَحَسَنًا يَفْعَلُ وَمَنْ لَا يَزُوجُ يَفْعَلُ  
أَحْسَنَ. <sup>٣٩</sup> الْمَرْأَةُ مُرْتَبِطَةٌ بِالنَّامُوسِ مَا دَامَ  
رَجُلُهَا حَيًّا. وَلَكِنْ إِنْ مَاتَ رَجُلُهَا فَهِيَ حُرَّةٌ  
لِكِي تَتَزَوَّجَ بِمَنْ تُرِيدُ فِي الرَّبِّ فَقَطُّ.  
<sup>٤٠</sup> وَلَكِنَّهَا أَكْثَرُ غِبْطَةً إِنْ لَبِثَتْ هَكَذَا  
بِحَسَبِ رَأْيِي. وَأَظُنُّ أَنِّي أَنَا أَيْضًا عِنْدِي  
رُوحُ اللَّهِ.

### Food Sacrificed to Idols

**8** <sup>1</sup>Now as touching things offered unto idols, we know that we all have knowledge.

Knowledge puffeth up, but charity edifieth. <sup>2</sup>And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know.

<sup>3</sup>But if any man love God, the same is known of him.

<sup>4</sup>As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that *there is* none other God but one. <sup>5</sup>For though there be that are called gods,

### الذبائح للأوثان

**٨** <sup>١</sup> وَأَمَّا مِنْ جِهَةٍ مَا ذُبِحَ لِلْأَوْثَانِ  
فَنَعْلَمُ أَنْ لَجَمِيعِنَا عِلْمًا. الْعِلْمُ  
يَنْفُخُ وَلَكِنْ الْمَحَبَّةُ تَبْنِي. <sup>٢</sup> فَإِنْ كَانَ أَحَدٌ  
يَظُنُّ أَنَّهُ يَعْرِفُ شَيْئًا فَإِنَّهُ لَمْ يَعْرِفْ شَيْئًا  
بَعْدُ كَمَا يَجِبُ أَنْ يَعْرِفَ! <sup>٣</sup> وَلَكِنْ إِنْ كَانَ  
أَحَدٌ يُحِبُّ اللَّهَ فَهَذَا مَعْرُوفٌ عِنْدَهُ. <sup>٤</sup> فَمِنْ  
جِهَةٍ أَكَلَ مَا ذُبِحَ لِلْأَوْثَانِ نَعْلَمُ أَنْ لَيْسَ  
وَتَّنٌ فِي الْعَالَمِ وَأَنْ لَيْسَ إِلَهٌ آخَرَ إِلَّا  
وَاحِدًا. <sup>٥</sup> لِأَنَّهُ وَإِنْ وُجِدَ مَا يُسَمَّى إِلَهَةً  
سِوَاءَ كَانِ فِي السَّمَاءِ أَوْ عَلَى الْأَرْضِ كَمَا

whether in heaven or in earth, (as there be gods many, and lords many,) <sup>6</sup>But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

<sup>7</sup>Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled. <sup>8</sup>But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

<sup>9</sup>But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. <sup>10</sup>For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; <sup>11</sup>And through thy knowledge shall the weak brother perish, for whom Christ died? <sup>12</sup>But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. <sup>13</sup>Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

### The Rights of an Apostle

**9** <sup>1</sup>Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? <sup>2</sup>If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

يُوجَدُ إِلَهَةٌ كَثِيرُونَ وَأَرْبَابٌ كَثِيرُونَ. <sup>٦</sup>لَكِنْ لَنَا إِلَهُ وَاحِدٌ: أَلَبُّ الَّذِي مِنْهُ جَمِيعُ الْأَشْيَاءِ وَنَحْنُ لَهُ. وَرَبٌّ وَاحِدٌ: يَسُوعُ الْمَسِيحُ الَّذِي بِهِ جَمِيعُ الْأَشْيَاءِ وَنَحْنُ بِهِ. <sup>٧</sup>وَلَكِنْ لَيْسَ الْعِلْمُ فِي الْجَمِيعِ. بَلْ أَنَا نَسٌ بِالضَّمِيرِ نَحْوَ الْوَتَنِ إِلَى الْآنَ يَأْكُلُونَ كَأَنَّهُ مِمَّا ذُبِحَ لَوَتْنٍ. فَضَمِيرُهُمْ إِذْ هُوَ ضَعِيفٌ يَتَنَجَّسُ. <sup>٨</sup>وَلَكِنْ الطَّعَامُ لَا يُقَدِّمُنَا إِلَى اللَّهِ لِأَنَّ إِنْ أَكَلْنَا لَا نَزِيدُ وَإِنْ لَمْ نَأْكُلْ لَا نَنْقُصُ. <sup>٩</sup>وَلَكِنْ أَنْظُرُوا لِثَلَاثٍ يَصِيرُ سُلْطَانُكُمْ هَذَا مَعْتَرَةً لِلضَّعْفَاءِ. <sup>١٠</sup>لِأَنَّهُ إِنْ رَأَى أَحَدٌ يَا مَنْ لَهُ عِلْمٌ مُتَكَبِّراً فِي هَيْكَلٍ وَتَنْ أَقْلاً يَتَقَوَّى ضَمِيرُهُ إِذْ هُوَ ضَعِيفٌ حَتَّى يَأْكُلَ مَا ذُبِحَ لِلْأَوْتَانِ؟ <sup>١١</sup>فِيهِكَ سَبَبٌ عِلْمِكَ الْأَخِ الضَّعِيفِ الَّذِي مَاتَ الْمَسِيحُ مِنْ أَجْلِهِ. <sup>١٢</sup>وَهَكَذَا إِذْ تُحْطِئُونَ إِلَى الْإِخْوَةِ وَتَجْرَحُونَ ضَمِيرَهُمُ الضَّعِيفِ تُحْطِئُونَ إِلَى الْمَسِيحِ. <sup>١٣</sup>لِذَلِكَ إِنْ كَانَ طَّعَامٌ يُعْتَرُ أَخِي فَلَنْ أَكُلَ لَحْماً إِلَى الْأَبَدِ لِثَلَاثٍ أُعْتَرُ أَخِي.

### ما لخدام المسيح من حقوق

**٩** <sup>١</sup>أَلَسْتُ أَنَا رَسُولًا؟ أَلَسْتُ أَنَا حُرًّا؟ أَمَا رَأَيْتُ يَسُوعَ الْمَسِيحَ رَبَّنَا؟ أَلَسْتُمْ أَنْتُمْ عَمَلِي فِي الرَّبِّ؟ إِنْ كُنْتُ لَسْتُ رَسُولًا إِلَى آخَرِينَ فَإِنَّمَا أَنَا إِلَيْكُمْ رَسُولٌ لِأَنَّكُمْ أَنْتُمْ خَتَمَ رَسُولِي فِي



<sup>3</sup>Mine answer to them that do examine me is this, <sup>4</sup>Have we not power to eat and to drink? <sup>5</sup>Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? <sup>6</sup>Or I only and Barnabas, have not we power to forbear working?

<sup>7</sup>Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? <sup>8</sup>Say I these things as a man? or saith not the law the same also? <sup>9</sup>For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? <sup>10</sup>Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. <sup>11</sup>If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things? <sup>12</sup>If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. <sup>13</sup>Do ye not know that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

<sup>14</sup>Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

<sup>15</sup>But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my

الرَّبِّ. <sup>٣</sup>هَذَا هُوَ أَحْتَجَاجِي عِنْدَ الَّذِينَ يَفْحَصُونَنِي. <sup>٤</sup>أَلَعَلَّنَا لَيْسَ لَنَا سُلْطَانٌ أَنْ نَأْكُلَ وَنَشْرَبَ؟ <sup>٥</sup>أَلَعَلَّنَا لَيْسَ لَنَا سُلْطَانٌ أَنْ نَجُولَ بِأَخْتِ زَوْجَةٍ كَبَاقِي الرُّسُلِ وَإِخْوَةِ الرَّبِّ وَصَفَا؟ <sup>٦</sup>أَمْ أَنَا وَبَرْنَابَا وَحَدْنَا لَيْسَ لَنَا سُلْطَانٌ أَنْ لَا نَسْتَعْمِلَ؟ <sup>٧</sup>مَنْ تَجِدَ قَطُّ بِنَفَقَةٍ نَفْسِهِ؟ وَمَنْ يِعْرُسُ كَرَمًا وَمِنْ ثَمَرِهِ لَا يَأْكُلُ؟ أَوْ مَنْ يِرْعَى رَعِيَّةً وَمِنْ لَبَنِ الرَّعِيَّةِ لَا يَأْكُلُ؟ <sup>٨</sup>أَلْعَلِّي أَتَكَلَّمُ بِهَذَا كَأِنْسَانٍ؟ أَمْ لَيْسَ التَّامُوسُ أَيْضًا يَقُولُ هَذَا؟ <sup>٩</sup>فَإِنَّهُ مَكْتُوبٌ فِي نَامُوسِ مُوسَى: «لَا تَكُمُ ثَوْرًا دَارِسًا». أَلْعَلَّ اللَّهُ تُهْمُهُ الثَّيْرَانَ؟ <sup>١٠</sup>أَمْ يَقُولُ مُطْلَقًا مِنْ أَجْلِنَا؟ إِنَّهُ مِنْ أَجْلِنَا مَكْتُوبٌ. لِأَنَّهُ يَنْبَغِي لِلْحَرَاثِ أَنْ يَحْرُثَ عَلَى رَجَاءٍ وَلِلدَّارِسِ عَلَى الرَّجَاءِ أَنْ يَكُونَ شَرِيكًا فِي رَجَائِهِ. <sup>١١</sup>إِنْ كُنَّا نَحْنُ قَدْ زَرَعْنَا لَكُمْ الرُّوحِيَّاتِ أَفَعَظِيمٌ إِنْ حَصَدْنَا مِنْكُمْ الْجَسَدِيَّاتِ؟ <sup>١٢</sup>إِنْ كَانَ آخَرُونَ شُرَكَاءَ فِي السُّلْطَانِ عَلَيْكُمْ أَفَلَسْنَا نَحْنُ بِالْأَوْلَى؟ لَكِنَّا لَمْ نَسْتَعْمِلْ هَذَا السُّلْطَانَ بَلْ نَتَحَمَّلُ كُلَّ شَيْءٍ لِئَلَّا نَجْعَلَ عَاقِبًا لِلْإِنْجِيلِ الْمَسِيحِ. <sup>١٣</sup>أَلَسْتُمْ تَعْلَمُونَ أَنَّ الَّذِينَ يَعْمَلُونَ فِي الْأَشْيَاءِ الْمُقَدَّسَةِ مِنَ الْهَيْكَلِ يَأْكُلُونَ؟ الَّذِينَ يَلْازِمُونَ الْمَذْبَحَ يَشَارِكُونَ الْمَذْبَحَ. <sup>١٤</sup>هَكَذَا أَيْضًا أَمَرَ الرَّبُّ: أَنَّ الَّذِينَ يَنَادُونَ بِالْإِنْجِيلِ مِنَ الْإِنْجِيلِ يَعِيشُونَ. <sup>١٥</sup>أَمَّا أَنَا فَلَمْ أَسْتَعْمِلْ شَيْئًا مِنْ هَذَا وَلَا كَتَبْتُ هَذَا لِكَيْ يَصِيرَ فِيَّ هَكَذَا. لِأَنَّهُ خَيْرٌ لِي أَنْ أَمُوتَ مِنْ أَنْ يُعْطَلَ

glorying void. <sup>16</sup>For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! <sup>17</sup>For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me. <sup>18</sup>What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

<sup>19</sup>For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. <sup>20</sup>And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; <sup>21</sup>To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. <sup>22</sup>To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. <sup>23</sup>And this I do for the gospel's sake, that I might be partaker thereof with you.

<sup>24</sup>Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. <sup>25</sup>And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. <sup>26</sup>I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: <sup>27</sup>But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

أَحَدًا فَحَرِي. <sup>١٦</sup> لِأَنَّهُ إِنْ كُنْتُ أُبَشِّرُ فَلَيْسَ لِي فَحْرٌ إِذِ الضَّرُورَةُ مَوْضُوعَةٌ عَلَيَّ فَوَيْلٌ لِي إِنْ كُنْتُ لَا أُبَشِّرُ. <sup>١٧</sup> فَإِنَّهُ إِنْ كُنْتُ أَفْعَلُ هَذَا طَوْعًا فَلِي أَجْرٌ وَلَكِنْ إِنْ كَانَ كَرْهًا فَقَدْ اسْتَوْمِنْتُ عَلَى وَكَالَةٍ. <sup>١٨</sup> فَمَا هُوَ أَجْرِي؟ إِذْ وَأَنَا أُبَشِّرُ أَجْعَلُ إِنْجِيلَ الْمَسِيحِ بِلَا نَفَقَةٍ حَتَّى لَمْ اسْتَعْمِلْ سُلْطَانِي فِي الْإِنْجِيلِ. <sup>١٩</sup> فَإِنِّي إِذْ كُنْتُ حُرًّا مِنْ الْجَمِيعِ اسْتَعْبَدْتُ نَفْسِي لِلْجَمِيعِ لِأَرْبِحَ الْأَكْثَرِينَ. <sup>٢٠</sup> أَفَصِرْتُ لِلْيَهُودِ كِيَهُودِيٍّ لِأَرْبِحَ الْيَهُودَ وَاللَّذِينَ تَحْتَ النَّامُوسِ كَأَنِّي تَحْتَ النَّامُوسِ لِأَرْبِحَ الَّذِينَ تَحْتَ النَّامُوسِ <sup>٢١</sup> وَاللَّذِينَ بِلَا نَامُوسٍ كَأَنِّي بِلَا نَامُوسٍ - مَعَ أَنِّي لَسْتُ بِبِلَا نَامُوسٍ لِلَّهِ بَلْ تَحْتَ نَامُوسٍ لِلْمَسِيحِ - لِأَرْبِحَ الَّذِينَ بِلَا نَامُوسٍ. <sup>٢٢</sup> صِرْتُ لِلضَّعْفَاءِ كَضَعِيفٍ لِأَرْبِحَ الضَّعْفَاءَ. صِرْتُ لِلْكُلِّ كُلِّ شَيْءٍ لِأُخَلِّصَ عَلَى كُلِّ حَالٍ قَوْمًا. <sup>٢٣</sup> وَهَذَا أَنَا أَفْعَلُهُ لِأَجْلِ الْإِنْجِيلِ لِأَكُونُ شَرِيكًا فِيهِ. <sup>٢٤</sup> أَلَسْتُمْ تَعْلَمُونَ أَنَّ الَّذِينَ يَرْكُضُونَ فِي الْمَيْدَانِ جَمِيعُهُمْ يَرْكُضُونَ وَلَكِنْ وَاحِدًا يَأْخُذُ الْجَعَالََةَ؟ هَكَذَا أَرْكُضُوا لِكَيْ تَنَالُوا. <sup>٢٥</sup> وَكُلٌّ مِنْ يُجَاهِدُ يَضْطُّ نَفْسَهُ فِي كُلِّ شَيْءٍ. أَمَّا أَوْلَنِكَ فَلِكَيْ يَأْخُذُوا إِكْلِيلًا يَفْنَى وَأَمَّا نَحْنُ فِإِكْلِيلًا لَا يَفْنَى. <sup>٢٦</sup> إِذَا أَنَا أَرْكُضُ هَكَذَا كَأَنَّهُ لَيْسَ عَنِّي غَيْرٌ يَقِينٌ. هَكَذَا أَضَارِبُ كَأَنِّي لَا أَضْرِبُ الْهَوَاءَ. <sup>٢٧</sup> بَلْ أَفْمَعُ جَسَدِي وَأَسْتَعْبِدُهُ حَتَّى بَعْدَ مَا كَرَرْتُ لِلْآخَرِينَ لَا أَصِيرُ أَنَا نَفْسِي مَرْفُوضًا.

## Warning From Israel's Past

**10** <sup>1</sup>Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; <sup>2</sup>And were all baptized unto Moses in the cloud and in the sea; <sup>3</sup>And did all eat the same spiritual meat; <sup>4</sup>And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. <sup>5</sup>But with many of them God was not well pleased: for they were overthrown in the wilderness. <sup>6</sup>Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. <sup>7</sup>Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. <sup>8</sup>Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. <sup>9</sup>Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. <sup>10</sup>Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

<sup>11</sup>Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. <sup>12</sup>Wherefore let him that thinketh he standeth take heed lest he fall. <sup>13</sup>There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

## العبرة من إسرائيل في البرية

١٠ افئابي لست اريد ايها الاخوة ان تجهلوا ان اباينا جميعهم كانوا تحت السحابة وجميعهم اجتازوا في البحر وجميعهم اعتمدوا لموسى في السحابة وفي البحر وجميعهم اكلوا طعاماً واحداً روحياً وجميعهم شربوا شرباً واحداً روحياً - لانهم كانوا يشربون من صخرة روحية تابعتهم والصخرة كانت المسيح. لكن باكثرهم لم يسر الله لانهم طرحوا في القفر. وهذه الامور حدثت مثلاً لنا حتى لا نكون نحن مشتهين شروراً كما اشتهى اولئك. فلا تكونوا عبدة اوثان كما كان اناس منهم كما هو مكتوب: «جلس الشعب للأكل والشرب ثم قاموا للعب». ولا نزن كما زنى اناس منهم فسقط في يوم واحد ثلاثة وعشرون ألفاً. ولا نجرب المسيح كما جرب أيضاً اناس منهم فاهلكتهم الحيات. ولا تتذمروا كما تذمر أيضاً اناس منهم فاهلكهم المهلك. فهذه الامور جميعها اصابتهم مثلاً وكُتبت لئذارنا نحن الذين انتهت إلينا وأخيراً الدهور. اذا من يظن انه قائم فلينظر ان لا يسقط. لم نصيكم تجربة إلا بشرية. ولكن الله أمين الذي لا يدعكم تجربون فوق ما تستطيعون بل سيجعل مع التجربة أيضاً المنفذ لتستطيعوا ان تحتملوا. لذلك يا احبابي اهربوا من عبادة

<sup>14</sup>Wherefore, my dearly beloved, flee from idolatry.

<sup>15</sup>I speak as to wise men; judge ye what I say. <sup>16</sup>The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? <sup>17</sup>For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

<sup>18</sup>Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? <sup>19</sup>What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? <sup>20</sup>But I *say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. <sup>21</sup>Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. <sup>22</sup>Do we provoke the Lord to jealousy? are we stronger than he?

### Do All For the Glory of God

<sup>23</sup>All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. <sup>24</sup>Let no man seek his own, but every man another's *wealth*.

<sup>25</sup>Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake: <sup>26</sup>For the earth *is* the Lord's, and the fulness thereof.

<sup>27</sup>If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. <sup>28</sup>But if any man say unto you,

الْأَوْثَانِ. <sup>١٥</sup> أَقُولُ كَمَا لِلْحُكَمَاءِ: أَحْكُمُوا أَنْتُمْ فِي مَا أَقُولُ. <sup>١٦</sup> كَأْسُ الْبَرَكَةِ الَّتِي تُبَارِكُهَا أَلَيْسَتْ هِيَ شَرَكَةَ دَمِ الْمَسِيحِ؟ الْخُبْزُ الَّذِي نَكْسِرُهُ أَلَيْسَ هُوَ شَرَكَةَ جَسَدِ الْمَسِيحِ؟ <sup>١٧</sup> فَإِنَّا نَحْنُ الْكَثِيرِينَ خُبْزٍ وَاحِدٌ جَسَدٌ وَاحِدٌ لِأَنَّنا جَمِيعَنَا نَشْتَرِكُ فِي الْخُبْزِ الْوَاحِدِ. <sup>١٨</sup> انظُرُوا إِسْرَائِيلَ حَسَبَ الْجَسَدِ. أَلَيْسَ الَّذِينَ يَأْكُلُونَ الذَّبَائِحَ هُمْ شُرَكَاءَ الْمَذْبُوحِ؟ <sup>١٩</sup> فَمَاذَا أَقُولُ؟ إِنَّ الْوَتْنَ شَيْءٌ أَوْ إِنَّ مَا ذُبِحَ لِلْوَتَنِ شَيْءٌ؟ <sup>٢٠</sup> بَلْ إِنَّ مَا يَذْبَحُهُ الْأُمَمُ فَإِنَّمَا يَذْبَحُونَهُ لِلشَّيَاطِينِ لَا لِلَّهِ. فَلَسْتُ أُرِيدُ أَنْ تَكُونُوا أَنْتُمْ شُرَكَاءَ الشَّيَاطِينِ. <sup>٢١</sup> لَا تَقْدِرُونَ أَنْ تَشْرَبُوا كَأْسَ الرَّبِّ وَكَأْسَ شَيَاطِينٍ. لَا تَقْدِرُونَ أَنْ تَشْرَبُوا فِي مَائِدَةِ الرَّبِّ وَفِي مَائِدَةِ شَيَاطِينٍ. <sup>٢٢</sup> أَمْ نُبْغِضُ الرَّبَّ؟ أَلَعَلَّنَا أَقْوَى مِنْهُ؟

اعملوا كل شيء مجد الله

<sup>٢٣</sup> كُلُّ الْأَشْيَاءِ تَحِلُّ لِي لَكِنْ لَيْسَ كُلُّ الْأَشْيَاءِ تُوَافِقُ. كُلُّ الْأَشْيَاءِ تَحِلُّ لِي وَلَكِنْ لَيْسَ كُلُّ الْأَشْيَاءِ تُبْنِي. <sup>٢٤</sup> لَا يَطْلُبُ أَحَدٌ مَا هُوَ لِنَفْسِهِ بَلْ كُلُّ وَاحِدٍ مَا هُوَ لِلْآخَرِ. <sup>٢٥</sup> كُلُّ مَا يُبَاعُ فِي الْمَلْحَمَةِ كُلُّهُ غَيْرَ فَاحِصِينَ عَنْ شَيْءٍ مِنْ أَجْلِ الضَّمِيرِ <sup>٢٦</sup> لِأَنَّ لِلرَّبِّ الْأَرْضَ وَمِلاَهُا. <sup>٢٧</sup> وَإِنْ كَانَ أَحَدٌ مِنْ غَيْرِ الْمُؤْمِنِينَ يَدْعُوكُمْ وَتُرِيدُونَ أَنْ تَذْهَبُوا فَكُلُّ مَا يُقَدَّمُ لَكُمْ كُلُّو مِنْهُ غَيْرَ فَاحِصِينَ مِنْ أَجْلِ الضَّمِيرِ. <sup>٢٨</sup> وَلَكِنْ إِنْ

This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof: <sup>29</sup>Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience? <sup>30</sup>For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

<sup>31</sup>Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. <sup>32</sup>Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: <sup>33</sup>Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

قَالَ لَكُمْ أَحَدٌ: «هَذَا مَذْبُوحٌ لَوْثٍ» فَلَا تَأْكُلُوا مِنْ أَجْلِ ذَلِكَ الَّذِي أَعْلَمَكُمْ وَالضَّمِيرُ. لِأَنَّ لِلرَّبِّ الْأَرْضَ وَمِثْلَهَا <sup>٢٩</sup> أَقُولُ الضَّمِيرُ - لَيْسَ ضَمِيرَكَ أَنْتَ بَلْ ضَمِيرِ الْآخَرَ. لِأَنَّهُ لِمَاذَا يُحَكِّمُ فِي حُرِّيَّتِي مِنْ ضَمِيرِ آخَرَ؟ <sup>٣٠</sup> فَإِنْ كُنْتُ أَنَا أَتَنَوَّلُ بِشُكْرٍ فَلِمَاذَا يُفْتَرَى عَلَيَّ لِأَجْلِ مَا أَشْكُرُ عَلَيْهِ؟ <sup>٣١</sup> فَإِذَا كُنْتُمْ تَأْكُلُونَ أَوْ تَشْرَبُونَ أَوْ تَفْعَلُونَ شَيْئًا فَافْعَلُوا كُلَّ شَيْءٍ لِمَجْدِ اللَّهِ. <sup>٣٢</sup> كُونُوا بِلا عِثْرَةٍ لِلْيَهُودِ وَلِلْيُونَانِيِّينَ وَلِكَنِيسَةِ اللَّهِ. <sup>٣٣</sup> كَمَا أَنَا أَيْضًا أَرْضِي الْجَمِيعَ فِي كُلِّ شَيْءٍ غَيْرِ طَالِبٍ مَا يُوَافِقُ نَفْسِي بَلِ الْكَثِيرِينَ لِكَيْ يَخْلُصُوا.

**11** <sup>1</sup>Be ye followers of me, even as I also *am* of Christ.

<sup>2</sup>Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you. <sup>3</sup>But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. <sup>4</sup>Every man praying or prophesying, having *his* head covered, dishonoureth his head. <sup>5</sup>But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven. <sup>6</sup>For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. <sup>7</sup>For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the

١١ كُونُوا مُتَمَثِّلِينَ بِي كَمَا أَنَا أَيْضًا بِالْمَسِيحِ.

<sup>٢</sup> فَأَمْدَحُكُمْ أَيُّهَا الْإِخْوَةُ عَلَى أَنَّكُمْ تَذْكُرُونَنِي فِي كُلِّ شَيْءٍ وَتَحْفَظُونَ التَّعَالِيمَ كَمَا سَلَّمْتُهَا إِلَيْكُمْ. <sup>٣</sup> وَلَكِنْ أُرِيدُ أَنْ تَعْلَمُوا أَنَّ رَأْسَ كُلِّ رَجُلٍ هُوَ الْمَسِيحُ. وَأَمَّا رَأْسُ الْمَرْأَةِ فَهُوَ الرَّجُلُ. وَرَأْسُ الْمَسِيحِ هُوَ اللَّهُ. كُلُّ رَجُلٍ يُصَلِّي أَوْ يَتَنَبَّأُ وَلَهُ عَلَى رَأْسِهِ شَيْءٌ يَشِينُ رَأْسَهُ. <sup>٤</sup> وَأَمَّا كُلُّ امْرَأَةٍ تُصَلِّي أَوْ تَتَنَبَّأُ وَرَأْسُهَا غَيْرُ مُغَطَّى فَتَشِينُ رَأْسَهَا لِأَنَّهَا وَالْمَخْلُوقَةَ شَيْءٌ وَاحِدٌ بِعَيْنِهِ. إِذِ الْمَرْأَةُ إِنْ كَانَتْ لَا تَتَغَطَّى فَلْيَقْصَّ شَعْرُهَا. وَإِنْ كَانَ قَبِيحًا بِالْمَرْأَةِ أَنْ تُقْصَّ أَوْ تُحَلَّقَ فَلْتَتَغَطَّ. <sup>٥</sup> فَإِنَّ الرَّجُلَ لَا يُبَغِي أَنْ يُغَطِّي رَأْسَهُ لِكُونِهِ

glory of the man. <sup>8</sup>For the man is not of the woman; but the woman of the man. <sup>9</sup>Neither was the man created for the woman; but the woman for the man. <sup>10</sup>For this cause ought the woman to have power on *her* head because of the angels.

<sup>11</sup>Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. <sup>12</sup>For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God. <sup>13</sup>Judge in yourselves: is it comely that a woman pray unto God uncovered? <sup>14</sup>Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? <sup>15</sup>But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering. <sup>16</sup>But if any man seem to be contentious, we have no such custom, neither the churches of God.

<sup>17</sup>Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse. <sup>18</sup>For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. <sup>19</sup>For there must be also heresies among you, that they which are approved may be made manifest among you. <sup>20</sup>When ye come together therefore into one place, *this* is not to eat the Lord's supper. <sup>21</sup>For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken. <sup>22</sup>What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

صُورَةَ اللَّهِ وَمَجْدَهُ. وَأَمَّا الْمَرْأَةُ فَهِيَ مَجْدُ الرَّجُلِ. <sup>٨</sup>لَأَنَّ الرَّجُلَ لَيْسَ مِنَ الْمَرْأَةِ بَلِ الْمَرْأَةُ مِنَ الرَّجُلِ. <sup>٩</sup>وَلَأَنَّ الرَّجُلَ لَمْ يَخْلُقْ مِنَ أَجْلِ الْمَرْأَةِ بَلِ الْمَرْأَةُ مِنَ أَجْلِ الرَّجُلِ. <sup>١٠</sup>لِهَذَا يَتَّبِعِي لِلْمَرْأَةِ أَنْ يَكُونَ لَهَا سُلْطَانٌ عَلَى رَأْسِهَا مِنْ أَجْلِ الْمَلَائِكَةِ. <sup>١١</sup>غَيْرَ أَنَّ الرَّجُلَ لَيْسَ مِنْ دُونِ الْمَرْأَةِ وَلَا الْمَرْأَةُ مِنْ دُونِ الرَّجُلِ فِي الرَّبِّ. <sup>١٢</sup>لَأِنَّهُ كَمَا أَنَّ الْمَرْأَةَ هِيَ مِنَ الرَّجُلِ هَكَذَا الرَّجُلُ أَيْضًا هُوَ بِالْمَرْأَةِ. وَلَكِنَّ جَمِيعَ الْأَشْيَاءِ هِيَ مِنَ اللَّهِ. <sup>١٣</sup>أَحْكُمُوا فِي أَنْفُسِكُمْ: هَلْ يَلِيقُ بِالْمَرْأَةِ أَنْ تُصَلِّيَ إِلَى اللَّهِ وَهِيَ غَيْرُ مَعْطَاةٍ؟ <sup>١٤</sup>أَمْ لَيْسَتْ الطَّبِيعَةُ نَفْسَهَا تُعَلِّمُكُمْ أَنَّ الرَّجُلَ إِنْ كَانَ يُرْخِي شَعْرَهُ فَهُوَ عَيْبٌ لَهُ؟ <sup>١٥</sup>وَأَمَّا الْمَرْأَةُ إِنْ كَانَتْ تُرْخِي شَعْرَهَا فَهُوَ مَجْدٌ لَهَا لِأَنَّ الشَّعْرَ قَدْ أُعْطِيَ لَهَا عِوَضَ بُرْفَعٍ. <sup>١٦</sup>وَلَكِنْ إِنْ كَانَ أَحَدٌ يَظْهَرُ أَنَّهُ يُحِبُّ الْخِصَامَ فَلَيْسَ لَنَا نَحْنُ عَادَةٌ مِثْلَ هَذِهِ وَلَا لِكِنَائِسِ اللَّهِ. <sup>١٧</sup>وَلَكِنِّي إِذْ أُوصِي بِهَذَا لَسْتُ أَمْدَحُ كَوْنَكُمْ تَجْتَمِعُونَ لَيْسَ لِلْأَفْضَلِ بَلٍ لِلْأَرْدِ. <sup>١٨</sup>لَأَنِّي أَوْلَا حِينَ تَجْتَمِعُونَ فِي الْكَنِيسَةِ أَسْمَعُ أَنَّ بَيْنَكُمْ انْشِقَاقَاتٍ وَأَصْدَقُ بَعْضُ التَّصَدِيقِ. <sup>١٩</sup>لَأِنَّهُ لَا بُدَّ أَنْ يَكُونَ بَيْنَكُمْ بَدْعٌ أَيْضًا لِيَكُونَ الْمُرْكُورُونَ ظَاهِرِينَ بَيْنَكُمْ. <sup>٢٠</sup>فَحِينَ تَجْتَمِعُونَ مَعًا لَيْسَ هُوَ لِأَكْلِ عِشَاءِ الرَّبِّ. <sup>٢١</sup>لَأَنَّ كُلَّ وَاحِدٍ يَسْبِقُ فَيَأْخُذُ عِشَاءَ نَفْسِهِ فِي الْأَكْلِ فَالْوَاحِدُ يَجُوعُ وَالْآخَرُ يَسْكُرُ. <sup>٢٢</sup>أَفَلَيْسَ لَكُمْ بُيُوتٌ

<sup>23</sup>For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: <sup>24</sup>And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. <sup>25</sup>After the same manner also *he* took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. <sup>26</sup>For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

<sup>27</sup>Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

<sup>28</sup>But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. <sup>29</sup>For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. <sup>30</sup>For this cause many *are* weak and sickly among you, and many sleep. <sup>31</sup>For if we would judge ourselves, we should not be judged. <sup>32</sup>But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. <sup>33</sup>Wherefore, my brethren, when ye come together to eat, tarry one for another. <sup>34</sup>And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

لَتَأْكُلُوا فِيهَا وَتَشْرَبُوا؟ أَمْ تَسْتَهَيِّنُونَ بِكَنِيْسَةِ  
اللَّهِ وَتَحْجَلُونَ الَّذِينَ لَيْسَ لَهُمْ؟ مَاذَا أَقُولُ  
لَكُمْ! أَلَمْذَحْكُمُ عَلَى هَذَا؟ لَسْتُ أَمْذَحْكُم!

<sup>٢٣</sup>لَأَنْبِي تَسَلَّمْتُ مِنَ الرَّبِّ مَا سَلَّمْتُمْ  
أَيْضًا: إِنَّ الرَّبَّ يَسُوعَ فِي اللَّيْلَةِ الَّتِي أُسْلِمَ  
فِيهَا أَخَذَ خُبْزًا <sup>٢٤</sup>وَشَكَرَ فَكَسَّرَ وَقَالَ:  
«خُدُوا كُلُّوا هَذَا هُوَ جَسَدِي الْمَكْسُورُ  
لَأَجْلِكُمْ. اصْنَعُوا هَذَا لِذِكْرِي». <sup>٢٥</sup>كَذَلِكَ  
الْكَأْسُ أَيْضًا بَعْدَمَا تَعَشَوْا قَائِلًا: «هَذِهِ  
الْكَأْسُ هِيَ الْعَهْدُ الْجَدِيدُ بِدَمِي. اصْنَعُوا  
هَذَا كُلَّمَا شَرِبْتُمْ لِذِكْرِي». <sup>٢٦</sup>فَإِنَّكُمْ كُلَّمَا  
أَكَلْتُمْ هَذَا الْخُبْزَ وَشَرِبْتُمْ هَذِهِ الْكَأْسَ  
تُحْبِرُونَ بِمَوْتِ الرَّبِّ إِلَى أَنْ يَجِيءَ. <sup>٢٧</sup>إِذَا  
أَيُّ مَنْ أَكَلَ هَذَا الْخُبْزَ أَوْ شَرِبَ كَأْسَ  
الرَّبِّ بِدُونِ اسْتِحْقَاقٍ يَكُونُ مُجْرَمًا فِي  
جَسَدِ الرَّبِّ وَدَمِهِ. <sup>٢٨</sup>وَلَكِنْ لِيَمْتَحِنَ الْإِنْسَانُ  
نَفْسَهُ وَهَكَذَا يَأْكُلُ مِنَ الْخُبْزِ وَيَشْرَبُ مِنَ  
الْكَأْسِ. <sup>٢٩</sup>لِأَنَّ الَّذِي يَأْكُلُ وَيَشْرَبُ بِدُونِ  
اسْتِحْقَاقٍ يَأْكُلُ وَيَشْرَبُ دَيْثُونَهُ لِنَفْسِهِ غَيْرِ  
مُمَيِّزِ جَسَدِ الرَّبِّ. <sup>٣٠</sup>مِنْ أَجْلِ هَذَا فِيكُمْ  
كَثِيرُونَ ضَعْفَاءُ وَمَرْضَى وَكَثِيرُونَ يَرْقُدُونَ.  
<sup>٣١</sup>لِأَنَّنا لَوْ كُنَّا حَكَمْنَا عَلَى أَنْفُسِنَا لَمَّا حَكَمَ  
عَلَيْنَا <sup>٣٢</sup>وَلَكِنْ إِذْ قَدْ حَكَمَ عَلَيْنَا نُؤَدِّبُ مِنَ  
الرَّبِّ لِكَيْ لَا نُدَانَ مَعَ الْعَالَمِ. <sup>٣٣</sup>إِذَا يَا  
إِخْوَتِي حِينَ تَجْتَمِعُونَ لِلْأَكْلِ أَنْتَظَرُوا  
بَعْضُكُمْ بَعْضًا. <sup>٣٤</sup>إِنْ كَانَ أَحَدٌ يَجُوعُ  
فَلْيَأْكُلْ فِي الْبَيْتِ كَيْ لَا تَجْتَمِعُوا لِلدَيْثُونَةِ.  
وَأَمَّا الْأُمُورُ الْبَاقِيَةُ فَعِنْدَمَا أُجِيءُ أُرَبِّبُهَا.

## Spiritual Gifts

## المواهب الروحية

**12** <sup>1</sup>Now concerning spiritual gifts, brethren, I would not have you ignorant. <sup>2</sup>Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. <sup>3</sup>Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

<sup>4</sup>Now there are diversities of gifts, but the same Spirit. <sup>5</sup>And there are differences of administrations, but the same Lord. <sup>6</sup>And there are diversities of operations, but it is the same God which worketh all in all.

<sup>7</sup>But the manifestation of the Spirit is given to every man to profit withal. <sup>8</sup>For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; <sup>9</sup>To another faith by the same Spirit; to another the gifts of healing by the same Spirit; <sup>10</sup>To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues: <sup>11</sup>But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

## One Body, Many Parts

<sup>12</sup>For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ. <sup>13</sup>For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free;

**١٢** <sup>١</sup>وَأَمَّا مِنْ جِهَةِ الْمَوَاهِبِ الرَّوْحِيَّةِ أَيُّهَا الْإِخْوَةُ فَلَسْتُ أُرِيدُ أَنْ تَجْهَلُوا. <sup>٢</sup>أَنْتُمْ تَعْلَمُونَ أَنَّكُمْ كُنْتُمْ أُمَّمًا مُتَقَادِينَ إِلَى الْأَوْثَانِ الْبِكْمِ كَمَا كُنْتُمْ تُسَاقُونَ. <sup>٣</sup>لِذَلِكَ أَعْرِفُكُمْ أَنْ لَيْسَ أَحَدٌ وَهُوَ يَتَكَلَّمُ بِرُوحِ اللَّهِ يَقُولُ: «يَسُوعُ أَنَاثِيمًا». وَلَيْسَ أَحَدٌ يَقْدِرُ أَنْ يَقُولَ: «يَسُوعُ رَبٌّ» إِلَّا بِالرُّوحِ الْقُدُّوسِ. <sup>٤</sup>فَأَنْوَاعُ مَوَاهِبٍ مَوْجُودَةٌ وَلَكِنَّ الرُّوحَ وَاحِدًا. <sup>٥</sup>وَأَنْوَاعُ خِدَمٍ مَوْجُودَةٌ وَلَكِنَّ الرَّبَّ وَاحِدًا. <sup>٦</sup>وَأَنْوَاعُ أَعْمَالٍ مَوْجُودَةٌ وَلَكِنَّ اللَّهَ وَاحِدًا الَّذِي يَعْمَلُ الْكُلَّ فِي الْكُلِّ. <sup>٧</sup>وَلَكِنَّهُ لِكُلِّ وَاحِدٍ يُعْطَى إِظْهَارَ الرُّوحِ لِلْمَنْفَعَةِ. <sup>٨</sup>فَأَيُّهُ لِرِوَاحِدٍ يُعْطَى بِالرُّوحِ كَلَامٌ حَكِيمَةٌ. <sup>٩</sup>وَلَاخِرَ كَلَامٌ عِلْمٌ بِحَسَبِ الرُّوحِ الْوَاحِدِ. <sup>١٠</sup>وَلَاخِرَ إِيمَانٌ بِالرُّوحِ الْوَاحِدِ. <sup>١١</sup>وَلَاخِرَ مَوَاهِبُ شِفَاءٍ بِالرُّوحِ الْوَاحِدِ. <sup>١٢</sup>وَلَاخِرَ عَمَلٌ قَوَاتٍ وَلَاخِرَ نُبُوَّةٍ وَلَاخِرَ تَمْيِيزِ الْأَرْوَاحِ وَلَاخِرَ أَنْوَاعِ أَلْسِنَةٍ وَلَاخِرَ تَرْجَمَةِ أَلْسِنَةٍ. <sup>١٣</sup>وَلَكِنَّ هَذِهِ كُلُّهَا يَعْمَلُهَا الرُّوحُ الْوَاحِدُ بِعَيْنِهِ قَاسِمًا لِكُلِّ وَاحِدٍ بِمُفْرَدِهِ كَمَا يَشَاءُ.

## جسد واحد وأعضاء كثيرة

<sup>١٢</sup>لِأَنَّهُ كَمَا أَنَّ الْجَسَدَ هُوَ وَاحِدٌ وَلَهُ أَعْضَاءٌ كَثِيرَةٌ وَكُلُّ أَعْضَاءِ الْجَسَدِ الْوَاحِدِ إِذَا كَانَتْ كَثِيرَةٌ هِيَ جَسَدٌ وَاحِدٌ كَذَلِكَ الْمَسِيحُ أَيْضًا. <sup>١٣</sup>لِأَنَّنا جَمِيعًا بِرُوحِ وَاحِدٍ أَيْضًا أَعْتَمَدْنَا إِلَى جَسَدٍ وَاحِدٍ يَهُودًا كُنَّا أَمْ



and have been all made to drink into one Spirit.

<sup>14</sup>For the body is not one member, but many. <sup>15</sup>If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? <sup>16</sup>And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? <sup>17</sup>If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? <sup>18</sup>But now hath God set the members every one of them in the body, as it hath pleased him. <sup>19</sup>And if they were all one member, where were the body? <sup>20</sup>But now are they many members, yet but one body.

<sup>21</sup>And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. <sup>22</sup>Nay, much more those members of the body, which seem to be more feeble, are necessary: <sup>23</sup>And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. <sup>24</sup>For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: <sup>25</sup>That there should be no schism in the body; but that the members should have the same care one for another. <sup>26</sup>And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

<sup>27</sup>Now ye are the body of Christ, and members in particular. <sup>28</sup>And God hath set some in the church, first apostles, secondarily prophets,

يُونَانِيِّينَ عَيْدًا أَمْ أَحْرَارًا. وَجَمِيعُنَا سُقِينَا رُوحًا وَاحِدًا. <sup>١٤</sup> فَإِنَّ الْجَسَدَ أَيْضًا لَيْسَ غُضْوًا وَاحِدًا بَلْ أَعْضَاءٌ كَثِيرَةٌ. <sup>١٥</sup> إِنْ قَالَتْ الرَّجُلُ: «لَأَنْتِي لَسْتُ يَدًا لَسْتُ مِنَ الْجَسَدِ؟» أَفَلَمْ تَكُنْ لَذَلِكَ مِنَ الْجَسَدِ؟ <sup>١٦</sup> وَإِنْ قَالَتْ الْأُذُنُ: «لَأَنْتِي لَسْتُ عَيْنًا لَسْتُ مِنَ الْجَسَدِ». أَفَلَمْ تَكُنْ لَذَلِكَ مِنَ الْجَسَدِ؟ <sup>١٧</sup> لَوْ كَانَ كُلُّ الْجَسَدِ عَيْنًا فَأَيْنَ السَّمْعُ؟ لَوْ كَانَ الْكُلُّ سَمْعًا فَأَيْنَ الشَّمُّ؟ <sup>١٨</sup> وَأَمَّا الْآنَ فَقَدْ وَضَعَ اللَّهُ الْأَعْضَاءَ كُلَّ وَاحِدٍ مِنْهَا فِي الْجَسَدِ كَمَا أَرَادَ. <sup>١٩</sup> وَلَكِنْ لَوْ كَانَ جَمِيعُهَا غُضْوًا وَاحِدًا أَيْنَ الْجَسَدِ؟ <sup>٢٠</sup> فَلَا أَعْضَاءٌ كَثِيرَةٌ وَلَكِنْ جَسَدٌ وَاحِدٌ. <sup>٢١</sup> لَا تَقْدِرُ الْعَيْنُ أَنْ تَقُولَ لِلْيَدِ: «لَا حَاجَةَ لِي إِلَيْكَ». أَوْ الرَّأْسُ أَيْضًا لِلرَّجْلَيْنِ: «لَا حَاجَةَ لِي إِلَيْكُمَا». <sup>٢٢</sup> بَلْ بِالْأَوْلَى أَعْضَاءُ الْجَسَدِ الَّتِي تَظْهَرُ أَضْعَفُ هِيَ ضَرْورِيَّةٌ. <sup>٢٣</sup> وَأَعْضَاءُ الْجَسَدِ الَّتِي نَحْسِبُ أَنَّهَا بِلا كَرَامَةٍ نُعْطِيهَا كَرَامَةً أَفْضَلَ. وَالْأَعْضَاءُ الْقَبِيحَةُ فِينَا لَهَا جَمَالٌ أَفْضَلُ. <sup>٢٤</sup> وَأَمَّا الْجَمِيلَةُ فِينَا فَلَيْسَ لَهَا أَحْتِيَاجٌ. لَكِنَّ اللَّهَ مَزَجَ الْجَسَدَ مُعْطِيًا النَّاقِصَ كَرَامَةً أَفْضَلَ لِكَيْ لَا يَكُونَ انْتِشَاقٌ فِي الْجَسَدِ بَلْ تَهْتَمُّ الْأَعْضَاءُ أَهْتِمَامًا وَاحِدًا بَعْضُهَا لِبَعْضٍ. <sup>٢٥</sup> فَإِنْ كَانَ غُضْوٌ وَاحِدٌ يَتَأَلَّمُ فَجَمِيعُ الْأَعْضَاءِ يَتَأَلَّمُ مَعَهُ. وَإِنْ كَانَ غُضْوٌ وَاحِدٌ يَكْرَمُ فَجَمِيعُ الْأَعْضَاءِ تَفْرَحُ مَعَهُ. <sup>٢٦</sup> وَأَمَّا أَنْتُمْ فَجَسَدُ الْمَسِيحِ وَأَعْضَاؤُهُ أَفْرَادًا. <sup>٢٧</sup> فَوَضَعَ اللَّهُ أَنْسَاءً فِي الْكَنِيسَةِ: أَوْلًا رُسُلًا

thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

<sup>29</sup>Are all apostles? are all prophets? are all teachers? are all workers of miracles? <sup>30</sup>Have all the gifts of healing? do all speak with tongues? do all interpret? <sup>31</sup>But covet earnestly the best gifts: and yet show I unto you a more excellent way.

### Song of Love

**13** <sup>1</sup>Though I speak with the tongues of men and of angels, and have not charity,

I am become as sounding brass, or a tinkling cymbal. <sup>2</sup>And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. <sup>3</sup>And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

<sup>4</sup>Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, <sup>5</sup>Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; <sup>6</sup>Rejoiceth not in iniquity, but rejoiceth in the truth; <sup>7</sup>Beareth all things, believeth all things, hopeth all things, endureth all things.

<sup>8</sup>Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. <sup>9</sup>For we know in

ثَانِيًا أَنْبِيَاءَ ثَالِثًا مُعَلِّمِينَ ثُمَّ قُوَاتٍ وَبَعْدَ ذَلِكَ مَوَاهِبَ شِفَاءٍ أَعْوَانًا تَدَابِيرَ وَأَنْوَاعَ أَلْسِنَةٍ. <sup>٢٩</sup> أَلْعَلَّ الْجَمِيعُ رُسُلٌ؟ أَلْعَلَّ الْجَمِيعُ أَنْبِيَاءُ؟ أَلْعَلَّ الْجَمِيعُ مُعَلِّمُونَ؟ أَلْعَلَّ الْجَمِيعُ أَصْحَابُ قُوَاتٍ؟ <sup>٣٠</sup> أَلْعَلَّ لِلْجَمِيعِ مَوَاهِبَ شِفَاءٍ؟ أَلْعَلَّ الْجَمِيعُ يَتَكَلَّمُونَ بِالْأَلْسِنَةِ؟ أَلْعَلَّ الْجَمِيعُ يَتَرَجَّمُونَ؟ وَلَكِنْ جِدُّوا لِلْمَوَاهِبِ الْحُسْنَى. وَأَيْضًا أُرِيكُمْ طَرِيقًا أَفْضَلَ:

### أنشودة المحبة

**١٣** <sup>١</sup> إِنْ كُنْتُ أَتَكَلَّمُ بِاللِّسَانِ النَّاسِ وَالْمَلَائِكَةِ وَلَكِنْ لَيْسَ لِي مَحَبَّةٌ فَقَدْ صِرْتُ نُحَاسًا يَطِنُ أَوْ صَنْجًا يَرِنُ. <sup>٢</sup> وَإِنْ كَانَتْ لِي نُبُوَّةٌ وَعَلِمْتُ جَمِيعَ الْأَسْرَارِ وَكُلَّ عِلْمٍ وَإِنْ كَانَ لِي كُلُّ الْإِيمَانِ حَتَّى أَقْلُ الْجِبَالِ وَلَكِنْ لَيْسَ لِي مَحَبَّةٌ فَلَسْتُ شَيْئًا. <sup>٣</sup> وَإِنْ أَطَعَمْتُ كُلَّ أَمْوَالِي وَإِنْ سَلَمْتُ جَسَدِي حَتَّى أَحْتَرِقَ وَلَكِنْ لَيْسَ لِي مَحَبَّةٌ فَلَا أَتَنْفَعُ شَيْئًا. <sup>٤</sup> الْمَحَبَّةُ تَتَأَنَّى وَتَرْفُقُ. الْمَحَبَّةُ لَا تَحْسِدُ. الْمَحَبَّةُ لَا تَتَفَاخَرُ وَلَا تَتَنَفَّخُ. <sup>٥</sup> وَلَا تَبْغِ وَلَا تَطْلُبُ مَا لِنَفْسِهَا وَلَا تَحْتَدُّ وَلَا تَطْنُ السُّوءَ. <sup>٦</sup> وَلَا تَفْرَحُ بِالْإِثْمِ بَلْ تَفْرَحُ بِالْحَقِّ. <sup>٧</sup> وَتَحْتَمِلُ كُلَّ شَيْءٍ وَتُصَدِّقُ كُلَّ شَيْءٍ وَتَرْجُو كُلَّ شَيْءٍ وَتَصْبِرُ عَلَى كُلِّ شَيْءٍ. <sup>٨</sup> الْمَحَبَّةُ لَا تَسْقُطُ أَبَدًا. وَأَمَّا النُّبُوءَاتُ فَسَتَبْطُلُ وَاللِّسَانَةُ فَسَتَنْتَهِي وَالْعِلْمُ فَسَيَبْطُلُ. <sup>٩</sup> لِأَنَّا نَعْلَمُ بَعْضَ الْعِلْمِ وَتَتَبَّنَّا بَعْضَ التَّبَيُّنِ. <sup>١٠</sup> وَلَكِنْ

part, and we prophesy in part. <sup>10</sup>But when that which is perfect is come, then that which is in part shall be done away.

<sup>11</sup>When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. <sup>12</sup>For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

<sup>13</sup>And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

مَتَى جَاءَ الْكَامِلُ فَحِينَئِذٍ يُبْطَلُ مَا هُوَ بَعْضٌ. <sup>١١</sup>لَمَّا كُنْتُ طِفْلاً كَطِفْلٍ كُنْتُ أَتَكَلَّمُ وَكَطِفْلٍ كُنْتُ أَفْطَنُ وَكَطِفْلٍ كُنْتُ أَفْتَكِرُ. وَلَكِنْ لَمَّا صِرْتُ رَجُلًا أَبْطَلْتُ مَا لِلطِّفْلِ. <sup>١٢</sup>فَإِنَّا نَنْظُرُ الْآنَ فِي مِرْآةٍ فِي لُغْزٍ لَكِنْ حِينَئِذٍ وَجْهًا لَوَجْهٍ. الْآنَ أَعْرِفُ بَعْضَ الْمَعْرِفَةِ لَكِنْ حِينَئِذٍ سَأَعْرِفُ كَمَا عُرِفْتُ. <sup>١٣</sup>أَمَّا الْآنَ فَيَثْبُتُ الْإِيمَانُ وَالرَّجَاءُ وَالْمَحَبَّةُ هَذِهِ الثَّلَاثَةُ وَلَكِنْ أَعْظَمُهُنَّ الْمَحَبَّةُ.

**14** <sup>1</sup>Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

<sup>2</sup>For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries. <sup>3</sup>But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort. <sup>4</sup>He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church. <sup>5</sup>I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

<sup>6</sup>Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? <sup>7</sup>And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? <sup>8</sup>For if the

**١٤** <sup>١</sup>اتَّبِعُوا الْمَحَبَّةَ وَلَكِنْ جِدُّوا لِلْمَوْهَبِ الرُّوحِيَّةِ وَبِالْأَوْلَى أَنْ تَتَّبِعُوا. <sup>٢</sup>لَأَنَّ مَنْ يَتَكَلَّمُ بِلِسَانٍ لَا يَكَلِّمُ النَّاسَ بَلْ لِلَّهِ لِأَنَّ لَيْسَ أَحَدٌ يَسْمَعُ. وَلَكِنَّهُ بِالرُّوحِ يَتَكَلَّمُ بِأَسْرَارٍ. <sup>٣</sup>وَأَمَّا مَنْ يَتَّبِعُ فَيَكَلِّمُ النَّاسَ بِيُنْيَانٍ وَوَعظٍ وَتَسْلِيَةٍ. <sup>٤</sup>مَنْ يَتَكَلَّمُ بِلِسَانٍ يَبْنِي نَفْسَهُ وَأَمَّا مَنْ يَتَّبِعُ فَيَبْنِي الْكَنِيسَةَ. <sup>٥</sup>إِنِّي أُرِيدُ أَنْ جَمِيعَكُمْ تَتَكَلَّمُونَ بِاللِّسَانِ وَلَكِنْ بِالْأَوْلَى أَنْ تَتَّبِعُوا. لِأَنَّ مَنْ يَتَّبِعُ أَعْظَمُ مِمَّنْ يَتَكَلَّمُ بِاللِّسَانِ إِلَّا إِذَا تَرَجَّمَ حَتَّى تَتَّالَ الْكَنِيسَةُ بِنْيَانًا. <sup>٦</sup>فَالْآنَ أَيُّهَا الْإِخْوَةُ إِنِ جِئْتُ إِلَيْكُمْ مُتَكَلِّمًا بِاللِّسَانِ فَمَاذَا أَنْفَعَكُمْ إِنْ لَمْ أَكَلِّمْكُمْ إِمَّا بِإِعْلَانٍ أَوْ بِعِلْمٍ أَوْ بِنُبُوَّةٍ أَوْ بِتَعْلِيمٍ؟ <sup>٧</sup>الْأَشْيَاءُ الْعَادِمَةُ النَّفْسُ الَّتِي تُعْطِي صَوْتًا: مِزْمَارٌ أَوْ قِيثَارَةٌ مَعَ ذَلِكَ إِنْ لَمْ تُعْطِ فَرْقًا لِلنَّعْمَاتِ فَكَيْفَ يُعْرَفُ مَا رُزِمَ أَوْ مَا عُرِفَ بِهِ؟ <sup>٨</sup>فَإِنَّهُ إِنْ أُعْطِيَ الْبُوقُ أَيْضًا صَوْتًا غَيْرَ وَاضِحٍ فَمَنْ

trumpet give an uncertain sound, who shall prepare himself to the battle? <sup>9</sup>So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. <sup>10</sup>There are, it may be, so many kinds of voices in the world, and none of them *is* without signification. <sup>11</sup>Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me. <sup>12</sup>Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

<sup>13</sup>Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret. <sup>14</sup>For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful. <sup>15</sup>What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. <sup>16</sup>Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? <sup>17</sup>For thou verily givest thanks well, but the other is not edified.

<sup>18</sup>I thank my God, I speak with tongues more than ye all: <sup>19</sup>Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

<sup>20</sup>Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. <sup>21</sup>In the law it is written, With

يَتَهَيَّأُ لِلْقِتَالِ؟ <sup>٩</sup> هَكَذَا أَنْتُمْ أَيْضًا إِنْ لَمْ تُعْطُوا بِاللِّسَانِ كَلَامًا يُفْهَمُ فَكَيْفَ يَعْرِفُ مَا تُكَلِّمُ بِهِ؟ فَإِنَّكُمْ تَكُونُونَ تَتَكَلَّمُونَ فِي الْهَوَاءِ! <sup>١٠</sup> رُبَّمَا تَكُونُ أُلُوعٌ لُغَاتٌ هَذَا عَدَدُهَا فِي الْعَالَمِ وَلَيْسَ شَيْءٌ مِنْهَا بِلَا مَعْنَى. <sup>١١</sup> فَإِنْ كُنْتَ لَا أَعْرِفُ قُوَّةَ اللَّغَةِ أَكُونُ عِنْدَ الْمُتَكَلِّمِ أَعْجَمِيًّا وَالْمُتَكَلِّمِ أَعْجَمِيًّا عِنْدِي. <sup>١٢</sup> هَكَذَا أَنْتُمْ أَيْضًا إِذْ إِنَّكُمْ غَيْرُونَ لِلْمَوَاهِبِ الرُّوحِيَّةِ أَطْلُبُوا لِأَجْلِ بُنْيَانِ الْكَنِيسَةِ أَنْ تَزْدَادُوا. <sup>١٣</sup> لِذَلِكَ مَنْ يَتَكَلَّمُ بِلِسَانٍ فَلْيُصَلِّ لِكَيْ يَتَرَجِّمَ. <sup>١٤</sup> لِأَنَّهُ إِنْ كُنْتُ أَصَلِّي بِلِسَانٍ فَرُوحِي تُصَلِّي وَأَمَّا ذَهْنِي فَهُوَ بِلَا تَمَرٍ. <sup>١٥</sup> فَمَا هُوَ إِذَا؟ أَصَلِّي بِالرُّوحِ وَأَصَلِّي بِالذَّهْنِ أَيْضًا. أُرْتَلِّ بِالرُّوحِ وَأُرْتَلِّ بِالذَّهْنِ أَيْضًا. <sup>١٦</sup> وَإِلَّا فَإِنْ بَارَكْتَ بِالرُّوحِ فَالَّذِي يُسْعِلُ مَكَانَ الْعَامِيِّ كَيْفَ يَقُولُ «أَمِينَ» عِنْدَ شُكْرِكَ؟ لِأَنَّهُ لَا يَعْرِفُ مَاذَا تَقُولُ! <sup>١٧</sup> فَإِنَّكَ أَنْتَ تَشْكُرُ حَسَنًا! وَلَكِنَّ الْآخَرَ لَا يَبِينِي. <sup>١٨</sup> أَشْكُرُ إِلَهِي أَنِّي أَتَكَلَّمُ بِالسَّنَةِ أَكْثَرَ مِنْ جَمِيعِكُمْ. <sup>١٩</sup> وَلَكِنَّ فِي كَنِيسَةِ أُرِيدُ أَنْ أَتَكَلَّمَ خَمْسَ كَلِمَاتٍ بِذَهْنِي لِكَيْ أَعَلِّمَ آخَرِينَ أَيْضًا أَكْثَرَ مِنْ عَشْرَةِ آلَافِ كَلِمَةٍ بِلِسَانٍ. <sup>٢٠</sup> أَيُّهَا الْإِخْوَةُ لَا تَكُونُوا أَوْلَادًا فِي أَذْهَانِكُمْ بَلْ كُونُوا أَوْلَادًا فِي السَّرِّ وَأَمَّا فِي الْأَذْهَانِ فَكُونُوا كَامِلِينَ. <sup>٢١</sup> مَكْتُوبٌ فِي التَّائِمُوسِ: «إِنِّي بِذَوِي السَّنَةِ أُخْرَى وَبِشَفَاهِ أُخْرَى سَأَكَلُّمُ هَذَا الشَّعْبَ وَلَا هَكَذَا يَسْمَعُونَ لِي يَقُولُ الرَّبُّ». <sup>٢٢</sup> إِذَا الْأَلْسَنَةُ آيَةٌ لَا لِلْمُؤْمِنِينَ بَلْ لِغَيْرِ الْمُؤْمِنِينَ.

men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

<sup>22</sup>Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

<sup>23</sup>If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad? <sup>24</sup>But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all: <sup>25</sup>And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

### Order in the Church

<sup>26</sup>How is it then, brethren? when ye come together, everyone of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. <sup>27</sup>If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by three*, and *that* by course; and let one interpret. <sup>28</sup>But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

<sup>29</sup>Let the prophets speak two or three, and let the other judge. <sup>30</sup>If *any thing* be revealed to another that sitteth by, let the first hold his peace. <sup>31</sup>For ye may all prophesy one by one, that all may learn, and all may be comforted. <sup>32</sup>And the spirits of

أَمَّا النُّبُوَّةُ فَلَيْسَتْ لِعِبَرِ الْمُؤْمِنِينَ بَلْ لِلْمُؤْمِنِينَ. <sup>٢٣</sup> فَإِنْ اجْتَمَعَتِ الْكَنِيسَةُ كُلُّهَا فِي مَكَانٍ وَاحِدٍ وَكَانَ الْجَمِيعُ يَتَكَلَّمُونَ بِالسَّنَةِ فَدَخَلَ عَامِيُونَ أَوْ غَيْرُ مُؤْمِنِينَ أَفَلَا يَقُولُونَ إِنَّكُمْ تَهْذُونَ؟ <sup>٢٤</sup> وَلَكِنْ إِنْ كَانَ الْجَمِيعُ يَتَنَبَّأُونَ فَدَخَلَ أَحَدٌ غَيْرُ مُؤْمِنٍ أَوْ عَامِيٍّ فَإِنَّهُ يُوبِخُ مِنَ الْجَمِيعِ. يُحَكِّمُ عَلَيْهِ مِنَ الْجَمِيعِ. <sup>٢٥</sup> وَهَكَذَا تَصِيرُ خَفَايَا قَلْبِهِ ظَاهِرَةً. وَهَكَذَا يَخِرُّ عَلَى وَجْهِهِ وَيَسْجُدُ لِلَّهِ مُنَادِيًا أَنَّ اللَّهَ بِالْحَقِيقَةِ فِيكُمْ.

### النظام في الكنيسة

<sup>٢٦</sup> فَمَا هُوَ إِذَا أَيُّهَا الْإِخْوَةُ؟ مَتَى اجْتَمَعْتُمْ فَكُلُّ وَاحِدٍ مِنْكُمْ لَهُ مَزْمُورٌ لَهُ تَعْلِيمٌ لَهُ لِسَانٌ لَهُ إِعْلَانٌ لَهُ تَرْجُمَةٌ: فَلْيَكُنْ كُلُّ شَيْءٍ لِلْبُنْيَانِ. <sup>٢٧</sup> إِنْ كَانَ أَحَدٌ يَتَكَلَّمُ بِلسَانٍ فَاثْنَيْنِ أَوْ عَلَى الْأَكْثَرِ ثَلَاثَةً ثَلَاثَةً وَبِتَرْتِيبٍ وَيَتَرَجِّمُ وَاحِدًا. <sup>٢٨</sup> وَلَكِنْ إِنْ لَمْ يَكُنْ مُتَرَجِّمٌ فَلْيَصْمُتْ فِي الْكَنِيسَةِ وَلْيَكَلِّمْ نَفْسَهُ وَاللَّهَ. <sup>٢٩</sup> أَمَّا الْأَنْبِيَاءُ فَلْيَتَكَلَّمْ اثْنَانِ أَوْ ثَلَاثَةٌ وَلْيَحْكَمْ الْآخَرُونَ. <sup>٣٠</sup> وَلَكِنْ إِنْ أُعْلِنَ لِآخَرَ جَالِسٍ فَلْيَسْكُتْ الْأَوَّلُ. <sup>٣١</sup> لِأَنَّكُمْ تَقْدِرُونَ جَمِيعَكُمْ أَنْ تَتَنَبَّأُوا وَاحِدًا وَاحِدًا لِيَتَعَلَّمَ الْجَمِيعُ وَيَتَعَزَّى الْجَمِيعُ. <sup>٣٢</sup> وَأَرْوَاهُ الْأَنْبِيَاءُ خَاضِعَةً

the prophets are subject to the prophets.

<sup>33</sup> For God is not *the author* of confusion, but of peace, as in all churches of the saints. <sup>34</sup> Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law. <sup>35</sup> And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

<sup>36</sup> What? came the word of God out from you? or came it unto you only? <sup>37</sup> If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. <sup>38</sup> But if any man be ignorant, let him be ignorant.

<sup>39</sup> Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. <sup>40</sup> Let all things be done decently and in order.

### The Resurrection of Christ

**15** <sup>1</sup> Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; <sup>2</sup> By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. <sup>3</sup> For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; <sup>4</sup> And that he was buried, and that he rose again the third day according to the scriptures: <sup>5</sup> And that he was seen of Cephas, then of the twelve: <sup>6</sup> After that, he was seen of above five hundred brethren at once; of whom

لِلأَنْبِيَاءِ. <sup>٣٣</sup> لِأَنَّ اللَّهَ لَيْسَ إِلَهُ تَشْوِيشٍ بَلْ إِلَهُ سَلَامٍ كَمَا فِي جَمِيعِ كَنَائِسِ الْقَدِيدِينَ. <sup>٣٤</sup> لِتَصْنُمْتَ نِسَاءُكُمْ فِي الْكَنَائِسِ لِأَنَّ اللَّهَ لَيْسَ مَأْذُونًا لَهُنَّ أَنْ يَتَكَلَّمْنَ بَلْ يَخْضَعْنَ كَمَا يَقُولُ النَّامُوسُ أَيْضًا. <sup>٣٥</sup> وَلَكِنْ إِنْ كُنَّ يُرَدْنَ أَنْ يَتَعَلَّمْنَ شَيْئًا فَلْيَسْأَلْنَ رِجَالَهُنَّ فِي الْبَيْتِ لِأَنَّ فَيْحَ بِالنِّسَاءِ أَنْ تَتَكَلَّمَ فِي كَنِيسَةٍ. <sup>٣٦</sup> أَمْ مِنْكُمْ خَرَجَتْ كَلِمَةٌ لِلَّهِ؟ أَمْ إِلَيْكُمْ وَحَدِّثُكُمْ أَنْتَهُنَّ؟ <sup>٣٧</sup> إِنْ كَانَ أَحَدٌ يَحْسِبُ نَفْسَهُ نَبِيًّا أَوْ رُوحِيًّا فَلْيَعْلَمْ مَا أَكْتَبُهُ إِلَيْكُمْ أَنَّهُ وَصَايَا الرَّبِّ. <sup>٣٨</sup> وَلَكِنْ إِنْ يَجْهَلُ أَحَدٌ فَلْيَجْهَلْ! إِذَا أَيُّهَا الْإِخْوَةُ جِدُّوا لِلتَّابُّؤِ وَلَا تَمْنَعُوا التَّكَلَّمَ بِالسَّنَةِ. <sup>٤٠</sup> وَلَيْكُنْ كُلُّ شَيْءٍ بِلِيَاقَةٍ وَبِحَسَبِ تَرْتِيبٍ.

### قيامة المسيح

**١٥** <sup>١</sup> وَأَعْرَفُكُمْ أَيُّهَا الْإِخْوَةُ بِالْإِنْجِيلِ الَّذِي بَشَّرْتُكُمْ بِهِ وَقَبِلْتُمُوهُ وَتَقَوْمُونَ فِيهِ <sup>٢</sup> أَوْ بِهِ أَيْضًا تَخْلُصُونَ إِنْ كُنْتُمْ تَذَكُرُونَ أَيُّ كَلَامٍ بَشَّرْتُكُمْ بِهِ. <sup>٣</sup> إِلَّا إِذَا كُنْتُمْ قَدْ آمَنْتُمْ عَبَثًا! فَأَبَانِي سَلَمْتُ إِلَيْكُمْ فِي الْأَوَّلِ مَا قَبِلْتُهُ أَنَا أَيْضًا: أَنَّ الْمَسِيحَ مَاتَ مِنْ أَجْلِ خَطَايَانَا حَسَبَ الْكُتُبِ <sup>٤</sup> وَأَنَّهُ دُفِنَ وَأَنَّهُ قَامَ فِي الْيَوْمِ الثَّلَاثِ حَسَبَ الْكُتُبِ <sup>٥</sup> وَأَنَّهُ ظَهَرَ لِسَفَاثِمَ ثَلَاثِي عَشَرَ. <sup>٦</sup> وَيَعَدُّ ذَلِكَ ظَهَرَ دَفْعَةً وَاحِدَةً لِأَكْثَرِ مِنْ خَمْسِمِئَةٍ أَوْ أَكْثَرُهُمْ بَاقٍ إِلَى الْآنِ. وَلَكِنْ بَعْضُهُمْ قَدْ

the greater part remain unto this present, but some are fallen asleep.<sup>7</sup> After that, he was seen of James; then of all the apostles.<sup>8</sup> And last of all he was seen of me also, as of one born out of due time.

<sup>9</sup>For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.<sup>10</sup> But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.<sup>11</sup> Therefore whether it were I or they, so we preach, and so ye believed.

### Resurrection of the Dead

<sup>12</sup>Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?<sup>13</sup> But if there be no resurrection of the dead, then is Christ not risen:<sup>14</sup> And if Christ be not risen, then is our preaching vain, and your faith is also vain.<sup>15</sup> Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.<sup>16</sup> For if the dead rise not, then is not Christ raised:<sup>17</sup> And if Christ be not raised, your faith is vain; ye are yet in your sins.<sup>18</sup> Then they also which are fallen asleep in Christ are perished.<sup>19</sup> If in this life only we have hope in Christ, we are of all men most miserable.

<sup>20</sup>But now is Christ risen from the dead, and become the firstfruits of them that slept.<sup>21</sup> For since by man

رَقَدُوا. <sup>٧</sup> وَبَعْدَ ذَلِكَ ظَهَرَ لِيَعْقُوبَ ثُمَّ لِلرُّسُلِ أَجْمَعِينَ. <sup>٨</sup> وَأَخِرَ الْكُلِّ كَأَنَّهُ لِلسَّقَطِ ظَهَرَ لِي أَنَا. <sup>٩</sup> لِأَنِّي أَصْغَرُ الرُّسُلِ أَنَا الَّذِي لَسْتُ أَهْلًا لِأَنَّ أَدْعَى رَسُولًا لِأَنِّي أَضْطَهَدْتُ كَنِيسَةَ اللَّهِ. <sup>١٠</sup> وَلَكِنْ بِنِعْمَةِ اللَّهِ أَنَا مَا أَنَا وَنِعْمَتُهُ الْمُعْطَاةُ لِي لَمْ تَكُنْ بَاطِلَةً بَلْ أَنَا تَعَبْتُ أَكْثَرَ مِنْهُمْ جَمِيعِهِمْ. وَلَكِنْ لِأَنِّي بَلْ نِعْمَةُ اللَّهِ الَّتِي مَعِي. <sup>١١</sup> فَسَوَاءٌ أَنَا أَمْ أُولَئِكَ هَكَذَا نَكْرَرُ وَهَكَذَا آمَنَّا.

### قيامه الأموات

<sup>١٢</sup> وَلَكِنْ إِنْ كَانَ الْمَسِيحُ يُكْرَرُ بِهِ أَنَّهُ قَامَ مِنَ الْأَمْوَاتِ فَكَيْفَ يَقُولُ قَوْمٌ بَيْنَكُمْ إِنْ لَيْسَ قِيَامَةُ أَمْوَاتٍ؟ <sup>١٣</sup> فَإِنْ لَمْ تَكُنْ قِيَامَةُ أَمْوَاتٍ فَلَا يَكُونُ الْمَسِيحُ قَدْ قَامَ! <sup>١٤</sup> وَإِنْ لَمْ يَكُنِ الْمَسِيحُ قَدْ قَامَ فَبَاطِلَةٌ كِرَازَتُنَا وَبَاطِلٌ أَيْضًا إِيمَانُكُمْ <sup>١٥</sup> وَتُوجَدُ نَحْنُ أَيْضًا شُهُودَ زُورٍ لِلَّهِ لِأَنَّنَا شَهِدْنَا مِنْ جِهَةِ اللَّهِ أَنَّهُ أَقَامَ الْمَسِيحَ وَهُوَ لَمْ يَقُمْهُ - إِنْ كَانَ الْمَوْتَى لَا يَقُومُونَ. <sup>١٦</sup> لِأَنَّهُ إِنْ كَانَ الْمَوْتَى لَا يَقُومُونَ فَلَا يَكُونُ الْمَسِيحُ قَدْ قَامَ. <sup>١٧</sup> وَإِنْ لَمْ يَكُنِ الْمَسِيحُ قَدْ قَامَ فَبَاطِلٌ إِيمَانُكُمْ. أَنْتُمْ بَعْدُ فِي خَطَايَاكُمْ! <sup>١٨</sup> إِذَا الَّذِينَ رَقَدُوا فِي الْمَسِيحِ أَيْضًا هَلَكُوا! <sup>١٩</sup> إِنْ كَانَ لَنَا فِي هَذِهِ الْحَيَاةِ فَقَطْ رَجَاءٌ فِي الْمَسِيحِ فَإِنَّا أَسْتَقِي جَمِيعَ النَّاسِ. <sup>٢٠</sup> وَلَكِنْ الْآنَ قَدْ قَامَ الْمَسِيحُ مِنَ الْأَمْوَاتِ وَصَارَ بَأُكُورَةً

came death, by man *came* also the resurrection of the dead. <sup>22</sup>For as in Adam all die, even so in Christ shall all be made alive. <sup>23</sup>But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. <sup>24</sup>Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. <sup>25</sup>For he must reign, till he hath put all enemies under his feet. <sup>26</sup>The last enemy *that* shall be destroyed is death. <sup>27</sup>For he hath put all things under his feet. But when he saith, all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him. <sup>28</sup>And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. <sup>29</sup>Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? <sup>30</sup>And why stand we in jeopardy every hour? <sup>31</sup>I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. <sup>32</sup>If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die. <sup>33</sup>Be not deceived: evil communications corrupt good manners. <sup>34</sup>Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

الرَّاقِدِينَ. <sup>٢١</sup> فَإِنَّهُ إِذِ الْمَوْتِ بِإِنْسَانٍ بِإِنْسَانٍ  
أَيْضاً قِيَامَةُ الْأَمْوَاتِ. <sup>٢٢</sup> لِأَنَّهُ كَمَا فِي آدَمَ  
يَمُوتُ الْجَمِيعُ هَكَذَا فِي الْمَسِيحِ سَيَحْيَا  
الْجَمِيعُ. <sup>٢٣</sup> وَلَكِنَّ كُلَّ وَاحِدٍ فِي رُتْبَتِهِ.  
الْمَسِيحُ بِأَكْوَرَةٍ ثَمَّ الَّذِينَ لِلْمَسِيحِ فِي  
مَجِيئِهِ. <sup>٢٤</sup> وَبَعْدَ ذَلِكَ النَّهَائِيَّةُ مَتَى سَلَّمَ  
الْمَلِكُ لِلَّهِ الْآبَ مَتَى أَبْطَلَ كُلَّ رِيَّاسَةٍ  
وَكُلَّ سُلْطَانٍ وَكُلَّ قُوَّةٍ. <sup>٢٥</sup> لِأَنَّهُ يَجِبُ أَنْ  
يَمْلِكَ حَتَّى يَضَعَ جَمِيعَ الْأَعْدَاءِ تَحْتَ  
قَدَمَيْهِ. <sup>٢٦</sup> آخِرُ عَدُوِّ يُبْطَلُ هُوَ الْمَوْتُ.  
<sup>٢٧</sup> لِأَنَّهُ أَخْضَعَ كُلَّ شَيْءٍ تَحْتَ قَدَمَيْهِ.  
وَلَكِنَّ حِينَئِذٍ يَقُولُ «إِنَّ كُلَّ شَيْءٍ قَدْ  
أَخْضَعَ» فَوَاضِحٌ أَنَّهُ غَيْرُ الَّذِي أَخْضَعَ لَهُ  
الْكُلَّ. <sup>٢٨</sup> وَمَتَى أَخْضَعَ لَهُ الْكُلَّ فَحِينَئِذٍ  
الْإِبْنُ نَفْسُهُ أَيْضاً سَيَخْضَعُ لِلَّذِي أَخْضَعَ لَهُ  
الْكُلَّ كَيْ يَكُونَ اللَّهُ الْكُلُّ فِي الْكُلِّ. <sup>٢٩</sup> وَإِلَّا  
فَمَاذَا يَصْنَعُ الَّذِينَ يَعْتَمِدُونَ مِنْ أَجْلِ  
الْأَمْوَاتِ؟ إِنْ كَانَ الْأَمْوَاتُ لَا يَقُومُونَ  
الْبَتَّةَ فَلِمَاذَا يَعْتَمِدُونَ مِنْ أَجْلِ الْأَمْوَاتِ؟  
<sup>٣٠</sup> وَلِمَاذَا نَحْاطِرُ نَحْنُ كُلَّ سَاعَةٍ؟ <sup>٣١</sup> إِنِّي  
بِافْتِحَارِكُمْ الَّذِي لِي فِي يَسُوعَ الْمَسِيحِ  
رَبَّنَا أَمُوتُ كُلَّ يَوْمٍ. <sup>٣٢</sup> إِنْ كُنْتُ كَأِنْسَانٍ قَدْ  
حَارَبْتُ وَحُوشًا فِي أَفْسَسَ فَمَا الْمَنْفَعَةُ  
لِي؟ إِنْ كَانَ الْأَمْوَاتُ لَا يَقُومُونَ فَلِنَّا كُلُّ  
وَنَشْرَبُ لِأَنَّنا عَدَا نَمُوتُ! <sup>٣٣</sup> لَا تَضَلُّوا! فَإِنَّ  
الْمَعَاشِرَاتِ الرَّدِيَّةَ تُفْسِدُ الْأَخْلَاقَ الْحَيَّةَةَ.  
<sup>٣٤</sup> أَصْحُوا لِلْبُرِّ وَلَا تُحْطِئُوا لِأَنَّ قَوْمًا لَيْسَتْ  
لَهُمْ مَعْرِفَةٌ بِاللَّهِ. أَقُولُ ذَلِكَ لِتَحْجِيلِكُمْ!



## The Resurrected Body

<sup>35</sup>But some *man* will say, How are the dead raised up? and with what body do they come? <sup>36</sup>*Thou* fool, that which thou sowest is not quickened, except it die: <sup>37</sup>And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*: <sup>38</sup>But God giveth it a body as it hath pleased him, and to every seed his own body. <sup>39</sup>All flesh is not the same flesh: but *there* is one *kind* of flesh of men, another flesh of beasts, another of fishes, and another of birds. <sup>40</sup>*There* are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. <sup>41</sup>*There* is one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

<sup>42</sup>So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: <sup>43</sup>It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: <sup>44</sup>It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. <sup>45</sup>And so it is written, The first man Adam was made a living soul; the last Adam was *made* a quickening spirit. <sup>46</sup>Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. <sup>47</sup>The first man is of the earth, earthy: the second man is the Lord from heaven. <sup>48</sup>As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are

## قيامة الأجساد

<sup>٣٥</sup>لَكِنْ يَقُولُ قَائِلٌ: «كَيْفَ يُقَامُ الْأَمْوَاتُ وَبِأَيِّ جِسْمٍ يَأْتُونَ؟» <sup>٣٦</sup>يَا غَيِّبُ! الَّذِي تَزْرَعُهُ لَا يُحْيَا إِنْ لَمْ يَمُتْ. <sup>٣٧</sup>وَالَّذِي تَزْرَعُهُ لَسْتَ تَزْرَعُ الْجِسْمَ الَّذِي سَوْفَ يَصِيرُ بَلْ حَبَّةٌ مُجَرَّدَةٌ رُبَّمَا مِنْ حِنْطَةٍ أَوْ أَحَدِ الْبُؤَاقِي. <sup>٣٨</sup>وَلَكِنَّ اللَّهَ يُعْطِيهَا جِسْمًا كَمَا أَرَادَ. وَلِكُلِّ وَاحِدٍ مِنَ الْبُزُورِ جِسْمُهُ. <sup>٣٩</sup>لَيْسَ كُلُّ جَسَدٍ جَسَدًا وَاحِدًا بَلْ لِلنَّاسِ جَسَدٌ وَاحِدٌ وَلِلْبَهَائِمِ جَسَدٌ آخَرٌ وَلِلسَّمَكِ آخَرٌ وَلِلطَّيْرِ آخَرٌ. <sup>٤٠</sup>وَأَجْسَامٌ سَمَاوِيَّةٌ وَأَجْسَامٌ أَرْضِيَّةٌ. لَكِنَّ مَجْدَ السَّمَاوِيَّاتِ شَيْءٌ وَمَجْدَ الْأَرْضِيَّاتِ آخَرٌ. <sup>٤١</sup>مَجْدُ الشَّمْسِ شَيْءٌ وَمَجْدُ الْقَمَرِ آخَرٌ وَمَجْدُ النُّجُومِ آخَرٌ. لِأَنَّ نَجْمًا يَمْتَازُ عَنِ نَجْمٍ فِي الْمَجْدِ. <sup>٤٢</sup>هَكَذَا أَيْضًا قِيَامَةُ الْأَمْوَاتِ: يُزْرَعُ فِي فَسَادٍ وَيُقَامُ فِي عَدَمِ فَسَادٍ. <sup>٤٣</sup>يُزْرَعُ فِي هَوَانٍ وَيُقَامُ فِي مَجْدٍ. يُزْرَعُ فِي ضَعْفٍ وَيُقَامُ فِي قُوَّةٍ. <sup>٤٤</sup>يُزْرَعُ جِسْمًا حَيَوَانِيًّا وَيُقَامُ جِسْمًا رُوحَانِيًّا. يُوجَدُ جِسْمٌ حَيَوَانِيٌّ وَيُوجَدُ جِسْمٌ رُوحَانِيٌّ. <sup>٤٥</sup>هَكَذَا مَكْتُوبٌ أَيْضًا: «صَارَ آدَمُ الْإِنْسَانُ الْأَوَّلُ نَفْسًا حَيَّةً وَآدَمُ الْآخِيرُ رُوحًا مُحْيِيًّا». <sup>٤٦</sup>لَكِنْ لَيْسَ الرُّوحَانِيُّ أَوْلَى بَلِ الْحَيَوَانِيُّ وَبَعْدَ ذَلِكَ الرُّوحَانِيُّ. <sup>٤٧</sup>الْإِنْسَانُ الْأَوَّلُ مِنَ الْأَرْضِ تُرَابِيٌّ. الْإِنْسَانُ الثَّانِي الرَّبُّ مِنَ السَّمَاءِ. <sup>٤٨</sup>كَمَا هُوَ التُّرَابِيُّ هَكَذَا التُّرَابِيُّونَ أَيْضًا وَكَمَا هُوَ السَّمَاوِيُّ هَكَذَا السَّمَاوِيُّونَ أَيْضًا. <sup>٤٩</sup>وَكَمَا لَبَسْنَا صُورَةَ

heavenly. <sup>49</sup>And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

<sup>50</sup>Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

<sup>51</sup>Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, <sup>52</sup>In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. <sup>53</sup>For this corruptible must put on incorruption, and this mortal *must* put on immortality. <sup>54</sup>So when this

corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. <sup>55</sup>O death, where *is* thy sting? O grave, where *is* thy victory?

<sup>56</sup>The sting of death *is* sin; and the strength of sin *is* the law. <sup>57</sup>But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ. <sup>58</sup>Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

### Helping the Church in Jerusalem

**16** <sup>1</sup>Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. <sup>2</sup>Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come. <sup>3</sup>And when I come, whomsoever ye shall

الترابي سنلبس أيضا صورة السماوي.  
<sup>٥٠</sup> فاقول هذا ايها الاخوة: ان لحمًا ودمًا  
لا يقدران ان يرثا ملكوت الله ولا يرث  
الفساد عدم الفساد. <sup>٥١</sup> هوذا سير اقولهُ  
لكم: لا نرقد كلنا ولكننا كلنا نتغير <sup>٥٢</sup> في  
لحظة في طرفة عين عند البوق الاخير.  
فانه سيوق فيقام الاموات عديمي فساد  
وتحن نتغير. <sup>٥٣</sup> لان هذا الفاسد لا بد ان  
يلبس عدم فساد وهذا الماتت يلبس عدم  
موت. <sup>٥٤</sup> ومتى لبس هذا الفاسد عدم  
فساد وليس هذا الماتت عدم موت  
فحينئذ تصير الكلمة المكتوبة: «ابتلع  
الموت الى غلبة». <sup>٥٥</sup> اين شوكتك يا  
موت؟ اين غلبتك يا هاوية؟ <sup>٥٦</sup> اما شوكة  
الموت فهي الخطية وقوة الخطية هي  
الناموس. <sup>٥٧</sup> ولكن شكرًا لله الذي يعطينا  
الغلبة ربنا يسوع المسيح. <sup>٥٨</sup> اذا يا اخوتي  
الاحباء كونوا راسخين غير متزعزعين  
مكثرين في عمل الرب كل حين عالمين  
ان تعبككم ليس باطلا في الرب.

### مساعدة كنيسة اورشليم

**١٦** <sup>١</sup> واما من جهة الجمع لاجل  
القدسين فكما اوصيت كنائس  
غلاطية هكذا افعلوا انتم ايضا. <sup>٢</sup> في كل  
اول اسبوع ليضع كل واحد منكم عنده  
خازنا ما تيسر حتى اذا جئت لا يكون  
جمع حينئذ. <sup>٣</sup> ومتى حضرت فالذين

approve by *your* letters, they will I send to bring your liberality unto Jerusalem. <sup>4</sup>And if it be meet that I go also, they shall go with me.

<sup>5</sup>Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. <sup>6</sup>And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. <sup>7</sup>For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. <sup>8</sup>But I will tarry at Ephesus until Pentecost. <sup>9</sup>For a great door and effectual is opened unto me, and *there are* many adversaries.

<sup>10</sup>Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*. <sup>11</sup>Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

<sup>12</sup>As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

تَسْتَحْسِنُونَهُمْ أُرْسِلُهُمْ بِرِسَائِلٍ لِيَحْمِلُوا إِحْسَانَكُمْ إِلَى أُورُشَلِيمَ. <sup>٤</sup>وَإِنْ كَانَ يَسْتَحِقُّ أَنْ أَذْهَبَ أَنَا أَيْضًا فَسَيَذْهَبُونَ مَعِي. <sup>٥</sup>وَسَاجِيءٌ إِلَيْكُمْ مَتَى أَجْتَزْتُ بِمَكِدُونِيَّةٍ لِأَنِّي أَجْتَازُ بِمَكِدُونِيَّةٍ. <sup>٦</sup>وَرَبَّمَا أَمَكْتُ عِنْدَكُمْ أَوْ أَشْتِي أَيْضًا لِكَيْ تُشَيِّعُونِي إِلَى حَيْثُمَا أَذْهَبُ. لِأَنِّي لَسْتُ أُرِيدُ الْآنَ أَنْ أُرَاكُمْ فِي الْعُبُورِ لِأَنِّي أَرْجُو أَنْ أَمَكْتُ عِنْدَكُمْ زَمَانًا إِنْ أَذِنَ الرَّبُّ. <sup>٨</sup>وَلَكِنِّي أَمَكْتُ فِي أَسُسَ إِلَى يَوْمِ الْخَمْسِينَ لِأَنَّهُ قَدْ انْفَتَحَ لِي بَابٌ عَظِيمٌ فَعَالٌ وَيُوجَدُ مُعَانِدُونَ كَثِيرُونَ. <sup>١٠</sup>ثُمَّ إِنْ أَتَى تِيموثَاوَسُ فَانظُرُوا أَنْ يَكُونَ عِنْدَكُمْ بِلاَ خَوْفٍ. لِأَنَّهُ يَعْمَلُ عَمَلَ الرَّبِّ كَمَا أَنَا أَيْضًا. <sup>١١</sup>فَلَا يَحْتَفِرُهُ أَحَدٌ بَلْ شَيِّعُوهُ بِسَلَامٍ لِيَأْتِيَ إِلَيَّ لِأَنِّي أَنْتَظِرُهُ مَعَ الْإِخْوَةِ. <sup>١٢</sup>وَأَمَّا مِنْ جِهَةِ أَبُلُوسِ الْأَخِ فَطَلَبْتُ إِلَيْهِ كَثِيرًا أَنْ يَأْتِيَ إِلَيْكُمْ مَعَ الْإِخْوَةِ وَلَمْ تَكُنْ لَهُ إِرَادَةُ الْبَتَّةِ أَنْ يَأْتِيَ الْآنَ. وَلَكِنَّهُ سَيَأْتِي مَتَى تَوَقَّعَ الْوَقْتُ.

### Final Greetings

<sup>13</sup>Watch ye, stand fast in the faith, quit you like men, be strong. <sup>14</sup>Let all your things be done with charity.

<sup>15</sup>I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,) <sup>16</sup>That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth. <sup>17</sup>I am glad of the coming

### التحية الختامية

<sup>١٣</sup>اسْهَرُوا. اتَّبِعُوا فِي الْإِيمَانِ. كُونُوا رِجَالًا. تَقَوُّوا. <sup>١٤</sup>لِتَبْصِرَ كُلُّ أُمُورِكُمْ فِي مَحَبَّةٍ. <sup>١٥</sup>وَأَطْلُبُ إِلَيْكُمْ أَيُّهَا الْإِخْوَةُ: أَنْتُمْ تَعْرِفُونَ بَيْتَ اسْتِفَانَسَ أَنْتُمْ بَاكُورَةُ آخَائِيَّةٍ وَقَدْ رَبَّبُوا أَنْفُسَهُمْ لِخِدْمَةِ الْقِدِّيسِينَ. <sup>١٦</sup>كَي تَخْضَعُوا أَنْتُمْ أَيْضًا لِمِثْلِ هَؤُلَاءِ وَكُلِّ مَنْ يَعْمَلُ مَعَهُمْ وَيَتَعَبُ. <sup>١٧</sup>ثُمَّ إِنِّي أَفْرَحُ

of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied. <sup>18</sup>For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

<sup>19</sup>The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house. <sup>20</sup>All the brethren greet you. Greet ye one another with an holy kiss.

<sup>21</sup>The salutation of *me* Paul with mine own hand.

<sup>22</sup>If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

<sup>23</sup>The grace of our Lord Jesus Christ *be* with you.

<sup>24</sup>My love *be* with you all in Christ Jesus. Amen.

بِمَجِيءِ اسْتَفَانَسَ وَفُورْتُونَاثُوسَ  
وَأَخَائِيكُوسَ لِأَنَّ نُقْصَانَكُمْ هَؤُلَاءِ قَدْ  
جَبَرُوهُ <sup>١٨</sup> إِذْ أَرَاخُوا رُوحِي وَرُوحَكُمْ.  
فَاعْرِفُوا مِثْلَ هَؤُلَاءِ. <sup>١٩</sup> تُسَلِّمُ عَلَيْكُمْ  
كَنَائِسُ أَسِيَا. يُسَلِّمُ عَلَيْكُمْ فِي الرَّبِّ كَثِيرًا  
أَكِيلَا وَبَرِيْسَكَلَا مَعَ الْكَنِيسَةِ الَّتِي فِي  
بَيْتِهِمَا. <sup>٢٠</sup> يُسَلِّمُ عَلَيْكُمْ الْإِخْوَةُ أَجْمَعُونَ.  
سَلِّمُوا بَعْضُكُمْ عَلَى بَعْضٍ بِقُبْلَةٍ مُقَدَّسَةٍ.  
<sup>٢١</sup> السَّلَامُ بِيَدِي أَنَا بُولُسَ. <sup>٢٢</sup> إِنْ كَانَ أَحَدٌ  
لَا يُحِبُّ الرَّبَّ يَسُوعَ الْمَسِيحَ فَلْيَكُنْ  
أَنَاثِيمَا. مَارَانَ أَثَا. <sup>٢٣</sup> نِعْمَةُ الرَّبِّ يَسُوعَ  
الْمَسِيحِ مَعَكُمْ. <sup>٢٤</sup> مَحَبَّتِي مَعَ جَمِيعِكُمْ فِي  
الْمَسِيحِ يَسُوعَ. آمِينَ.

The Second Epistle of Paul the  
Apostle to the  
Corinthians

رِسَالَةُ بُولُسَ الرَّسُولِ الثَّانِيَةِ إِلَى أَهْلِ  
كُورِنْثُوس

Greetings and Encouragement

**1** Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

<sup>2</sup>Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

<sup>3</sup>Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

<sup>4</sup>Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. <sup>5</sup>For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. <sup>6</sup>And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. <sup>7</sup>And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.

<sup>8</sup>For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: <sup>9</sup>But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: <sup>10</sup>Who delivered us from so great a death,

تحية وتشجيع

**١** بُولُسُ، رَسُولُ يَسُوعَ الْمَسِيحِ بِمَشِيئَةِ اللَّهِ، وَتِيْمُوثَاوُسُ الْأَخُ، إِلَى كَنِيسَةِ اللَّهِ الَّتِي فِي كُورِنْثُوسَ، مَعَ الْقَدِيسِينَ أَجْمَعِينَ الَّذِينَ فِي جَمِيعِ أَحَايَةِ. نِعْمَةٌ لَكُمْ وَسَلَامٌ مِنَ اللَّهِ أَبِيْنَا وَالرَّبِّ يَسُوعَ الْمَسِيحِ. مُبَارَكٌ اللَّهُ أَبُو رَبِّنَا يَسُوعَ الْمَسِيحِ، أَبُو الرَّأْفَةِ وَإِلَهُ كُلِّ تَعَزِيَةٍ، الَّذِي يُعَزِّيْنَا فِي كُلِّ ضَيْقَاتِنَا، حَتَّى نَسْتَطِيعَ أَنْ نُعَزِّيَ الَّذِينَ هُمْ فِي كُلِّ ضَيْقَةٍ بِالتَّعَزِيَةِ الَّتِي نَتَّعَزَى نَحْنُ بِهَا مِنَ اللَّهِ. لِأَنَّهُ كَمَا تَكْثُرُ أَلَامُ الْمَسِيحِ فِيْنَا، كَذَلِكَ بِالْمَسِيحِ تَكْثُرُ تَعَزِيَتُنَا أَيْضًا. فَإِنْ كُنَّا نَتَضَايِقُ فَلْأَجْلِ تَعَزِيَتِكُمْ وَخَلَاصِكُمْ، أَلْعَامِلِ فِي أَحْتِمَالِ نَفْسِ الْآلَامِ الَّتِي نَتَأَلَّمُ بِهَا نَحْنُ أَيْضًا. أَوْ نَتَّعَزَى فَلْأَجْلِ تَعَزِيَتِكُمْ وَخَلَاصِكُمْ. فَرَجَاؤُنَا مِنْ أَجْلِكُمْ ثَابِتٌ. عَالِمِينَ أَنَّكُمْ كَمَا أَنْتُمْ شُرَكَاءُ فِي الْآلَامِ، كَذَلِكَ فِي التَّعَزِيَةِ أَيْضًا. فَإِنَّا لَا نُرِيدُ أَنْ تَجْهَلُوا أَيُّهَا الْإِخْوَةُ مِنْ جِهَةِ ضَيْقَاتِنَا الَّتِي أَصَابَتْنَا فِي أَسِيَا، أَنَّنَا نَتَّقَلْنَا جِدًّا فَوْقَ الطَّاقَةِ، حَتَّى أَيْسَنَا مِنَ الْحَيَاةِ أَيْضًا. لَكِنْ كَانَ لَنَا فِي أَنْفُسِنَا حُكْمُ الْمَوْتِ، لِكَيْ لَا نَكُونَ مُتَّكِلِينَ عَلَى أَنْفُسِنَا بَلْ عَلَى اللَّهِ الَّذِي يُقِيمُ الْأَمْوَاتَ، الَّذِي نَجَّانَا مِنَ مَوْتٍ مِثْلِ هَذَا، وَهُوَ يُنَجِّي. الَّذِي لَنَا رَجَاءٌ

and doth deliver: in whom we trust that he will yet deliver us; <sup>11</sup>Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.

### Paul's Change of Plans

<sup>12</sup>For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. <sup>13</sup>For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end; <sup>14</sup>As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.

<sup>15</sup>And in this confidence I was minded to come unto you before, that ye might have a second benefit; <sup>16</sup>And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judaea. <sup>17</sup>When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

<sup>18</sup>But as God is true, our word toward you was not yea and nay. <sup>19</sup>For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. <sup>20</sup>For all the promises of God in him are yea, and in him Amen, unto the glory of God

فِيهِ أَنَّهُ سَيَنْجِي أَيْضًا فِيمَا بَعْدُ. <sup>١١</sup> وَأَنْتُمْ أَيْضًا مُسَاعِدُونَ بِالصَّلَاةِ لِأَجْلِنَا، لِكَيْ يُؤَدَّى شُكْرٌ لِأَجْلِنَا مِنْ أَشْخَاصٍ كَثِيرِينَ، عَلَى مَا وَهَبَ لَنَا بِوَسْطَةِ كَثِيرِينَ.

### المسيح في النعم والأمين

<sup>١٢</sup> لِأَنَّ فَخْرَنَا هُوَ هَذَا: شَهَادَةُ ضَمِيرِنَا أَنَّنَا فِي بَسَاطَةٍ وَإِخْلَاصٍ لِلَّهِ، لَا فِي حِكْمَةٍ جَسَدِيَّةٍ بَلْ فِي نِعْمَةِ اللَّهِ، تَصَرَّفْنَا فِي الْعَالَمِ، وَلَا سِيَّمَا مِنْ نَحْوِكُمْ. <sup>١٣</sup> فَإِنَّا لَا نَكْتُبُ إِلَيْكُمْ بِشَيْءٍ آخَرَ سِوَى مَا تَقْرَأُونَ أَوْ تَعْرِفُونَ. وَأَنَا أَرْجُو أَنَّكُمْ سَتَعْرِفُونَ إِلَى الْتَهَائِيَةِ أَيْضًا، كَمَا عَرَفْتُمُونَا أَيْضًا بَعْضَ الْمَعْرِفَةِ أَنَّنَا فَخْرُكُمْ، كَمَا أَنَّكُمْ أَيْضًا فَخْرُنَا فِي يَوْمِ الرَّبِّ يَسُوعَ. <sup>١٤</sup> وَبِهَذِهِ الثَّقَةِ كُنْتُ أَشَاءُ أَنْ آتِيَ إِلَيْكُمْ أَوَّلًا، لِتَكُونَ لَكُمْ نِعْمَةً ثَانِيَةً. <sup>١٥</sup> وَأَنْ أَمُرَّ بِكُمْ إِلَى مَكْدُونِيَّةٍ، وَآتِيَ أَيْضًا مِنْ مَكْدُونِيَّةٍ إِلَيْكُمْ، وَأَشِيعَ مِنْكُمْ إِلَى الْيَهُودِيَّةِ. <sup>١٦</sup> فَإِذَا أَنَا عَازِمٌ عَلَى هَذَا، أَلْعَلِّي اسْتَعْمَلْتُ الْخَفَةَ، أَمْ أَعَزَمُ عَلَى مَا أَعَزَمُ بِحَسَبِ الْجَسَدِ، كَيْ يَكُونَ عِنْدِي نَعَمٌ نَعَمٌ وَلَا لَا؟ <sup>١٧</sup> لَكِنَّ أَمِينَ هُوَ اللَّهُ إِنْ كَلَامُنَا لَكُمْ لَمْ يَكُنْ نَعَمٌ وَلَا. <sup>١٨</sup> لِأَنَّ ابْنَ اللَّهِ يَسُوعَ الْمَسِيحَ، الَّذِي كُرِّزَ بِهِ بَيْنَكُمْ بِوَسْطَتِنَا، أَنَا وَسِلْوَانُسُ وَتِيموثَاوُسُ، لَمْ يَكُنْ نَعَمٌ وَلَا، بَلْ قَدْ كَانَ فِيهِ نَعَمٌ. <sup>١٩</sup> لِأَنَّ مَهْمَا كَانَتْ مَوَاعِيدُ اللَّهِ فَهُوَ فِيهِ النَّعَمُ وَفِيهِ الْآمِينَ، لِمَجْدِ اللَّهِ، بِوَسْطَتِنَا. <sup>٢٠</sup> وَلَكِنَّ

by us. <sup>21</sup>Now he which stablisheth us with you in Christ, and hath anointed us, is God; <sup>22</sup>Who hath also sealed us, and given the earnest of the Spirit in our hearts.

<sup>23</sup>Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. <sup>24</sup>Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

**2** <sup>1</sup>But I determined this with myself, that I would not come again to you in heaviness. <sup>2</sup>For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? <sup>3</sup>And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all. <sup>4</sup>For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

### Forgiveness For the Sinner

<sup>5</sup>But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. <sup>6</sup>Sufficient to such a man is this punishment, which was inflicted of many. <sup>7</sup>So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. <sup>8</sup>Wherefore I beseech you that ye would confirm your love toward him. <sup>9</sup>For to this end also did

الَّذِي يُثَبِّتُنَا مَعَكُمْ فِي الْمَسِيحِ، وَقَدْ مَسَحَنَا، هُوَ اللَّهُ <sup>٢٢</sup>الَّذِي خَتَمَنَا أَيْضًا، وَأَعْطَى عَرَبُونَ الرُّوحَ فِي قُلُوبِنَا. <sup>٢٣</sup>وَلَكِنِّي أَسْتَشْهَدُ اللَّهَ عَلَى نَفْسِي أَنِّي إِشْفَاقًا عَلَيْكُمْ لَمْ آتِ إِلَى كُورِنْثُوسَ. <sup>٢٤</sup>لَيْسَ آتِنَا نَسُودُ عَلَى إِيمَانِكُمْ بَلْ نَحْنُ مُوَاظِرُونَ لِسُرُورِكُمْ. لِأَنَّكُمْ بِالْإِيمَانِ تَثْبُتُونَ.

**٢** <sup>١</sup>وَلَكِنِّي جَزَمْتُ بِهَذَا فِي نَفْسِي أَنْ لَا آتِيَ إِلَيْكُمْ أَيْضًا فِي حُزْنٍ. <sup>٢</sup>لِأَنَّهُ إِنْ كُنْتُ أُحْزِنُكُمْ أَنَا، فَمَنْ هُوَ الَّذِي يُفْرِحُنِي إِلَّا الَّذِي أَحْزَنْتُهُ؟ <sup>٣</sup>وَكَتَبْتُ لَكُمْ هَذَا عَيْنَهُ حَتَّى إِذَا جِئْتُ لَا يَكُونُ لِي حُزْنٌ مِنَ الَّذِينَ كَانَ يَجِبُ أَنْ أَفْرَحَ بِهِمْ، وَآتِقًا بِجَمِيعِكُمْ أَنْ فَرِحِي هُوَ فَرِحُ جَمِيعِكُمْ. <sup>٤</sup>لِأَنِّي مِنْ حُزْنٍ كَثِيرٍ وَكَاتَبْتُ قَلْبَ كَتَبْتُ إِلَيْكُمْ بِدُمُوعٍ كَثِيرَةٍ، لَا لِكَيْ تَحْزِنُوا، بَلْ لِكَيْ تَعْرِفُوا الْمَحَبَّةَ الَّتِي عِنْدِي وَلَا سِيَّامًا مِنْ نَحْوِكُمْ.

### مساحة المذنب

<sup>٥</sup>وَلَكِنْ إِنْ كَانَ أَحَدٌ قَدْ أَحْزَنَ، فَإِنَّهُ لَمْ يُحْزِنِي، بَلْ أَحْزَنَ جَمِيعَكُمْ بَعْضَ الْحُزْنِ لِكَيْ لَا أَثْقَلَ. <sup>٦</sup>مِثْلُ هَذَا يَكْفِيهِ هَذَا الْقِصَاصُ الَّذِي مِنَ الْأَكْثَرِينَ، <sup>٧</sup>حَتَّى تَكُونُوا - بِالْعَكْسِ - سَامِحُونَ بِالْحَرِيِّ وَتُعْزَوْنَهُ، لِئَلَّا يُبْتَلَعَ مِثْلُ هَذَا مِنَ الْحُزْنِ الْمَفْرَطِ. <sup>٨</sup>لِذَلِكَ أَطْلُبُ أَنْ تُمَكِّنُوا لَهُ الْمَحَبَّةَ. <sup>٩</sup>لِأَنِّي لِهَذَا كَتَبْتُ لِكَيْ أَعْرِفَ

I write, that I might know the proof of you, whether ye be obedient in all things. <sup>10</sup>To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ; <sup>11</sup>Lest Satan should get an advantage of us: for we are not ignorant of his devices.

### Victory Through Christ

<sup>12</sup>Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, <sup>13</sup>I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

<sup>14</sup>Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. <sup>15</sup>For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: <sup>16</sup>To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? <sup>17</sup>For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

### Our Confidence in Christ

**3** <sup>1</sup>Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? <sup>2</sup>Ye are our epistle written in our hearts, known and read of all men: <sup>3</sup>Forasmuch as ye are manifestly declared to be the epistle of Christ

تَرْكَيْتُمْ، هَلْ أَنْتُمْ طَائِعُونَ فِي كُلِّ شَيْءٍ؟  
<sup>١٠</sup> وَالَّذِي تَسَامِحُونَهُ بِشَيْءٍ فَأَنَا أَيْضًا. لِأَنِّي  
 أَنَا مَا سَامَحْتُ بِهِ - إِنْ كُنْتُ قَدْ سَامَحْتُ  
 بِشَيْءٍ - فَمِنْ أَجْلِكُمْ بِحَضْرَةِ الْمَسِيحِ،  
<sup>١١</sup> لِئَلَّا يَطْمَعُ فِيْنَا الشَّيْطَانُ، لِأَنَّنا لَا نَجْهَلُ  
 أَفْكَارَهُ.

### الانتصار بالمسيح

<sup>١٢</sup> وَلَكِنْ لَمَّا جِئْتُ إِلَى تْرُؤَاسَ، لِأَجْلِ  
 إِنْجِيلِ الْمَسِيحِ وَأُفْتِحَ لِي بَابٌ فِي الرَّبِّ،  
<sup>١٣</sup> لَمْ تَكُنْ لِي رَاحَةً فِي رُوحِي، لِأَنِّي لَمْ  
 أَجِدْ تَيْطُسَ أَخِي. لَكِنْ وَدَعْتُهُمْ فَخَرَجْتُ  
 إِلَى مَكْدُونِيَّةِ. <sup>١٤</sup> وَلَكِنْ شُكْرًا لِلَّهِ الَّذِي  
 يَقُودُنَا فِي مَوْكِبِ نُصْرَتِهِ فِي الْمَسِيحِ كُلِّ  
 حِينٍ، وَيُظْهِرُ بِنَا رَائِحَةَ مَعْرِفَتِهِ فِي كُلِّ  
 مَكَانٍ. <sup>١٥</sup> لِأَنَّنا رَائِحَةُ الْمَسِيحِ الذَّكِيَّةِ لِلَّهِ،  
 فِي الَّذِينَ يَخْلُصُونَ وَفِي الَّذِينَ يَهْلِكُونَ.  
<sup>١٦</sup> لِلهُؤَلَاءِ رَائِحَةُ مَوْتٍ لِمَوْتٍ، وَلِأَوْلَئِكَ  
 رَائِحَةُ حَيَاةٍ لِحَيَاةٍ. وَمَنْ هُوَ كَفُؤُهُ لِهَذِهِ  
 الْأُمُورِ؟ <sup>١٧</sup> لِأَنَّنا لَسْنَا كَالْكَثِيرِينَ غَاشِينَ  
 كَلِمَةَ اللَّهِ، لَكِنْ كَمَا مِنْ إِخْلَاصٍ، بَلْ كَمَا  
 مِنْ اللَّهِ تَتَكَلَّمُ أَمَامَ اللَّهِ فِي الْمَسِيحِ.

### أنتم رسالة المسيح

**٣** <sup>١</sup> أَفَتَبْتَدِئُ نَمْدَحُ أَنْفُسَنَا، أَمْ لَعَلَّنَا  
 نَحْتَاجُ كَقَوْمٍ رَسَائِلَ تَوْصِيَةٍ  
 إِلَيْكُمْ، أَوْ رَسَائِلَ تَوْصِيَةٍ مِنْكُمْ؟ <sup>٢</sup> أَنْتُمْ  
 رَسَائِلُنَا، مَكْتُوبَةٌ فِي قُلُوبِنَا، مَعْرُوفَةٌ  
 وَمَقْرُوءَةٌ مِنْ جَمِيعِ النَّاسِ. <sup>٣</sup> ظَاهِرِينَ أَنْكُمْ  
 رِسَالَةُ الْمَسِيحِ، مَحْدُومَةٌ مِثْلًا، مَكْتُوبَةٌ لَا



ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

<sup>4</sup>And such trust have we through Christ to God-ward: <sup>5</sup>Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; <sup>6</sup>Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

<sup>7</sup>But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: <sup>8</sup>How shall not the ministration of the spirit be rather glorious? <sup>9</sup>For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. <sup>10</sup>For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. <sup>11</sup>For if that which is done away was glorious, much more that which remaineth is glorious.

<sup>12</sup>Seeing then that we have such hope, we use great plainness of speech: <sup>13</sup>And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: <sup>14</sup>But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. <sup>15</sup>But even unto this day, when Moses is read, the vail is upon their heart. <sup>16</sup>Nevertheless when it shall turn to

بِحَبْرِ بَلْ بِرُوحِ اللَّهِ الْحَيِّ، لَا فِي الْأَوَاحِ حَجَرِيَّةِ بَلْ فِي الْأَوَاحِ قَلْبِ لَحْمِيَّةِ. <sup>٤</sup> وَلَكِنْ لَنَا ثَقَّةٌ مِثْلُ هَذِهِ بِالْمَسِيحِ لَدَى اللَّهِ. <sup>٥</sup> لَيْسَ أَتْنَا كَفَاةً مِنْ أَنْفُسِنَا أَنْ نَفْتَكِرَ شَيْئًا كَأَنَّهُ مِنْ أَنْفُسِنَا، بَلْ كَفَايَتُنَا مِنَ اللَّهِ، الَّذِي جَعَلَنَا كَفَاةً لِأَنَّ نَكُونَ خُدَّامَ عَهْدِ جَدِيدٍ. لَا الْحَرْفُ بَلْ الرُّوحُ. لِأَنَّ الْحَرْفَ يَقْتُلُ وَلَكِنْ الرُّوحُ يُحْيِي. <sup>٧</sup> ثُمَّ إِنْ كَانَتْ خِدْمَةُ الْمَوْتِ، الْمَتَوَشَّهَةِ بِأَحْرَفٍ فِي حِجَارَةٍ، قَدْ حَصَلَتْ فِي مَجْدٍ، حَتَّى لَمْ يَقْدِرْ بَنُو إِسْرَائِيلَ أَنْ يَنْظُرُوا إِلَى وَجْهِ مُوسَى لِسَبَبِ مَجْدٍ وَجْهِه الزَّائِلِ، <sup>٨</sup> فَكَيْفَ لَا تَكُونُ بِالْأَوْلَى خِدْمَةُ الرُّوحِ فِي مَجْدٍ؟ <sup>٩</sup> لِأَنَّهُ إِنْ كَانَتْ خِدْمَةُ الدِّيُونَةِ مَجْدًا، فَبِالْأَوْلَى كَثِيرًا تَزِيدُ خِدْمَةُ الْبَرِّ فِي مَجْدٍ. <sup>١٠</sup> فَإِنَّ الْمَمَجَّدَ أَيْضًا لَمْ يَمَجَّدْ مِنْ هَذَا الْقَبِيلِ لِسَبَبِ الْمَجْدِ الْفَاتِقِ. <sup>١١</sup> لِأَنَّهُ إِنْ كَانَ الزَّائِلُ فِي مَجْدٍ، فَبِالْأَوْلَى كَثِيرًا يَكُونُ الدَّائِمُ فِي مَجْدٍ. <sup>١٢</sup> فَإِذَا لَنَا رَجَاءٌ مِثْلُ هَذَا نَسْتَعْمِلُ مُجَاهَرَةً كَثِيرَةً. <sup>١٣</sup> وَلَيْسَ كَمَا كَانَ مُوسَى يَضَعُ بَرْفَعًا عَلَى وَجْهِهِ لِكَيْ لَا يَنْظُرَ بَنُو إِسْرَائِيلَ إِلَى نَهَايَةِ الزَّائِلِ. <sup>١٤</sup> بَلْ أُغْلِظَتْ أَدْهَانُهُمْ، لِأَنَّهُ حَتَّى الْيَوْمِ ذَلِكَ الْبَرْفَعُ نَفْسُهُ عِنْدَ قِرَاءَةِ الْعَهْدِ الْعَتِيقِ بَاقٍ غَيْرُ مُنْكَشَفٍ، الَّذِي يُبْطِلُ فِي الْمَسِيحِ. <sup>١٥</sup> لَكِنْ حَتَّى الْيَوْمِ، حِينَ يَقْرَأُ مُوسَى، الْبَرْفَعُ مَوْضُوعٌ عَلَى قَلْبِهِمْ. <sup>١٦</sup> وَلَكِنْ عِنْدَمَا يَرْجِعُ إِلَى الرَّبِّ يَرْفَعُ الْبَرْفَعُ. <sup>١٧</sup> وَأَمَّا الرَّبُّ فَهُوَ الرُّوحُ، وَحَيْثُ رُوحُ الرَّبِّ هُنَاكَ حَرِيَّةٌ.

the Lord, the veil shall be taken away. <sup>17</sup>Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. <sup>18</sup>But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

### Faithfulness in Ministry

**4** <sup>1</sup>Therefore seeing we have this ministry, as we have received mercy, we faint not; <sup>2</sup>But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. <sup>3</sup>But if our gospel be hid, it is hid to them that are lost: <sup>4</sup>In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

### Struggling in the Ministry

<sup>5</sup>For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. <sup>6</sup>For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

<sup>7</sup>But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. <sup>8</sup>We are troubled on every side, yet not distressed; we are perplexed, but not in despair; <sup>9</sup>Persecuted, but not forsaken; cast down, but not destroyed; <sup>10</sup>Always bearing about in

<sup>١٨</sup> وَتَحْنُ جَمِيعًا نَاطِرِينَ مَجْدَ الرَّبِّ بَوَجْهِ مَكشُوفٍ، كَمَا فِي مِرَاةٍ، تَتَغَيَّرُ إِلَى تِلْكَ الصُّورَةِ عَيْنَهَا، مِنْ مَجْدٍ إِلَى مَجْدٍ، كَمَا مِنْ الرَّبِّ الرُّوحِ.

### الأمانة في الخدمة

**٤** <sup>١</sup> مِنْ أَجْلِ ذَلِكَ، إِذْ لَنَا هَذِهِ الْخِدْمَةُ كَمَا رُحِمْنَا، لَا نَفْشَلُ. <sup>٢</sup> بَلْ قَدْ رَفَضْنَا خَفَايَا الْخِزْيِ، غَيْرَ سَالِكِينَ فِي مَكْرٍ، وَلَا غَاشِينَ كَلِمَةَ اللَّهِ، بَلْ بِإِظْهَارِ الْحَقِّ، مَا دَحِينُ أَنْفُسَنَا لَدَى ضَمِيرِ كُلِّ إِنْسَانٍ قُدَّامَ اللَّهِ. <sup>٣</sup> وَلَكِنْ إِنْ كَانَ إِنْجِيلُنَا مَكْتُومًا، فَإِنَّمَا هُوَ مَكْتُومٌ فِي الْهَالِكِينَ، الَّذِينَ فِيهِمْ إِلَهُ هَذَا الدَّهْرِ قَدْ أَعْمَى أَذْهَانَ غَيْرِ الْمُؤْمِنِينَ، لِئَلَّا تُضَيَّ لَهُمْ إِنَارَةُ إِنْجِيلِ مَجْدِ الْمَسِيحِ، الَّذِي هُوَ صُورَةُ اللَّهِ.

### الجهاد في الخدمة

<sup>٥</sup> فَإِنَّا لَسْنَا نَكْرُزُ بِأَنْفُسِنَا، بَلْ بِالْمَسِيحِ يَسُوعَ رَبًّا، وَلَكِنْ بِأَنْفُسِنَا عِبِيدًا لَكُمْ مِنْ أَجْلِ يَسُوعَ. <sup>٦</sup> لِأَنَّ اللَّهَ الَّذِي قَالَ أَنْ يُشْرِقَ نُورٌ مِنْ ظُلْمَةٍ، هُوَ الَّذِي أَشْرَقَ فِي قُلُوبِنَا، لِإِنَارَةِ مَعْرِفَةِ مَجْدِ اللَّهِ فِي وَجْهِ يَسُوعَ الْمَسِيحِ. <sup>٧</sup> وَلَكِنْ لَنَا هَذَا الْكَنْزُ فِي أَوَانٍ خَزَفِيَّةٍ، لِيَكُونَ فَضْلُ الْقُوَّةِ لِلَّهِ لَا مِنَّا. <sup>٨</sup> مُكْتَبِينَ فِي كُلِّ شَيْءٍ، لَكِنْ غَيْرَ مُتَضَايِقِينَ. <sup>٩</sup> مُتَحِيرِينَ، لَكِنْ غَيْرَ يَائِسِينَ. <sup>١٠</sup> مُضْطَهَدِينَ، لَكِنْ غَيْرَ مَطْرُوحِينَ، مَطْرُوحِينَ، لَكِنْ غَيْرَ

the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. <sup>11</sup>For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. <sup>12</sup>So then death worketh in us, but life in you.

### Future Glory

<sup>13</sup>We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; <sup>14</sup>Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. <sup>15</sup>For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

<sup>16</sup>For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. <sup>17</sup>For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; <sup>18</sup>While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

### Before the Throne of Christ

**5** <sup>1</sup>For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. <sup>2</sup>For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: <sup>3</sup>If so be that being clothed we shall

هَالِكِينَ. <sup>١١</sup> حَامِلِينَ فِي الْجَسَدِ كُلِّ حِينٍ إِمَاتَةَ الرَّبِّ يَسُوعَ، لِكَيْ تُظَهَرَ حَيَاةُ يَسُوعَ أَيْضاً فِي جَسَدِنَا. <sup>١١</sup> لِأَنَّ نَحْنُ الْأَحْيَاءُ نُسَلِّمُ دَائِماً لِلْمَوْتِ مِنْ أَجْلِ يَسُوعَ، لِكَيْ تُظَهَرَ حَيَاةُ يَسُوعَ أَيْضاً فِي جَسَدِنَا الْمَائِتِ. <sup>١٢</sup> إِذَا الْمَوْتُ يَعْمَلُ فِيْنَا، وَلَكِنْ الْحَيَاةُ فِيكُمْ.

### الشجاعة في الخدمة

<sup>١٣</sup> فَإِذْ لَنَا رُوحُ الْإِيمَانِ عَيْنُهُ، حَسَبَ الْمَكْتُوبِ «أَمَنْتُ لِذَلِكَ تَكَلَّمْتُ» - نَحْنُ أَيْضاً نُؤْمِنُ وَلِذَلِكَ نَتَكَلَّمُ أَيْضاً. <sup>١٤</sup> عَالَمِينَ أَنْ الَّذِي أَقَامَ الرَّبَّ يَسُوعَ سَيَقِيمُنَا نَحْنُ أَيْضاً بِيَسُوعَ، وَيَحْضِرُنَا مَعَكُمْ. <sup>١٥</sup> لِأَنَّ جَمِيعَ الْأَشْيَاءِ هِيَ مِنْ أَجْلِكُمْ، لِكَيْ تَكُونَ النِّعْمَةُ وَهِيَ قَدْ كَثُرَتْ بِالْأَكْثَرِينَ، تَزِيدُ الشُّكْرَ لِمَجْدِ اللَّهِ. <sup>١٦</sup> لِذَلِكَ لَا نَفْشَلُ. بَلْ وَإِنْ كَانَ إِسَانُنَا الْخَارِجُ يَفْتِي، فَالدَّاخِلُ يَتَجَدَّدُ يَوْماً فَيَوْماً. <sup>١٧</sup> لِأَنَّ خِفَةَ ضَيْقَتِنَا الْوَقْتِيَّةِ تُنْشِئُ لَنَا أَكْثَرَ فَاكْثَرَ ثِقَلٍ مَجْدٍ أَبَدِيًّا. <sup>١٨</sup> وَنَحْنُ غَيْرُ نَاطِرِينَ إِلَى الْأَشْيَاءِ الَّتِي تُرَى، بَلْ إِلَى الَّتِي لَا تُرَى. لِأَنَّ الَّتِي تُرَى وَقْتِيَّةٌ، وَأَمَّا الَّتِي لَا تُرَى فَأَبَدِيَّةٌ.

### سنقف جميعاً أمام عرش المسيح

**٥** <sup>١</sup> لِأَنَّ نَعْلَمُ أَنَّهُ إِنْ نَقِضَ بَيْتُ خِيَمَتِنَا الْأَرْضِيَّةِ، فَلَنَا فِي السَّمَاوَاتِ بِنَاءٌ مِنَ اللَّهِ، بَيْتٌ غَيْرُ مَصْنُوعٍ بِيَدٍ، أَبَدِيٌّ. <sup>٢</sup> فَإِنَّا فِي هَذِهِ أَيْضاً نُنْشِئُ مُشْتَقِينَ إِلَى أَنْ نَلْبَسَ فَوْقَهَا مَسْكِنَنَا الَّذِي مِنَ السَّمَاءِ. <sup>٣</sup> وَإِنْ كُنَّا لِابْسِينِ لَا نُوجَدُ

not be found naked. <sup>4</sup>For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. <sup>5</sup>Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. <sup>6</sup>Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: <sup>7</sup>(For we walk by faith, not by sight:) <sup>8</sup>We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. <sup>9</sup>Wherefore we labour, that, whether present or absent, we may be accepted of him. <sup>10</sup>For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

عُرَاةً. <sup>٤</sup>فَإِنَّا نَحْنُ الَّذِينَ فِي الْخِيَمَةِ نَحْنُ مُثْقَلِينَ، إِذْ لَسْنَا نُرِيدُ أَنْ نَحْلَعَهَا بَلْ أَنْ نَلْبَسَ فَوْقَهَا، لِكَيْ يَتَلَعَّ الْمَاتُ مِنَ الْحَيَاةِ. <sup>٥</sup>وَلَكِنَّ الَّذِي صَنَعَنَا لِهَذَا عَيْنِهِ هُوَ اللَّهُ، الَّذِي أَعْطَانَا أَيْضًا عَرَبُونَ الرُّوحِ. <sup>٦</sup>فَإِذَا نَحْنُ وَانْفُونَ كُلَّ حِينٍ وَعَالِمُونَ أَنَّنَا وَنَحْنُ مُسْتَوَطُونُ فِي الْجَسَدِ فَنَحْنُ مُتَعَرَّبُونَ عَنِ الرَّبِّ. <sup>٧</sup>لَأَنَّنا بِالْإِيمَانِ نَسْلُكُ لَا بِالْعَيَانِ. <sup>٨</sup>فَتَتَّقُ وَتَسْرُ بِالْأَوْلَى أَنْ تَتَّعَرَّبَ عَنِ الْجَسَدِ وَتَسْتَوَطِنَ عِنْدَ الرَّبِّ. <sup>٩</sup>لِذَلِكَ نَحْتَرِصُ أَيْضًا مُسْتَوَطِينَ كُنَّا أَوْ مُتَعَرَّبِينَ أَنْ نَكُونَ مَرْضِيَيْنَ عِنْدَهُ. <sup>١٠</sup>لِأَنَّهُ لَا بُدَّ أَنْنا جَمِيعًا نَظْهَرُ أَمَامَ كُرْسِيِّ الْمَسِيحِ، لِيُنَالَ كُلُّ وَاحِدٍ مَا كَانَ بِالْجَسَدِ بِحَسَبِ مَا صَنَعَ، خَيْرًا كَانَ أَمْ شَرًّا.

### The Ministry of Reconciliation

<sup>11</sup>Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. <sup>12</sup>For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart. <sup>13</sup>For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. <sup>14</sup>For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: <sup>15</sup>And that he died for all, that they which live should not henceforth live unto themselves,

### تصالحو مع الله

<sup>١١</sup>فَإِذْ نَحْنُ عَالِمُونَ مَخَافَةَ الرَّبِّ نَقْنَعُ النَّاسَ. وَأَمَّا اللَّهُ فَقَدْ صَرَّنَا ظَاهِرِينَ لَهُ، وَأَرْجُو أَنَّنَا قَدْ صَرَّنَا ظَاهِرِينَ فِي ضَمَائِرِكُمْ أَيْضًا. <sup>١٢</sup>لَأَنَّنا لَسْنَا نَمْدَحُ أَنْفُسَنَا أَيْضًا لَدَيْكُمْ، بَلْ نُعْطِيكُمْ فُرْصَةً لِلِافْتِخَارِ مِنْ جِهَتِنَا، لِيَكُونَ لَكُمْ جَوَابٌ عَلَى الَّذِينَ يَفْتَخِرُونَ بِالْوَجْهِ لَا بِالْقَلْبِ. <sup>١٣</sup>لَأَنَّنا إِنْ صَرْنَا مُخْتَلِينَ فَلِلَّهِ، أَوْ كُنَّا عَاقِلِينَ فَلَكُمْ. <sup>١٤</sup>لِأَنَّ مَحَبَّةَ الْمَسِيحِ تَحْضُرُنَا. إِذْ نَحْنُ نَحْسِبُ هَذَا: أَنَّهُ إِنْ كَانَ وَاحِدٌ قَدْ مَاتَ لِأَجْلِ الْجَمِيعِ. فَالْجَمِيعُ إِذَا مَاثُوا. <sup>١٥</sup>وَهُوَ مَاتَ لِأَجْلِ الْجَمِيعِ كَيْ يَعِيشَ الْأَحْيَاءُ

but unto him which died for them, and rose again.

<sup>16</sup>Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. <sup>17</sup>Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. <sup>18</sup>And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; <sup>19</sup>To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. <sup>20</sup>Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. <sup>21</sup>For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

**6** <sup>1</sup>We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. <sup>2</sup>(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)

<sup>3</sup>Giving no offence in any thing, that the ministry be not blamed: <sup>4</sup>But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, <sup>5</sup>In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

فِيمَا بَعْدُ لَا لِأَنْفُسِهِمْ، بَلْ لِلَّذِي مَاتَ  
لَأَجْلِهِمْ وَقَامَ. <sup>١٦</sup> إِذَا نَحْنُ مِنَ الْآنَ لَا  
نَعْرِفُ أَحَدًا حَسَبَ الْجَسَدِ. وَإِنْ كُنَّا قَدْ  
عَرَفْنَا الْمَسِيحَ حَسَبَ الْجَسَدِ، لَكِنِ الْآنَ  
لَا نَعْرِفُهُ بَعْدُ. <sup>١٧</sup> إِذَا إِنْ كَانَ أَحَدٌ فِي  
الْمَسِيحِ فَهُوَ خَلِيقَةٌ جَدِيدَةٌ. الْأَشْيَاءُ الْعَتِيقَةُ  
قَدْ مَضَتْ. هُوَذَا الْكُلُّ قَدْ صَارَ جَدِيدًا.  
<sup>١٨</sup> وَلَكِنَّ الْكُلَّ مِنْ اللَّهِ، الَّذِي صَالَحَنَا  
لِنَفْسِهِ يَسُوعَ الْمَسِيحِ، وَأَعْطَانَا خِدْمَةَ  
الْمُصَالِحَةِ، <sup>١٩</sup> أَيِ إِنْ اللَّهُ كَانَ فِي الْمَسِيحِ  
مُصَالِحًا الْعَالَمَ لِنَفْسِهِ، غَيْرَ حَاسِبٍ لَهُمْ  
خَطَايَاهُمْ، وَوَضِعًا فِينَا كَلِمَةَ الْمُصَالِحَةِ.  
<sup>٢٠</sup> إِذَا نَسَعَى كَسَفْرَاءَ عَنِ الْمَسِيحِ، كَانَ اللَّهُ  
يَعِظُ بِنَا. نَطْلُبُ عَنِ الْمَسِيحِ: تَصَالِحُوا مَعَ  
اللَّهِ. <sup>٢١</sup> لِأَنَّهُ جَعَلَ الَّذِي لَمْ يَعْرِفْ خَطِيئَةً،  
خَطِيئَةً لِأَجْلِنَا، لِنَصِيرَ نَحْنُ بِرَّ اللَّهِ فِيهِ.

**٦** <sup>١</sup>فَإِذْ نَحْنُ عَامِلُونَ مَعَهُ نَطْلُبُ أَنْ  
لَا تَقْبَلُوا نِعْمَةَ اللَّهِ بَاطِلًا. <sup>٢</sup> لِأَنَّهُ  
يَقُولُ: «فِي وَقْتٍ مَقْبُولٍ سَمِعْتُكَ، وَفِي  
يَوْمٍ خَلَاصٍ أَعْتَيْتُكَ». هُوَذَا الْآنَ وَقْتُ  
مَقْبُولٍ. هُوَذَا الْآنَ يَوْمُ خَلَاصٍ. <sup>٣</sup> وَلَسْنَا  
نَجْعَلُ عَشْرَةَ فِي شَيْءٍ لِئَلَّا نُلَامَ الْخِدْمَةَ.  
<sup>٤</sup> بَلْ فِي كُلِّ شَيْءٍ نَظْهَرُ أَنْفُسَنَا كَحُدَامِ اللَّهِ،  
فِي صَبْرٍ كَثِيرٍ، فِي شِدَائِدٍ، فِي ضَرُورَاتٍ،  
فِي ضِيقَاتٍ، <sup>٥</sup> فِي ضَرْبَاتٍ، فِي سَجُونٍ،  
فِي اضْطِرَابَاتٍ، فِي أَثْعَابٍ، فِي أَسْهَارٍ،  
فِي أَصْوَامٍ، فِي طَهَارَةٍ، فِي عِلْمٍ، فِي

<sup>6</sup>By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, <sup>7</sup>By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, <sup>8</sup>By honour and dishonour, by evil report and good report: as deceivers, and yet true; <sup>9</sup>As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; <sup>10</sup>As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

<sup>11</sup>O ye Corinthians, our mouth is open unto you, our heart is enlarged.

<sup>12</sup>Ye are not straitened in us, but ye are straitened in your own bowels.

<sup>13</sup>Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged.

### We are the Temple of God

<sup>14</sup>Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

<sup>15</sup>And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? <sup>16</sup>And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. <sup>17</sup>Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, <sup>18</sup>And will be a Father unto you, and ye shall be my sons

أَنَا، فِي لُطْفٍ، فِي الرُّوحِ الْقُدُسِّ، فِي مَحَبَّةِ بِلَا رِيَاءٍ،<sup>٧</sup> فِي كَلَامِ الْحَقِّ، فِي قُوَّةِ اللَّهِ بِسِلَاحِ الْبِرِّ لِلْيَمِينِ وَلِلْيَسَارِ.<sup>٨</sup> بِمَجْدٍ وَهَوَانٍ. بِصِيَّتِ رَدِيءٍ وَصِيَّتِ حَسَنٍ. كَمُضْلِلِينَ وَنَحْنُ صَادِقُونَ.<sup>٩</sup> كَمَجْهُولِينَ وَنَحْنُ مَعْرُوفُونَ. كَمَاتِّينَ وَهَذَا نَحْنُ نَحْيَا. كَمُؤَدِّينَ وَنَحْنُ غَيْرُ مَقْتُولِينَ.<sup>١٠</sup> كَحَزَانِي وَنَحْنُ دَائِمًا فَرِحُونَ. كَقَفْرَاءَ وَنَحْنُ نُعْبِي كَثِيرِينَ. كَأَنَّ لَنَا شَيْءًا لَنَا وَنَحْنُ نَمْلِكُ كُلَّ شَيْءٍ.<sup>١١</sup> فَمِنَّا مَفْتُوحٌ إِلَيْكُمْ أَيُّهَا الْكُورِنْثِيِّونَ. قَلْبُنَا مَتَّسِعٌ.<sup>١٢</sup> لَسْنَا مُتَضَيِّقِينَ فِيْنَا بَلْ مُتَضَيِّقِينَ فِي أَحْسَانِكُمْ.<sup>١٣</sup> فَجَزَاءً لِدَلِكْ أَقُولُ كَمَا لِأَوْلَادِي: كُونُوا أَتْمًا أَيضًا مُتَّسِعِينَ!

### نحن هيكل الله الحي

<sup>١٤</sup> أَلَا تَكُونُوا تَحْتَ نِيرٍ مَعَ غَيْرِ الْمُؤْمِنِينَ، لِأَنَّهُ آيَةٌ خَلَطَةٌ لِلْبِرِّ وَالْإِثْمِ؟ وَآيَةٌ شَرِكَةٌ لِلنُّورِ مَعَ الظُّلْمَةِ؟<sup>١٥</sup> وَأَيُّ اتِّفَاقٍ لِلْمَسِيحِ مَعَ بَلِيْعَالٍ؟ وَأَيُّ نَصِيبٍ لِلْمُؤْمِنِ مَعَ غَيْرِ الْمُؤْمِنِ؟<sup>١٦</sup> وَآيَةٌ مُوَافَقَةٌ لِهَيْكَلِ اللَّهِ مَعَ الْأَوْثَانِ؟ فَإِنَّكُمْ أَنْتُمْ هَيْكَلُ اللَّهِ الْحَيِّ، كَمَا قَالَ اللَّهُ: «إِنِّي سَأَسْكُنُ فِيهِمْ وَأَسِيرُ بَيْنَهُمْ، وَأَكُونُ لَهُمْ إِلَهًا وَهُمْ يَكُونُونَ لِي شَعْبًا.»<sup>١٧</sup> لِذَلِكَ أَخْرَجُوا مِنْ وَسْطِهِمْ وَأَعْتَزَلُوا، يَقُولُ الرَّبُّ. وَلَا تَمَسُّوا نَجِسًا فَاقْبَلِكُمْ،<sup>١٨</sup> وَأَكُونُ لَكُمْ أَبًا وَأَنْتُمْ تَكُونُونَ

and daughters, saith the Lord Almighty.

لِي بَيْنَ وَبَنَاتٍ يَقُولُ الرَّبُّ الْقَادِرُ عَلَى كُلِّ شَيْءٍ.

**7** <sup>1</sup>Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

**٧** <sup>١</sup>فَإِذْ لَنَا هَذِهِ الْمَوَاعِيدُ أَيُّهَا الْأَحِبَّاءُ لِنُطَهِّرْ ذَوَاتِنَا مِنْ كُلِّ دَنَسِ الْجَسَدِ وَالرُّوحِ، مُكَمِّلِينَ الْقَدَاسَةَ فِي خَوْفِ اللَّهِ.

<sup>2</sup>Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. <sup>3</sup>I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you. <sup>4</sup>Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

<sup>٢</sup>اقْبَلُونَا. لَمْ نَظْلِمَ أَحَدًا. لَمْ نُفْسِدْ أَحَدًا. لَمْ نَطْمَعْ فِي أَحَدٍ. <sup>٣</sup>لَا أَقُولُ هَذَا لِأَجْلِ ذُبُونَةٍ، لِأَنِّي قَدْ قُلْتُ سَابِقًا إِنَّكُمْ فِي قُلُوبِنَا لِنَمُوتَ مَعَكُمْ وَنَعِيشَ مَعَكُمْ. <sup>٤</sup>لِي ثِقَّةٌ كَثِيرَةٌ بِكُمْ. لِي افْتِخَارٌ كَثِيرٌ مِنْ جِهَتِكُمْ. قَدْ أَمْتَلَأْتُ تَعَزِيَةً وَأَزْدَدْتُ فَرَحًا جَدًّا فِي جَمِيعِ ضَيْقَاتِنَا. <sup>٥</sup>لَأَنَّنا لَمَّا أَتَيْنَا إِلَى مَكْدُونِيَّةٍ لَمْ يَكُنْ لِحَسَدِنَا شَيْءٌ مِنَ الرَّاحَةِ بَلْ كُنَّا مُكْتَبِينَ فِي كُلِّ شَيْءٍ. مِنْ خَارِجِ خُصُومَاتٍ. مِنْ دَاخِلِ مَخَافٍ. <sup>٦</sup>لَكِنَّ اللَّهَ الَّذِي يُعْزِي الْمُتَضَعِّينَ عِزَانًا بِمَجِيئِهِ تَيْطَسَ. <sup>٧</sup>وَلَيْسَ بِمَجِيئِهِ فَقَطْ بَلْ أَيْضًا بِالتَّعْزِيَةِ الَّتِي تُعْزِي بِهَا بِسَبِّبِكُمْ وَهُوَ يُخْبِرُنَا بِشَوْقِكُمْ وَنَوْحِكُمْ وَعَغْرَبَتِكُمْ لِأَجْلِي، حَتَّى إِنِّي فَرَحْتُ أَكْثَرَ. <sup>٨</sup>لِأَنِّي وَإِنْ كُنْتُ قَدْ أَحْزَنْتُكُمْ بِالرَّسَالَةِ لَسْتُ أَتَدَمُّ، مَعَ أَنِّي نَدِمْتُ. فَإِنِّي أَرَى أَنَّ تِلْكَ الرَّسَالَةَ أَحْزَنْتُكُمْ وَلَوْ إِلَى سَاعَةٍ. <sup>٩</sup>لِأَنَّ أَنَا أَفْرَحُ، لِأَنَّكُمْ حَزَنْتُمْ، بَلْ لِأَنَّكُمْ حَزَنْتُمْ لِلتَّوْبَةِ. لِأَنَّكُمْ حَزَنْتُمْ بِحَسَبِ مَشِيئَةِ اللَّهِ لِكَيْ لَا تَتَحَسَّرُوا مِنَّا فِي شَيْءٍ. <sup>١٠</sup>لِأَنَّ الْحُزْنَ الَّذِي

<sup>5</sup>For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. <sup>6</sup>Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; <sup>7</sup>And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

<sup>8</sup>For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. <sup>9</sup>Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. <sup>10</sup>For godly sorrow worketh repentance to

salvation not to be repented of: but the sorrow of the world worketh death. <sup>11</sup>For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter. <sup>12</sup>Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you. <sup>13</sup>Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

<sup>14</sup>For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth. <sup>15</sup>And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. <sup>16</sup>I rejoice therefore that I have confidence in you in all things.

### Generosity Encouraged

**8** <sup>1</sup>Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; <sup>2</sup>How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. <sup>3</sup>For to their power, I

بِحَسَبِ مَشِيئَةِ اللَّهِ يُنْشِئُ تَوْبَةً لِّخَلَاصٍ بِلَا نَدَامَةٍ، وَأَمَّا حُزْنُ الْعَالَمِ فَيُنْشِئُ مَوْتًا. <sup>١١</sup> فَإِنَّهُ هُوَذَا حُزْنُكُمْ هَذَا عَيْنَهُ بِحَسَبِ مَشِيئَةِ اللَّهِ، كَمَا أَنْشَأَ فِيكُمْ مِنَ الْاجْتِهَادِ، بَلْ مِنَ الْاجْتِجَاجِ، بَلْ مِنَ الْغَيْظِ، بَلْ مِنَ الْخَوْفِ، بَلْ مِنَ الشَّقْوِ، بَلْ مِنَ الْغَيْرَةِ، بَلْ مِنَ الْإِنْتِقَامِ. فِي كُلِّ شَيْءٍ أَظْهَرْتُمْ أَنْفُسَكُمْ أَنْتُمْ أَتْرِيَاءَ فِي هَذَا الْأَمْرِ. <sup>١٢</sup> إِذَا وَإِنْ كُنْتُ قَدْ كَتَبْتُ إِلَيْكُمْ، فَلَيْسَ لِأَجْلِ الْمَذْنِبِ وَلَا لِأَجْلِ الْمَذْنِبِ إِلَيْهِ، بَلْ لِكَيْ يَظْهَرَ لَكُمْ أَمَامَ اللَّهِ اجْتِهَادُنَا لِأَجْلِكُمْ. <sup>١٣</sup> مِنْ أَجْلِ هَذَا قَدْ تَعَزَّيْنَا بِتَعَزِّيَّتِكُمْ. وَلَكِنْ فَرَحْنَا أَكْثَرَ جَدًّا بِسَبَبِ فَرَحِ تَيْطُسَ، لِأَنَّ رُوحَهُ قَدْ اسْتَرَأَحَتْ بِكُمْ جَمِيعًا. <sup>١٤</sup> فَإِنِّي إِنْ كُنْتُ أَفْتَحَرْتُ شَيْئًا لَدَيْهِ مِنْ جِهَتِكُمْ لَمْ أُخْجَلْ، بَلْ كَمَا كَلَّمْنَاكُمْ بِكُلِّ شَيْءٍ بِالصِّدْقِ، كَذَلِكَ أَفْتَحَارْنَا أَيْضًا لَدَى تَيْطُسَ صَارَ صَادِقًا. <sup>١٥</sup> وَأَحْسَاؤُهُ هِيَ نَحْوُكُمْ بِالزِّيَادَةِ، مُتَذَكِّرًا طَاعَةَ جَمِيعِكُمْ، كَيْفَ قَبْلَتْموهُ بِخَوْفٍ وَرِعْدَةٍ. <sup>١٦</sup> أَنَا أَفْرَحُ إِذَا أَنِّي أَتَى بِكُمْ فِي كُلِّ شَيْءٍ.

### السخاء في العطاء

**٨** <sup>١</sup> ثُمَّ نَعَرَّضْتُكُمْ أَيُّهَا الْإِخْوَةُ نِعْمَةً اللَّهُ الْمَعْطَاةَ فِي كَنَائِسِ مَكْدُونِيَّةَ، أَنَّهُ فِي اخْتِبَارِ ضَيْقَةٍ شَدِيدَةٍ فَاضَ وَفُورَ فَرَحِهِمْ وَقَفْرِهِمِ الْعَمِيقِ لِعَنَى سَخَائِهِمْ، <sup>٢</sup> لِأَنَّهُمْ أَعْطَوْا حَسَبَ الطَّاقَةِ، أَنَا أَشْهَدُ، وَفَوْقَ الطَّاقَةِ، مِنْ تَلْقَاءِ



bear record, yea, and beyond their power they were willing of themselves; <sup>4</sup>Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. <sup>5</sup>And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. <sup>6</sup>Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. <sup>7</sup>Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

<sup>8</sup>I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. <sup>9</sup>For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

<sup>10</sup>And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. <sup>11</sup>Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. <sup>12</sup>For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

<sup>13</sup>For I mean not that other men be eased, and ye burdened: <sup>14</sup>But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: <sup>15</sup>As it is written, He that had gathered much had

أَنْفُسِهِمْ، <sup>٤</sup>مُلْتَمِسِينَ مِنَّا، بِطَلْبَةٍ كَثِيرَةٍ، أَنْ نَقْبَلَ النِّعْمَةَ وَشُرْكَهَ الْخِدْمَةِ الَّتِي لِلْقَدِيسِينَ. <sup>٥</sup>وَلَيْسَ كَمَا رَجَوْنَا، بَلْ أَعْطَوْا أَنْفُسَهُمْ أَوْلًا لِلرَّبِّ، وَلَنَا، بِمَشِيئَةِ اللَّهِ. <sup>٦</sup>حَتَّىٰ إِنَّا طَلَبْنَا مِنْ تَيْطُسَ أَنَّهُ كَمَا سَبَقَ فَابْتَدَأَ، كَذَلِكَ يُتِمُّ لَكُمْ هَذِهِ النِّعْمَةَ أَيْضًا. <sup>٧</sup>لَكِنْ كَمَا تَزِدَادُونَ فِي كُلِّ شَيْءٍ: فِي الْإِيمَانِ وَالْكَلَامِ وَالْعِلْمِ وَكُلِّ اجْتِهَادٍ وَمَحَبَّتِكُمْ لَنَا، لِيَتِمَّ تَزَادَاؤُنْ فِي هَذِهِ النِّعْمَةِ أَيْضًا. <sup>٨</sup>لَسْتُ أَقُولُ عَلَى سَبِيلِ الْأَمْرِ، بَلْ بِاجْتِهَادِ آخَرِينَ، مُحْتَثِرًا إِخْلَاصَ مَحَبَّتِكُمْ أَيْضًا. <sup>٩</sup>فَإِنَّكُمْ تَعْرِفُونَ نِعْمَةَ رَبَّنَا يَسُوعَ الْمَسِيحِ، أَنَّهُ مِنْ أَجْلِكُمْ أَفْتَقَرَ وَهُوَ غَنِيٌّ، لِكَيْ تَسْتَعْنُوا أَنْتُمْ بِفَقْرِهِ. <sup>١٠</sup>أَعْطَيْ رِيَاءً فِي هَذَا أَيْضًا، لِأَنَّ هَذَا يَنْفَعُكُمْ أَنْتُمْ الَّذِينَ سَبَقْتُمْ فَابْتَدَأْتُمْ مِنْذُ الْعَامِ الْمَاضِي، لَيْسَ أَنْ تَفْعَلُوا قَطُّ بَلْ أَنْ تُرِيدُوا أَيْضًا. <sup>١١</sup>وَلَكِنْ الْآنَ تَمَّمُوا الْعَمَلَ أَيْضًا، حَتَّىٰ إِنَّهُ كَمَا أَنَّ النَّشَاطَ لِلْإِرَادَةِ، كَذَلِكَ يَكُونُ التَّتَمِيمُ أَيْضًا حَسَبَ مَا لَكُمْ. <sup>١٢</sup>لِأَنَّهُ إِنْ كَانَ النَّشَاطُ مَوْجُودًا فَهُوَ مَقْبُولٌ عَلَى حَسَبِ مَا لِلْإِنْسَانِ، لَا عَلَى حَسَبِ مَا لَيْسَ لَهُ. <sup>١٣</sup>فَإِنَّهُ لَيْسَ لِكَيْ يَكُونَ لِلآخَرِينَ رَاحَةً وَلَكُمْ ضِيقًا، <sup>١٤</sup>بَلْ بِحَسَبِ الْمُسَاوَاةِ. لِكَيْ تَكُونَ فِي هَذَا الْوَقْتِ فُضَالَتِكُمْ لِإِعْوَاذِهِمْ، كَيْ تَصِيرَ فُضَالَتُهُمْ لِإِعْوَاذِكُمْ، حَتَّىٰ تَحْصُلَ الْمُسَاوَاةُ. <sup>١٥</sup>كَمَا هُوَ مَكْتُوبٌ: «الَّذِي جَمَعَ كَثِيرًا لَمْ

nothing over; and he that had gathered little had no lack.

يُفْضِلُ، وَالَّذِي جَمَعَ قَلِيلًا لَمْ يَنْقُصْ».

### Titus Sent to Corinth

<sup>16</sup>But thanks be to God, which put the same earnest care into the heart of Titus for you. <sup>17</sup>For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. <sup>18</sup>And we have sent with him the brother, whose praise is in the gospel throughout all the churches; <sup>19</sup>And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind: <sup>20</sup>Avoiding this, that no man should blame us in this abundance which is administered by us: <sup>21</sup>Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

<sup>22</sup>And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you. <sup>23</sup>Whether any do inquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ. <sup>24</sup>Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

توصية بتيطس ورفيقه

<sup>١٦</sup>وَلَكِنْ شُكْرًا لِلَّهِ الَّذِي جَعَلَ هَذَا  
الاجْتِهَادَ عَيْنَهُ لِاجْلِكُمْ فِي قَلْبِ تَيْطُسَ،  
<sup>١٧</sup>لِأَنَّهُ قَبِلَ الطُّلْبَةَ. وَإِذْ كَانَ أَكْثَرَ اجْتِهَادًا  
مَضَى إِلَيْكُمْ مِنْ تَلْقَاءِ نَفْسِهِ. <sup>١٨</sup>وَأَرْسَلْنَا  
مَعَهُ الْأَخَ الَّذِي مَدَحَهُ فِي الْإِنْجِيلِ فِي  
جَمِيعِ الْكَنَائِسِ. <sup>١٩</sup>وَلَيْسَ ذَلِكَ فَقَطْ، بَلْ  
هُوَ مُتَّخِبٌ أَيْضًا مِنَ الْكَنَائِسِ رَفِيقًا لَنَا فِي  
السَّفَرِ، مَعَ هَذِهِ النِّعْمَةِ الْمَخْدُومَةِ مِنَّا  
لِمَجْدِ ذَاتِ الرَّبِّ الْوَّاحِدِ، وَلِنَشَاطِكُمْ.  
<sup>٢٠</sup>مُتَجَنِّبِينَ هَذَا أَنْ يَلُومَنَا أَحَدٌ فِي جَسَامَةِ  
هَذِهِ الْمَخْدُومَةِ مِنَّا. <sup>٢١</sup>مُعْتَنِينَ بِأُمُورِ  
حَسَنَةٍ، لَيْسَ قُدَّامَ الرَّبِّ فَقَطْ، بَلْ قُدَّامَ  
النَّاسِ أَيْضًا. <sup>٢٢</sup>وَأَرْسَلْنَا مَعَهُمَا أَخَانَا،  
الَّذِي اخْتَبَرْنَا مِرَارًا فِي أُمُورٍ كَثِيرَةٍ أَنَّهُ  
مُجْتَهِدٌ، وَلَكِنَّهُ الْآنَ أَشَدُّ اجْتِهَادًا كَثِيرًا  
بِالثِّقَةِ الْكَثِيرَةِ بِكُمْ. <sup>٢٣</sup>أَمَّا مِنْ جِهَةِ تَيْطُسَ  
فَهُوَ شَرِيكٌ لِي وَعَامِلٌ مَعِيَ لِاجْلِكُمْ. وَأَمَّا  
أَخْوَانَا فَهُمَا رَسُولَا الْكَنَائِسِ، وَمَجْدُ  
الْمَسِيحِ. <sup>٢٤</sup>فَيَبِينُوا لَهُمْ، وَقُدَّامَ الْكَنَائِسِ،  
بَيِّنَةَ مَحَبَّتِكُمْ، وَافْتِحَارَنَا مِنْ جِهَتِكُمْ

### Encouragement to Give

**9** <sup>1</sup>For as touching the ministering to the saints, it is superfluous for me to write to you: <sup>2</sup>For I know the forwardness of your mind, for which

التشجيع على العطاء

**٩** <sup>١</sup>فَأَيُّهُ مِنْ جِهَةِ الْخِدْمَةِ لِلْقِدِّيسِينَ  
هُوَ فَضُولٌ مِنِّي أَنْ أَكْتُبَ إِلَيْكُمْ.  
<sup>٢</sup>لَأَنِّي أَعْلَمُ نَشَاطِكُمْ الَّذِي افْتَحَرْتُمْ بِهِ مِنْ

I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. <sup>3</sup>Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: <sup>4</sup>Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. <sup>5</sup>Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

<sup>6</sup>But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. <sup>7</sup>Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. <sup>8</sup>And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: <sup>9</sup>(As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. <sup>10</sup>Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) <sup>11</sup>Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

<sup>12</sup>For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; <sup>13</sup>Whiles by the experiment of this

جَهْتِكُمْ لَدَى الْمَكْدُونِيِّينَ، أَنَّ أَخَائِيَّةَ مُسْتَعِدَّةً مِنْذُ الْعَامِ الْمَاضِي. وَغَيْرُكُمْ قَدْ حَرَصَتْ الْأَكْثَرِينَ. <sup>٣</sup> وَلكِنْ أَرْسَلْتُ الْإِخْوَةَ لِئَلَّا يَتَعَطَّلَ افْتِحَارُنَا مِنْ جَهْتِكُمْ مِنْ هَذَا الْفَقِيلِ، كَيْ تَكُونُوا مُسْتَعِدِينَ كَمَا قُلْتُ. <sup>٤</sup> حَتَّى إِذَا جَاءَ مَعِيَ مَكْدُونِيُّونَ وَوَجَدُوكُمْ غَيْرَ مُسْتَعِدِينَ لَا نُحْجَلُ نَحْنُ - حَتَّى لَا أَقُولَ أَنْتُمْ - فِي جَسَارَةِ الْافْتِحَارِ هَذِهِ. فَرَأَيْتُ لِأَزْمًا أَنْ أَطْلُبَ إِلَى الْإِخْوَةَ أَنْ يَسْبِقُوا إِلَيْكُمْ، وَيَهَيِّئُوا قَبْلًا بَرَكَتِكُمْ الَّتِي سَبَقَ التَّحْجِيرُ بِهَا، لِتَكُونَ هِيَ مُعَدَّةً هَكَذَا كَأَنَّهَا بَرَكَةٌ، لَا كَأَنَّهَا بَحْلٌ. <sup>٦</sup> هَذَا وَإِنْ مَنْ يَزْرَعُ بِالسَّحْجِ فَيَالسَّحْجِ أَيْضًا يَحْصُدُ، وَمَنْ يَزْرَعُ بِالْبَرَكَاتِ فَيَالْبَرَكَاتِ أَيْضًا يَحْصُدُ. <sup>٧</sup> كُلِّ وَاحِدٍ كَمَا يَنْوِي بِقَلْبِهِ، لَيْسَ عَنْ حُزْنٍ أَوْ اضْطِرَارٍ. لِأَنَّ الْمُعْطِيَ الْمَسْرُورَ يُحِبُّهُ اللَّهُ. <sup>٨</sup> وَاللَّهُ قَادِرٌ أَنْ يَزِيدَكُمْ كُلَّ نِعْمَةٍ، لِكَيْ تَكُونُوا وَلَكُمْ كُلُّ اكْتِفَاءٍ كُلِّ حِينٍ فِي كُلِّ شَيْءٍ، تَزْدَادُونَ فِي كُلِّ عَمَلٍ صَالِحٍ. <sup>٩</sup> كَمَا هُوَ مَكْتُوبٌ: «فَرَّقْ. أَعْطَى الْمَسَاكِينَ. بَرُّهُ يَنْفِي إِلَى الْأَبَدِ». <sup>١٠</sup> وَالَّذِي يُقَدِّمُ بَذَارًا لِلزَّرْعِ وَخَبْرًا لِلأَكْلِ، سَيُقَدِّمُ وَيَكْتُرُ بَذَارَكُمْ وَيُنْمِي غَلَاتِ بَرِّكُمْ. <sup>١١</sup> مُسْتَعِينِينَ فِي كُلِّ شَيْءٍ لِكُلِّ سَخَاءٍ يُنْشِئُ بِنَا شُكْرًا لِلَّهِ. <sup>١٢</sup> لِأَنَّ افْتِعَالَ هَذِهِ الْخِدْمَةِ لَيْسَ يَسْدُ إِعْوَازَ الْقَدِيدِينَ فَقَطْ، بَلْ يَزِيدُ بِشُكْرٍ كَثِيرٍ لِلَّهِ <sup>١٣</sup> إِذْ هُمْ بِاخْتِيَارٍ هَذِهِ الْخِدْمَةَ يَمَجِّدُونَ اللَّهَ عَلَى طَاعَةِ اعْتِرَافِكُمْ لِإِنْجِيلِ الْمَسِيحِ، وَسَخَاءِ التَّوَزِيْعِ لَهُمْ

ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; <sup>14</sup>And by their prayer for you, which long after you for the exceeding grace of God in you. <sup>15</sup>Thanks be unto God for his unspeakable gift.

### Paul's Defence of His Ministry

**10** <sup>1</sup>Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you: <sup>2</sup>But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. <sup>3</sup>For though we walk in the flesh, we do not war after the flesh: <sup>4</sup>(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) <sup>5</sup>Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; <sup>6</sup>And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

<sup>7</sup>Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's. <sup>8</sup>For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed: <sup>9</sup>That I may not

وَاللِّجْمِيعِ. <sup>١٤</sup>وَبِدَعَائِهِمْ لِأَجْلِكُمْ، مُشْتَأِقِينَ  
إِلَيْكُمْ مِنْ أَجْلِ نِعْمَةِ اللَّهِ الْفَائِقَةِ لَدَيْكُمْ.  
<sup>١٥</sup>فَشَكَرًا لِلَّهِ عَلَى عَطِيَّتِهِ الَّتِي لَا يُعْبَرُ  
عَنْهَا.

### الرد على التهم الموجهة إليه

**١٠** <sup>١</sup>ثُمَّ أَطْلُبُ إِلَيْكُمْ بِوَدَاعَةِ الْمَسِيحِ  
وَحِلْمِهِ، أَنَا نَفْسِي بُولْسُ الَّذِي  
فِي الْحَضْرَةِ ذَلِيلٌ بَيْنَكُمْ، وَأَمَّا فِي الْغَيْبَةِ  
فَمُتَجَسِّرٌ عَلَيْكُمْ. <sup>٢</sup>وَلَكِنْ أَطْلُبُ أَنْ لَا  
أَتَجَسَّرَ وَأَنَا حَاضِرٌ بِالثِّقَةِ الَّتِي بِهَا أَرَى أَنِّي  
سَاجِتَرِيٌّ عَلَى قَوْمٍ يَحْسِبُونَنَا كَأَنَّا نَسْلُكُ  
حَسَبَ الْجَسَدِ. <sup>٣</sup>لَأَنَّا وَإِنْ كُنَّا نَسْلُكُ فِي  
الْجَسَدِ، لَسْنَا حَسَبَ الْجَسَدِ نَحَارِبُ. <sup>٤</sup>إِذْ  
أَسْلِحَةٌ مُحَارَبَتِنَا لَيْسَتْ جَسَدِيَّةً، بَلْ قَادِرَةٌ  
بِاللَّهِ عَلَى هَدْمِ حُصُونِ <sup>٥</sup>هَادِمِينَ ظُنُونًا  
وَكُلَّ عُلُوٍّ يَرْتَفِعُ ضِدَّ مَعْرِفَةِ اللَّهِ،  
وَمُسْتَأْسِرِينَ كُلِّ فِكْرٍ إِلَى طَاعَةِ الْمَسِيحِ،  
وَمُسْتَعْدِينَ لِأَنْ نَنْتَقِمَ عَلَى كُلِّ عَصِيَانٍ،  
مَتَى كَمِلَتْ طَاعَتُكُمْ. <sup>٦</sup>أَتَنْظُرُونَ إِلَى مَا هُوَ  
حَسَبَ الْحَضْرَةِ؟ إِنْ وَثِقَ أَحَدٌ بِنَفْسِهِ أَنَّهُ  
لِلْمَسِيحِ، فَلْيَحْسِبْ هَذَا أَيْضًا مِنْ نَفْسِهِ:  
أَنَّهُ كَمَا هُوَ لِلْمَسِيحِ، كَذَلِكَ نَحْنُ أَيْضًا  
لِلْمَسِيحِ! <sup>٧</sup>فَأَيُّي وَإِنْ أَفْتَحَرْتُ شَيْئًا أَكْثَرَ  
بِسُلْطَانَتِنَا الَّذِي أَعْطَانَا إِيَّاهُ الرَّبُّ لِئُبَيِّنَ لَكُمْ لَا  
لِهَدْمِكُمْ، لَا أُخْجَلُ. <sup>٩</sup>لِنَلَّا أَظْهَرَ كَأَنِّي  
أُخْفِيكُمْ بِالرَّسَائِلِ. <sup>١٠</sup>لَأَنَّهُ يَقُولُ: «الرَّسَائِلُ

seem as if I would terrify you by letters. <sup>10</sup>For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible. <sup>11</sup>Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present.

<sup>12</sup>For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

<sup>13</sup>But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. <sup>14</sup>For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching the gospel of Christ: <sup>15</sup>Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, <sup>16</sup>To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. <sup>17</sup>But he that glorieth, let him glory in the Lord. <sup>18</sup>For not he that commendeth himself is approved, but whom the Lord commendeth.

### Paul and the False Apostles

**11** <sup>1</sup>Would to God ye could bear with me a little in my folly: and indeed bear with me. <sup>2</sup>For I am jealous over you with

ثَقِيلَةً وَقَوِيَّةً، وَأَمَّا حُضُورُ الْجَسَدِ فَضَعِيفٌ وَالْكَلَامُ حَقِيرٌ. <sup>١١</sup> مِثْلُ هَذَا فَلْيَحْسِبْ أَنَّنَا كَمَا نَحْنُ فِي الْكَلَامِ بِالرَّسَائِلِ وَنَحْنُ غَائِبُونَ، هَكَذَا نَكُونُ أَيْضًا بِالْفِعْلِ وَنَحْنُ حَاضِرُونَ. <sup>١٢</sup> لِأَنَّنا لَا نَجْتَرِئُ أَنْ نَعُدَّ أَنْفُسَنَا بَيْنَ قَوْمٍ مِنَ الَّذِينَ يَمْدَحُونَ أَنْفُسَهُمْ، وَلَا أَنْ نُقَابِلَ أَنْفُسَنَا بِهِمْ. بَلْ هُمْ إِذْ يَقْسِمُونَ أَنْفُسَهُمْ عَلَى أَنْفُسِهِمْ، وَيُقَابِلُونَ أَنْفُسَهُمْ بِأَنْفُسِهِمْ، لَا يَفْهَمُونَ. <sup>١٣</sup> وَلَكِنْ نَحْنُ لَا نَفْتَخِرُ إِلَى مَا لَا يَقَاسُ، بَلْ حَسَبَ قِيَاسِ الْقَانُونِ الَّذِي قَسَمَهُ لَنَا اللَّهُ، قِيَاسًا لِلْبَلُوغِ إِلَيْكُمْ أَيْضًا. <sup>١٤</sup> لِأَنَّنا لَا نُمدِّدُ أَنْفُسَنَا كَأَنَّنا لَسْنَا نَبْلُغُ إِلَيْكُمْ. إِذْ قَدْ وَصَلْنَا إِلَيْكُمْ أَيْضًا فِي إِنْجِيلِ الْمَسِيحِ. <sup>١٥</sup> غَيْرَ مُفْتَخِرِينَ إِلَى مَا لَا يَقَاسُ فِي أَثْعَابِ آخَرِينَ، بَلْ رَاجِعِينَ إِذَا نَمَا إِيمَانُكُمْ أَنْ نَتَعَظَّمَ بَيْنَكُمْ حَسَبَ قَانُونِنَا بِزِيَادَةِ، <sup>١٦</sup> لِنُبَشِّرَ إِلَى مَا وَرَاءَكُمْ. لَا لِنَفْتَخِرَ بِالْأُمُورِ الْمَعْدَّةِ فِي قَانُونِ غَيْرِنَا. <sup>١٧</sup> وَأَمَّا مَنْ أَفْتَخَرَ فَلْيَفْتَخِرْ بِالرَّبِّ. <sup>١٨</sup> لِأَنَّهُ لَيْسَ مَنْ مَدَحَ نَفْسَهُ هُوَ الْمَزْكِيُّ، بَلْ مَنْ يَمْدَحُهُ الرَّبُّ.

### بولس والرسل الكذابون

**١١** <sup>١</sup> لَيْتَكُمْ تَحْتَمِلُونَ غِبَاوَتِي قَلِيلًا! بَلْ أَنْتُمْ مُحْتَمِلِي. <sup>٢</sup> فَإِنِّي أَغَارُ عَلَيْكُمْ غَيْرَةَ اللَّهِ، لِأَنِّي خَطْبْتُكُمْ لِرَجُلٍ

godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.<sup>3</sup> But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.<sup>4</sup> For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.<sup>5</sup> For I suppose I was not a whit behind the very chiefest apostles.<sup>6</sup> But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

<sup>7</sup>Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? <sup>8</sup>I robbed other churches, taking wages of them, to do you service. <sup>9</sup>And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself. <sup>10</sup>As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. <sup>11</sup>Wherefore? because I love you not? God knoweth. <sup>12</sup>But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

<sup>13</sup>For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. <sup>14</sup>And no marvel; for Satan

وَاحِدًا، لِأَقْدَمَ عَذْرَاءَ عَقِيْفَةً لِلْمَسِيْحِ.  
<sup>٣</sup>وَلَكِنِّي أَخَافُ أَنَّهُ كَمَا خَدَعَتِ الْحَيَّةُ  
 حَوَاءَ بِمَكْرَهَا، هَكَذَا تُفْسِدُ أَذْهَانَكُمْ عَنِ  
 الْبَسَاطَةِ الَّتِي فِي الْمَسِيْحِ. <sup>٤</sup>فَإِنَّهُ إِنْ كَانَ  
 الْآتِي يَكْرُرُ بِسُوعٍ آخَرَ لَمْ نَكْرُرْ بِهِ، أَوْ  
 كُنْتُمْ تَأْخُذُونَ رُوحًا آخَرَ لَمْ تَأْخُذُوهُ، أَوْ  
 إِنْجِيلاً آخَرَ لَمْ تَقْبَلُوهُ، فَحَسَنًا كُنْتُمْ  
 تَحْتَمِلُونَ. <sup>٥</sup>لَآئِي أَحْسِبُ أَنِّي لَمْ أَنْقُصْ  
 شَيْئًا عَنِ فَائِقِي الرُّسُلِ. <sup>٦</sup>وَإِنْ كُنْتُ عَامِيًّا  
 فِي الْكَلَامِ فَلَسْتُ فِي الْعِلْمِ، بَلْ نَحْنُ فِي  
 كُلِّ شَيْءٍ ظَاهِرُونَ لَكُمْ بَيْنَ الْجَمِيعِ. <sup>٧</sup>أَمْ  
 أَخْطَأْتُ خَطِيئَةً إِذْ أَذَلْتُ نَفْسِي كَيْ تَرْتَفِعُوا  
 أَنْتُمْ، لِأَنِّي بَشَّرْتُكُمْ مَجَانًا بِإِنْجِيلِ اللَّهِ؟  
<sup>٨</sup>سَلَبْتُ كَنَائِسَ أُخْرَى آخِذًا أَجْرَةً لِأَجْلِ  
 خِدْمَتِكُمْ، وَإِذْ كُنْتُ حَاضِرًا عِنْدَكُمْ  
 وَاحْتَجَجْتُ، لَمْ أَثْقُلْ عَلَى أَحَدٍ. <sup>٩</sup>لَآنَّ  
 أَحْتِيَاجِي سَدَّهُ الْإِخْوَةُ الَّذِينَ آتَوْا مِنِ  
 مَكْدُونِيَّةِ. وَفِي كُلِّ شَيْءٍ حَفِظْتُ نَفْسِي غَيْرَ  
 ثَقِيلٍ عَلَيْكُمْ، وَسَأَحْفِظُهَا. <sup>١٠</sup>حَقُّ الْمَسِيْحِ  
 فِي. إِنْ هَذَا الْإِفْتِخَارُ لَا يُسِدُّ عَنِّي فِي  
 أَقَالِيمِ أَخَايَةِ. <sup>١١</sup>لِمَاذَا؟ الْآئِي لَا أُحِبُّكُمْ؟  
 اللَّهُ يَعْلَمُ. <sup>١٢</sup>وَلَكِنْ مَا أَفْعَلُهُ سَأَفْعَلُهُ لِأَقْطَعُ  
 فُرْصَةَ الَّذِينَ يُرِيدُونَ فُرْصَةً كَيْ يُوْجَدُوا  
 كَمَا نَحْنُ أَيْضًا فِي مَا يَفْتَخِرُونَ بِهِ. <sup>١٣</sup>لَآنَّ  
 مِثْلَ هَؤُلَاءِ هُمْ رُسُلٌ كَذِبَةٌ، فَعَلَّةٌ  
 مَآكِرُونَ، مُعَيِّرُونَ شَكْلَهُمْ إِلَى شِبْهِ رُسُلِ  
 الْمَسِيْحِ. <sup>١٤</sup>وَلَا عَجَبَ. لِأَنَّ الشَّيْطَانَ نَفْسَهُ  
 يُعَيِّرُ شَكْلَهُ إِلَى شِبْهِ مَلَكَ نُورٍ! <sup>١٥</sup>فَلَيْسَ  
 عَظِيمًا إِنْ كَانَ خِدْمَتُهُ أَيْضًا يُعَيِّرُونَ

himself is transformed into an angel of light. <sup>15</sup>Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

### Paul Boasts of His Sufferings

<sup>16</sup>I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. <sup>17</sup>That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting. <sup>18</sup>Seeing that many glory after the flesh, I will glory also. <sup>19</sup>For ye suffer fools gladly, seeing ye yourselves are wise. <sup>20</sup>For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. <sup>21</sup>I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also. <sup>22</sup>Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. <sup>23</sup>Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. <sup>24</sup>Of the Jews five times received I forty stripes save one. <sup>25</sup>Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; <sup>26</sup>In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in

شكْلَهُمْ كَخْدَامِ اللَّبْرِ. الَّذِينَ نَهَيْتَهُمْ تَكُونُ حَسَبَ أَعْمَالِهِمْ.

### الأم بولس في خدمة المسيح

<sup>١٦</sup> أقول أيضاً: لا يظن أحد أنني غبي. وإلا فاقبلوني ولو كعبي، لأفخر أنا أيضاً قليلاً. <sup>١٧</sup> الذي أتكلّم به لست أتكلّم به بحسب الرب، بل كأنه في عبّوة، في جسارة الإفخار هذه. <sup>١٨</sup> بما أن كثيرين يفتخرون حسب الجسد أفخر أنا أيضاً. <sup>١٩</sup> فإنكم بسرور تحتملون الأغياء، إذ أنتم عقلاء! <sup>٢٠</sup> لأنكم تحتملون إن كان أحد يستعبدكم! إن كان أحد يأكلكم! إن كان أحد يأخذكم! إن كان أحد يرتفع! إن كان أحد يضربكم على وجوهكم! <sup>٢١</sup> على سبيل الهوان أقول كيف أننا كنا ضعفاء. ولكن الذي يجترئ فيه أحد، أقول في عبّوة: أنا أيضاً أجترئ فيه. <sup>٢٢</sup> أنهم عبرانيون؟ فأنا أيضاً. أنهم إسرائيليون؟ فأنا أيضاً. أنهم نسل إبراهيم؟ فأنا أيضاً. <sup>٢٣</sup> أنهم خدام المسيح؟ أقول كمحتل العقل: فأنا أفضل. في الأتعاب أكثر. في الضربات أوفر. في السجون أكثر. في الميمات مراراً كثيرة. <sup>٢٤</sup> من اليهود خمس مرّات قبلت أربعين جلدة إلا واحدة. <sup>٢٥</sup> ثلاث مرّات ضربت بالعصي. مرّة رجمت. ثلاث مرّات أنكسرت بي السفينة. ليلاً ونهاراً قضيت

the sea, in perils among false brethren;

<sup>27</sup>In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. <sup>28</sup>Beside those things that are without, that which cometh upon me daily, the care of all the churches. <sup>29</sup>Who is weak, and I am not weak? who is offended, and I burn not?

<sup>30</sup>If I must needs glory, I will glory of the things which concern mine infirmities. <sup>31</sup>The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. <sup>32</sup>In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: <sup>33</sup>And through a window in a basket was I let down by the wall, and escaped his hands.

فِي الْعَمَى. <sup>٢٦</sup>بِاسْفَارٍ مَرَارًا كَثِيرَةً. بِأَخْطَارٍ سَيُولِ. بِأَخْطَارٍ لُصُوصٍ. بِأَخْطَارٍ مِنْ جَنَسِي. بِأَخْطَارٍ مِنَ الْأَمَمِ. بِأَخْطَارٍ فِي الْمَدِينَةِ. بِأَخْطَارٍ فِي الْبَرِّيَّةِ. بِأَخْطَارٍ فِي الْبَحْرِ. بِأَخْطَارٍ مِنْ إِخْوَةٍ كَذِبَةٍ. <sup>٢٧</sup>فِي تَعَبٍ وَكَدٍّ. فِي أَسْهَارٍ مَرَارًا كَثِيرَةً. فِي جُوعٍ وَعَطَشٍ. فِي أَصْوَامٍ مَرَارًا كَثِيرَةً. فِي بَرْدٍ وَعُرْيٍ. <sup>٢٨</sup>عَدَا مَا هُوَ دُونَ ذَلِكَ: التَّرَاكُمُ عَلَيَّ كُلِّ يَوْمٍ. الْإِهْتِمَامُ بِجَمِيعِ الْكِنَائِسِ. <sup>٢٩</sup>مَنْ يَضَعْفُ وَأَنَا لَا أَضَعْفُ؟ مَنْ يَعْتُرُ وَأَنَا لَا أَلْتَهَبُ؟ <sup>٣٠</sup>إِنْ كَانَ يَجِبُ الْإِفْتِحَارُ، فَسَأَفْتَحِرُ بِأُمُورٍ ضَعْفِي. <sup>٣١</sup>اللَّهُ أَبُو رَبِّنَا يَسُوعُ الْمَسِيحِ، الَّذِي هُوَ مُبَارَكٌ إِلَيَّ الْأَبَدِ، يَعْلَمُ أَنِّي لَسْتُ أَكْذِبُ. <sup>٣٢</sup>فِي دِمَشْقَ وَالِي الْحَارِثُ الْمَلِكُ كَانَ يَحْرُسُ مَدِينَةَ الدَّمَشَقِيِّينَ يُرِيدُ أَنْ يُمَسِكَنِي، <sup>٣٣</sup>فَتَدَلَّيْتُ مِنْ طَاقَةٍ فِي زَبِيلٍ مِنَ السُّورِ، وَنَجَوْتُ مِنْ يَدَيْهِ.

### Paul's Visions

### رؤى بولس

**12** <sup>1</sup>It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

<sup>2</sup>I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. <sup>3</sup>And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) <sup>4</sup>How that he was caught up into paradise, and heard

**١٢** <sup>١</sup>إِنَّهُ لَا يُوَافِقُنِي أَنْ أَفْتَحِرَ. فَإِنِّي آتِي إِلَى مَنَاطِرِ الرَّبِّ وَإِعْلَانَاتِهِ. <sup>٢</sup>أَعْرِفُ إِنْسَانًا فِي الْمَسِيحِ قَبْلَ أَرْبَعِ عَشْرَةِ سَنَةٍ. أَفِي الْجَسَدِ؟ لَسْتُ أَعْلَمُ، أَمْ خَارِجَ الْجَسَدِ؟ لَسْتُ أَعْلَمُ. اللَّهُ يَعْلَمُ. أَخْتَطِفُ هَذَا إِلَى السَّمَاءِ الثَّلَاثِيَّةِ. <sup>٣</sup>وَأَعْرِفُ هَذَا الْإِنْسَانَ. أَفِي الْجَسَدِ أَمْ خَارِجَ الْجَسَدِ؟ لَسْتُ أَعْلَمُ. اللَّهُ يَعْلَمُ. <sup>٤</sup>كَيْفَ أَخْتَطِفُ إِلَى الْفِرْدَوْسِ، وَسَمِعَ كَلِمَاتٍ لَا يُنْطَقُ بِهَا،



unspeakable words, which it is not lawful for a man to utter.

<sup>5</sup>Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. <sup>6</sup>For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

<sup>7</sup>And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. <sup>8</sup>For this thing I besought the Lord thrice, that it might depart from me. <sup>9</sup>And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. <sup>10</sup>Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

### Paul's Concern For the Corinthians

<sup>11</sup>I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing. <sup>12</sup>Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. <sup>13</sup>For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong.

<sup>14</sup>Behold, the third time I am ready to come to you; and I will not be

وَلَا يَسُوغُ لِلإِنْسَانِ أَنْ يَتَكَلَّمَ بِهَا. <sup>٥</sup> مِنْ جِهَةٍ هَذَا أَفْتَخِرُ. وَلَكِنْ مِنْ جِهَةٍ نَفْسِي لَا أَفْتَخِرُ إِلَّا بِضَعْفَاتِي. <sup>٦</sup> فَإِنِّي إِنْ أَرَدْتُ أَنْ أَفْتَخِرَ لَا أَكُونُ غَيِّبًا، لِأَنِّي أَقُولُ الْحَقَّ. وَلَكِنِّي أَتَحَاشَى لِئَلَّا يَظُنَّ أَحَدٌ مِنْ جِهَتِي فَوْقَ مَا يَرَانِي أَوْ يَسْمَعُ مِنِّي. <sup>٧</sup> وَلِئَلَّا أَرْتَفِعَ بِفِرْطِ الإِعْلَانَاتِ، أُعْطِيتُ شَوْكَةً فِي الْجَسَدِ، مَلَائِكُ الشَّيْطَانِ، لِيَلْطِمَنِي لِئَلَّا أَرْتَفِعَ. <sup>٨</sup> مِنْ جِهَةٍ هَذَا تَضَرَّعْتُ إِلَى الرَّبِّ ثَلَاثَ مَرَّاتٍ أَنْ يُفَارِقَنِي. <sup>٩</sup> فَقَالَ لِي: «تَكْفِيكَ نِعْمَتِي، لِأَنَّ قُوَّتِي فِي الضَّعْفِ تُكْمَلُ». فَبِكُلِّ سُرُورٍ أَفْتَخِرُ بِالْحَرِيِّ فِي ضَعْفَاتِي، لَكِنِّي تَحَلُّ عَلَيَّ قُوَّةُ الْمَسِيحِ. <sup>١٠</sup> لِذَلِكَ أَسْرُّ بِالضَّعْفَاتِ وَالشَّتَاتِمِ وَالضَّرُورَاتِ وَالْإِضْطِهَادَاتِ وَالضِّيْقَاتِ لِأَجْلِ الْمَسِيحِ. لِأَنِّي حِينَمَا أَنَا ضَعِيفٌ فَحِينَئِذٍ أَنَا قَوِيٌّ.

### العلامات التي تميز الرسول

<sup>١١</sup> قَدْ صِرْتُ غَيِّبًا وَأَنَا أَفْتَخِرُ. أَنْتُمْ أَلَزَمْتُمُونِي! لِأَنَّهُ كَانَ يَنْبَغِي أَنْ أُمَدِّحَ مِنْكُمْ، إِذْ لَمْ أَنْقُصْ شَيْئًا عَنْ فَائِقِي الرُّسُلِ، وَإِنْ كُنْتُ لَسْتُ شَيْئًا. <sup>١٢</sup> إِنْ عِلَامَاتِ الرُّسُولِ صُنِعَتْ بَيْنَكُمْ فِي كُلِّ صَبْرٍ، بِآيَاتٍ وَعَجَائِبَ وَقُوَّاتٍ. <sup>١٣</sup> لِأَنَّهُ مَا هُوَ الَّذِي نَقَصْتُمْ عَنْ سَائِرِ الْكَنَائِسِ، إِلَّا أَنِّي أَنَا لَمْ أَثْقُلْ عَلَيْكُمْ؟ سَامِحُونِي بِهَذَا الظُّلْمِ. <sup>١٤</sup> هُوَذَا الْمَرَّةُ الثَّلَاثَةَ أَنَا مُسْتَعِدٌّ أَنْ آتِيَ إِلَيْكُمْ وَلَا أَثْقُلْ عَلَيْكُمْ.

burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.<sup>15</sup> And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.<sup>16</sup> But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.<sup>17</sup> Did I make a gain of you by any of them whom I sent unto you?<sup>18</sup> I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?

<sup>19</sup>Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying.<sup>20</sup> For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:<sup>21</sup> And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

### Paul's Exhortation

**13** <sup>1</sup>This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.<sup>2</sup> I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will

لَأَنِّي لَسْتُ أَطْلُبُ مَا هُوَ لَكُمْ بَلْ إِيَّاكُمْ.  
لَأَنَّهُ لَا يَنْبَغِي أَنْ الْأَوْلَادَ يَذْخَرُونَ لِلْوَالِدِينَ  
بَلِ الْوَالِدُونَ لِلْأَوْلَادِ. <sup>١٥</sup> وَأَمَّا أَنَا فَبِكُلِّ  
سُرُورٍ أَفْنِقُ وَأَتَفَقُّ لِأَجْلِ أَنْفُسِكُمْ، وَإِنْ  
كُنْتُ كُلَّمَا أَحْبَبْتُكُمْ أَكْثَرَ أَحَبُّ أَقْلًا! <sup>١٦</sup> فَلْيَكُنْ.  
أَنَا لَمْ أَثْقَلْ عَلَيْكُمْ. لَكِنْ إِذْ كُنْتُ مُحْتَمَلًا  
أَخَذْتُكُمْ بِمَكْرٍ! <sup>١٧</sup> هَلْ طَمِعْتُ فِيكُمْ بِأَحَدٍ  
مِنَ الَّذِينَ أَرْسَلْتُهُمْ إِلَيْكُمْ؟ <sup>١٨</sup> طَلَبْتُ إِلَى  
تَيْطُسٍ وَأَرْسَلْتُ مَعَهُ الْآخَرَ. هَلْ طَمِعَ فِيكُمْ  
تَيْطُسُ؟ أَمَّا سَلَكُنَا بِذَاتِ الرُّوحِ الْوَاحِدِ؟  
أَمَّا بِذَاتِ الْخَطَوَاتِ الْوَاحِدَةِ؟ <sup>١٩</sup> أَتَطْتُونُ  
أَيْضًا أَنَّنَا نَحْتَجُّ لَكُمْ؟ أَمَامَ اللَّهِ فِي الْمَسِيحِ  
نَتَكَلَّمُ. وَلَكِنْ الْكُلَّ أَيُّهَا الْأَحْبَاءُ لِأَجْلِ  
بُنْيَانِكُمْ. <sup>٢٠</sup> لَأَنِّي أَخَافُ إِذَا جِئْتُ أَنْ لَا  
أَجِدْكُمْ كَمَا أُرِيدُ، وَأَوْجَدَ مِنْكُمْ كَمَا لَا  
تُرِيدُونَ. أَنْ تُوجَدَ خُصُومَاتٌ وَمَحَاسِدَاتٌ  
وَسَخَطَاتٌ وَتَحْزِبَاتٌ وَمَدَمَاتٌ وَتَمِيمَاتٌ  
وَتَكْبَرَاتٌ وَتَشْوِيشَاتٌ - <sup>٢١</sup> أَنْ يُدَلِّلَنِي إِلَهِي  
عِنْدَكُمْ، إِذَا جِئْتُ أَيْضًا وَأُتَوَّحَّ عَلَيَّ كَثِيرِينَ  
مِنَ الَّذِينَ أَحْطَأُوا مِنْ قَبْلُ وَلَمْ يَتُوبُوا عَنِ  
السَّجَاسَةِ وَالزَّنَا وَالْعَهَارَةِ الَّتِي فَعَلُوهَا.

### سلطة الرسول للبيان لا للهدم

**١٣** <sup>١</sup>هذه المرة الثالثة آتي إليكم.  
على فم شاهدين وثلاثة تقوم  
كل كلمة. <sup>٢</sup>قد سبقت فقلت، وأسبق  
فأقول كما وأنا حاضر المرة الثانية، وأنا  
غائب الآن، أكتب للذين أخطأوا من  
قبل، ولجميع الباقين: أي إذا جئت أيضاً

not spare: <sup>3</sup>Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. <sup>4</sup>For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

<sup>5</sup>Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? <sup>6</sup>But I trust that ye shall know that we are not reprobates.

<sup>7</sup>Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. <sup>8</sup>For we can do nothing against the truth, but for the truth. <sup>9</sup>For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection. <sup>10</sup>Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

لَا أَشْفَقُ. <sup>٣</sup> إِذْ أَنْتُمْ تَطْلُبُونَ بُرْهَانَ الْمَسِيحِ الْمَتَكَلِّمِ فِيَّ، الَّذِي لَيْسَ ضَعِيفًا لَكُمْ بَلْ قَوِيٌّ فِيكُمْ. <sup>٤</sup> لِأَنَّهُ وَإِنْ كَانَ قَدْ صُلِبَ مِنْ ضَعْفٍ لَكِنَّهُ حَيٌّ بِقُوَّةِ اللَّهِ. فَحَنُّ أَيْضًا ضَعْفَاءَ فِيهِ، لَكِنَّا سَنَحْيَا مَعَهُ بِقُوَّةِ اللَّهِ مِنْ جِهَتِكُمْ. <sup>٥</sup> جَرَّبُوا أَنْفُسَكُمْ، هَلْ أَنْتُمْ فِي الْإِيمَانِ؟ أَمْ لَسْتُمْ تَعْرِفُونَ أَنْفُسَكُمْ أَنْ يَسُوعَ الْمَسِيحِ هُوَ فِيكُمْ، إِنْ لَمْ تَكُونُوا مَرْفُوضِينَ؟ <sup>٦</sup> لَكِنِّي أَرْجُو أَنَّكُمْ سَتَعْرِفُونَ أَنَّنَا نَحْنُ لَسْنَا مَرْفُوضِينَ.

<sup>٧</sup> وَأُصَلِّي إِلَى اللَّهِ أَنَّكُمْ لَا تَعْمَلُونَ شَيْئًا رَدِيًّا، لَيْسَ لِكِي نَظَهَرَ نَحْنُ مُزَكِّينَ، بَلْ لِكِي تَصْنَعُوا أَنْتُمْ حَسَنًا، وَتَكُونُ نَحْنُ كَأَنَّا مَرْفُوضُونَ. <sup>٨</sup> لِأَنَّنَا لَا نَسْتَطِيعُ شَيْئًا ضِدَّ الْحَقِّ بَلْ لِأَجْلِ الْحَقِّ. <sup>٩</sup> لِأَنَّنَا نَفْرَحُ حِينَمَا نَكُونُ نَحْنُ ضَعْفَاءَ وَأَنْتُمْ تَكُونُونَ أَقْوِيَاءَ. وَهَذَا أَيْضًا نَطْلُبُهُ كَمَا لَكُمْ. <sup>١٠</sup> لِذَلِكَ أَكْتُبُ بِهَذَا وَأَنَا غَائِبٌ، لِكِي لَا أَسْتَعْمِلَ جَزْمًا وَأَنَا حَاضِرٌ، حَسَبَ السُّلْطَانِ الَّذِي أَعْطَانِي إِيَّاهُ الرَّبُّ لِلْبَيِّنَانِ لَا لِلْهَيْدَمِ.

### Final Greetings

<sup>11</sup>Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

<sup>12</sup>Greet one another with an holy kiss. <sup>13</sup>All the saints salute you.

<sup>14</sup>The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

### خاتمة وتشجيع

<sup>١١</sup> أَخِيرًا أَيُّهَا الْإِخْوَةُ أَفْرَحُوا. اكْمَلُوا. تَعَزَّوْا. أَهْتَمُّوا أَهْتِمَامًا وَاحِدًا. عِشُوا بِالسَّلَامِ، وَإِلَهُ الْمَحَبَّةِ وَالسَّلَامِ سَيَكُونُ مَعَكُمْ. <sup>١٢</sup> سَلِّمُوا بَعْضُكُمْ عَلَى بَعْضٍ بِقَبْلَةٍ مُقَدَّسَةٍ. <sup>١٣</sup> يُسَلِّمُ عَلَيْكُمْ جَمِيعُ الْقَدِيسِينَ. <sup>١٤</sup> نِعْمَةُ رَبَّنَا يَسُوعَ الْمَسِيحِ، وَمَحَبَّةُ اللَّهِ، وَشَرِكَةُ الرُّوحِ الْقُدُسِ مَعَ جَمِيعِكُمْ. آمِينَ.

The Epistle of Paul the Apostle  
to the  
Galatians

رسالة بولس الرسول إلى أهل  
غلاطية

Greetings

**1** Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) <sup>2</sup>And all the brethren which are with me, unto the churches of Galatia:

<sup>3</sup>Grace be to you and peace from God the Father, and from our Lord Jesus Christ, <sup>4</sup>Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: <sup>5</sup>To whom be glory for ever and ever. Amen.

تحية

١ بولس، رسول لا من الناس ولا بإنسان، بل يسوع المسيح والله الأب الذي أقامه من الأموات، <sup>٢</sup>وجميع الإخوة الذين معي، إلى كنائس غلاطية. <sup>٣</sup>نعمة لكم وسلام من الله الأب، ومن ربنا يسوع المسيح، <sup>٤</sup>الذي بذل نفسه لأجل خطايانا، ليُنقذنا من العالم الحاضر الشرير حسب إرادة الله وأبيننا، <sup>٥</sup>الذي له المجد إلى أبد الأبد. آمين.

Reason For Writing This Letter

<sup>6</sup>I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: <sup>7</sup>Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. <sup>8</sup>But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. <sup>9</sup>As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

<sup>10</sup>For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

سبب كتابة الرسالة

٦ إني أتعجب أنكم تتقبلون هكذا سريعا عن الذي دعاكم بنعمة المسيح إلى إنجيل آخر. <sup>٧</sup>ليس هو آخر، غير أنه يوجد قوم يزعمونكم ويريدون أن يحولوا إنجيل المسيح. <sup>٨</sup>ولكن إن بشرناكم نحن أو ملاك من السماء بغير ما بشرناكم، فليكن «أنثيما». <sup>٩</sup>كما سبقنا فقلنا أقول الآن أيضا: إن كان أحد يبشركم بغير ما قبلتم، فليكن «أنثيما». <sup>١٠</sup>أفأستعطف الآن الناس أم الله؟ أم أطلب أن أرضي الناس؟ فلو كنت بعد أرضي الناس لم أكن عبدا للمسيح.

## Paul Called By God

<sup>11</sup>But I certify you, brethren, that the gospel which was preached of me is not after man. <sup>12</sup>For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

<sup>13</sup>For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: <sup>14</sup>And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

<sup>15</sup>But when it pleased God, who separated me from my mother's womb, and called me by his grace, <sup>16</sup>To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: <sup>17</sup>Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

<sup>18</sup>Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. <sup>19</sup>But other of the apostles saw I none, save James the Lord's brother. <sup>20</sup>Now the things which I write unto you, behold, before God, I lie not. <sup>21</sup>Afterwards I came into the regions of Syria and Cilicia; <sup>22</sup>And was unknown by face unto the churches of Judaea which were in Christ: <sup>23</sup>But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. <sup>24</sup>And they glorified God in me.

## دعوة الله لبولس

<sup>١١</sup> وَأَعْرَفْتُكُمْ أَيُّهَا الْإِخْوَةَ الْإِنْجِيلَ الَّذِي بَشَّرْتُ بِهِ، أَنَّهُ لَيْسَ بِحَسَبِ إِنْسَانٍ. <sup>١٢</sup> لِأَنِّي لَمْ أَقْبَلْهُ مِنْ عِنْدِ إِنْسَانٍ وَلَا عَلَّمْتُهُ. بَلْ بِإِعْلَانِ يَسُوعَ الْمَسِيحِ. <sup>١٣</sup> فَإِنَّكُمْ سَمِعْتُمْ بِسِيرَتِي قَبْلًا فِي الدِّيَانَةِ الْيَهُودِيَّةِ، أَنِّي كُنْتُ أَضْطَهْدُ كَنِيسَةَ اللَّهِ بِإِفْرَاطٍ وَأَثْلَفُهَا. <sup>١٤</sup> وَكُنْتُ أَتَقَدَّمُ فِي الدِّيَانَةِ الْيَهُودِيَّةِ عَلَى كَثِيرِينَ مِنْ أَتْرَابِي فِي جَنْسِي، إِذْ كُنْتُ أَوْفَرَّ غَيْرَةً فِي تَقْلِيدَاتِ آبَائِي. <sup>١٥</sup> وَلَكِنْ لَمَّا سَرَّ اللَّهُ الَّذِي أَفْرَزَنِي مِنْ بَطْنِ أُمِّي، وَدَعَانِي بِنِعْمَتِهِ <sup>١٦</sup> أَنْ يُعْلِنَ ابْنَهُ فِيَّ لِأَبَشِّرَ بِهِ بَيْنَ الْأُمَمِ، لِلذَّوْقِ لَمْ أَسْتَشِرْ لَحْمًا وَدَمًا <sup>١٧</sup> وَلَا صَعَدْتُ إِلَى أُورُشَلِيمَ إِلَى الرُّسُلِ الَّذِينَ قَبَلِي، بَلْ أَطَلَقْتُ إِلَى الْعَرَبِيَّةِ، ثُمَّ رَجَعْتُ أَيْضًا إِلَى دِمَشْقَ. <sup>١٨</sup> ثُمَّ بَعْدَ ثَلَاثِ سِنِينَ صَعَدْتُ إِلَى أُورُشَلِيمَ لِأَتَعْرِفَ بِيَطْرُسَ، فَكَمَثْتُ عِنْدَهُ خَمْسَةَ عَشَرَ يَوْمًا. <sup>١٩</sup> وَلَكِنِّي لَمْ أَرْ غَيْرَهُ مِنْ الرُّسُلِ إِلَّا يَعْقُوبَ أَخَا الرَّبِّ. <sup>٢٠</sup> وَالَّذِي أَكْتُبُ بِهِ إِلَيْكُمْ هُوَذَا قَدَامَ اللَّهِ أَنِّي لَسْتُ أَكْذِبُ فِيهِ. <sup>٢١</sup> وَبَعْدَ ذَلِكَ جِئْتُ إِلَى أَقَالِيمِ سُورِيَّةَ وَكِيَلِيكِيَّةَ. <sup>٢٢</sup> وَلَكِنِّي كُنْتُ غَيْرَ مَعْرُوفٍ بِالْوَجْهِ عِنْدَ كَنَائِسِ الْيَهُودِيَّةِ الَّتِي فِي الْمَسِيحِ. <sup>٢٣</sup> غَيْرَ أَنَّهُمْ كَانُوا يَسْمَعُونَ أَنَّ الَّذِي كَانَ يَضْطَهْدُنَا قَبْلًا، يُبَشِّرُ آلَانَ بِالْإِيمَانِ الَّذِي كَانَ قَبْلًا يَثْلَفُهُ. <sup>٢٤</sup> فَكَانُوا يُمَجِّدُونَ اللَّهَ فِيَّ.

## Paul Accepted By the Apostles

**2** <sup>1</sup>Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. <sup>2</sup>And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. <sup>3</sup>But neither Titus, who was with me, being a Greek, was compelled to be circumcised: <sup>4</sup>And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: <sup>5</sup>To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

<sup>6</sup>But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me: <sup>7</sup>But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; <sup>8</sup>(For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) <sup>9</sup>And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. <sup>10</sup>Only they would that we should remember the

٢ موافقة الرسل في اورشليم على خدمة بولس  
 اثم بعد اربع عشرة سنة  
 صعدت ايضا الى اورشليم مع  
 برنابا، اخذا معي تيطس ايضا. واما  
 صعدت بموجب اعلان، وعرضت  
 عليهم الانجيل الذي اكرز به بين الامم،  
 ولكن بالانفراد على المعتبرين، لئلا  
 اكون اسعى او قد سعيت باطلا. لكن لم  
 يضطر ولا تيطس الذي كان معي، وهو  
 يوناني، ان يحتتن. ولكن بسبب الاخوة  
 الكذبة المدخلين خفية، الذين دخلوا  
 اختلاسا ليتجسسوا حرينا التي لنا في  
 المسيح كي يستعبدونا - الذين لم نذعن  
 لهم بالخضوع ولا ساعة، ليقى عندكم  
 حق الانجيل. واما المعتبرون انهم  
 شيء، مهما كانوا، لا فرق عندي: الله لا  
 يأخذ بوجه انسان - فان هؤلاء المعتبرين  
 لم يشيروا علي بشيء. بل بالعكس، إذ  
 رأوا اني اؤتمنت على انجيل العرلة كما  
 بطرس على انجيل الختان. فان الذي  
 عمل في بطرس لرسالة الختان عمل في  
 ايضا للامم. فاذا علم بالنعمة المنة لي  
 يعقوب وصفا ويوحنا، المعتبرون انهم  
 اعلمة، اعطوني وبرنابا يمين الشركة  
 لنكون نحن للامم واما هم فللختان.

poor; the same which I also was forward to do.

١٠ غَيْرَ أَنْ تَذَكَرَ الْفُقَرَاءَ. وَهَذَا عَيْنَهُ كُنْتُ أَعْتَنَيْتُ أَنْ أَفْعَلَهُ.

### Paul Opposes Peter

<sup>11</sup>But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. <sup>12</sup>For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. <sup>13</sup>And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

<sup>14</sup>But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

<sup>15</sup>We who are Jews by nature, and not sinners of the Gentiles, <sup>16</sup>Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

<sup>17</sup>But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. <sup>18</sup>For if I build again the things which I destroyed, I make myself a transgressor. <sup>19</sup>For I through the law am dead to the law, that I might live unto God. <sup>20</sup>I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life

مواجهة بولس لبطرس في أنطاكية

١١ وَلَكِنْ لَمَّا أَتَى بُطْرُسُ إِلَى أَنْطَاكِيَّةَ قَاوَمْتُهُ مُوَاجِهَةً، لِأَنَّهُ كَانَ مَلُومًا. ١٢ لِأَنَّهُ قَبْلَمَا أَتَى قَوْمٌ مِنْ عِنْدِ يَعْقُوبَ كَانَ يَأْكُلُ مَعَ الْأُمَمِ، وَلَكِنْ لَمَّا أَتَوْا كَانَ يُؤَخِّرُ وَيُفْرِّقُ نَفْسَهُ، خَائِفًا مِنَ الَّذِينَ هُمْ مِنَ الْخِتَانِ. ١٣ وَرَأَى مَعَهُ بَاقِيَ الْيَهُودِ أَيْضًا، حَتَّى إِنَّ بَرْنَابَا أَيْضًا اتَّفَادَ إِلَى رِيَاءِهِمْ! ١٤ لَكِنْ لَمَّا رَأَيْتُ أَنَّهُمْ لَا يَسْلُكُونَ بِاسْتِقَامَةٍ حَسَبَ حَقِّ الْإِنْجِيلِ، قُلْتُ لِبُطْرُسَ قَدَامَ الْجَمِيعِ: «إِنْ كُنْتَ وَأَنْتَ يَهُودِيٌّ تَعِيشُ أُمَّمِيًّا لَا يَهُودِيًّا، فَلِمَاذَا تُلْزِمُ الْأُمَّمَ أَنْ يَتَّهَدُوا؟» ١٥ نَحْنُ بِالطَّبِيعَةِ يَهُودٌ وَلسْنَا مِنَ الْأُمَّمِ خَطَاءَةً، ١٦ إِذْ نَعْلَمُ أَنَّ الْإِنْسَانَ لَا يَتَبَرَّرُ بِأَعْمَالِ النَّامُوسِ، بَلْ بِإِيْمَانِ يَسُوعَ الْمَسِيحِ، أَمَّا نَحْنُ أَيْضًا بِيسُوعَ الْمَسِيحِ، لِنَتَبَرَّرَ بِإِيْمَانِ يَسُوعَ لَا بِأَعْمَالِ النَّامُوسِ. لِأَنَّهُ بِأَعْمَالِ النَّامُوسِ لَا يَتَبَرَّرُ جَسَدًا مَا. ١٧ فَإِنْ كُنَّا وَنَحْنُ طَالِبُونَ أَنْ نَتَبَرَّرَ فِي الْمَسِيحِ نُوْجِدُ نَحْنُ أَنْفُسَنَا أَيْضًا خَطَاءَةً، أَفَالْمَسِيحُ خَادِمٌ لِلْخَطِيئَةِ؟ حَاشَا! ١٨ فَإِنِّي إِنْ كُنْتُ أَبْنِي أَيْضًا هَذَا الَّذِي قَدْ هَدَمْتُهُ، فَإِنِّي أَظْهَرُ نَفْسِي مُتَعَدِّيًا. ١٩ لِأَنِّي مُتٌ بِالنَّامُوسِ لِلنَّامُوسِ لِأَحْيَا لِلَّهِ. ٢٠ مَعَ الْمَسِيحِ صُلِبْتُ، فَأَحْيَا لِأَنَا بَلِ الْمَسِيحِ يَحْيَا فِيَّ. فَمَا أَحْيَاهُ الْآنَ فِي

which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. <sup>21</sup>I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

### Justification By Faith

**3** <sup>1</sup>O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? <sup>2</sup>This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? <sup>3</sup>Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? <sup>4</sup>Have ye suffered so many things in vain? if it be yet in vain. <sup>5</sup>He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

<sup>6</sup>Even as Abraham believed God, and it was accounted to him for righteousness. <sup>7</sup>Know ye therefore that they which are of faith, the same are the children of Abraham. <sup>8</sup>And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. <sup>9</sup>So then they which be of faith are blessed with faithful Abraham.

<sup>10</sup>For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. <sup>11</sup>But that no man is justified by the law in the sight of God, it is

الْجَسَدِ فَإِنَّمَا أَحْيَاهُ فِي الْإِيمَانِ، إِيْمَانِ ابْنِ  
اللهِ، الَّذِي أَحْبَبَنِي وَأَسْلَمَ نَفْسَهُ لِأَجْلِي.  
<sup>٢١</sup>لَكُنْتُ أَبْطُلُ نِعْمَةَ اللهِ. لِأَنَّهُ إِنْ كَانَ  
بِالتَّائُمُوسِ بَرٌّ، فَالْمَسِيحُ إِذَا مَاتَ بِلا سَبَبٍ.

### البر بالإيمان

**٣** <sup>١</sup>أَيُّهَا الْغَلَاطِيُّونَ الْأَعْيَابُ، مَنْ  
رَفَاكُم حَتَّى لَا تُذْعِنُوا لِلْحَقِّ؟  
أَنْتُمْ الَّذِينَ أَمَامَ عْيُونِكُمْ قَدْ رُسِمَ يَسُوعُ  
الْمَسِيحُ بَيْنَكُمْ مَصْلُوبًا! <sup>٢</sup>أُرِيدُ أَنْ أَعْلَمَ  
مِنْكُمْ هَذَا فَقَطُّ: أَبْأَعْمَالِ التَّائُمُوسِ أَخَذْتُمْ  
الرُّوحَ أَمْ بِخَبَرِ الْإِيمَانِ؟ <sup>٣</sup>أَهَكَذَا أَنْتُمْ أَعْيَابُ!  
أَبَعْدَمَا ابْتَدَأْتُمْ بِالرُّوحِ تُكْمَلُونَ الْآنَ  
بِالْجَسَدِ؟ <sup>٤</sup>أَهَذَا الْمَقْدَارَ أَحْتَمِلْتُمْ عَبَثًا؟ إِنْ  
كَانَ عَبَثًا! فَالَّذِي يَمْنَحُكُمْ الرُّوحَ،  
وَيَعْمَلُ قُوَاتٍ فِيكُمْ، أَبْأَعْمَالِ التَّائُمُوسِ أَمْ  
بِخَبَرِ الْإِيمَانِ؟ <sup>٦</sup>كَمَا «أَمَنَ إِبْرَاهِيمُ بِاللَّهِ  
فَحَسِبَ لَهُ بَرًّا». <sup>٧</sup>أَعْلَمُوا إِذَا أَنْ الَّذِينَ هُمْ  
مِنْ الْإِيمَانِ أَوْلَيْكَ هُمْ بَنُو إِبْرَاهِيمَ.  
<sup>٨</sup>وَالْكِتَابُ إِذْ سَبَقَ فَرَأَى أَنَّ اللَّهَ بِالْإِيمَانِ  
يَبْرُرُ الْأُمَّمَ، سَبَقَ فَبَشَّرَ إِبْرَاهِيمَ أَنَّ «فِيكَ  
تَتَبَارَكُ جَمِيعُ الْأُمَّمِ». <sup>٩</sup>إِذَا الَّذِينَ هُمْ مِنْ  
الْإِيمَانِ يَتَبَارَكُونَ مَعَ إِبْرَاهِيمَ الْمُؤْمِنِ.  
<sup>١٠</sup>لِأَنَّ جَمِيعَ الَّذِينَ هُمْ مِنْ أَعْمَالِ  
التَّائُمُوسِ هُمْ تَحْتَ لَعْنَتِهِ، لِأَنَّهُ مَكْتُوبٌ  
«مَلْعُونٌ كُلُّ مَنْ لَا يُثْبِتُ فِي جَمِيعِ مَا هُوَ  
مَكْتُوبٌ فِي كِتَابِ التَّائُمُوسِ لِيَعْمَلَ بِهِ».  
<sup>١١</sup>وَلَكِنْ أَنْ لَيْسَ أَحَدٌ يَتَبَرَّرُ بِالتَّائُمُوسِ عِنْدَ  
اللهِ فَظَاهِرٌ، لِأَنَّ «الْبَّارَ بِالْإِيمَانِ يَحْيَا».



evident: for, The just shall live by faith.<sup>12</sup> And the law is not of faith: but, The man that doeth them shall live in them.<sup>13</sup> Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:<sup>14</sup> That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

<sup>15</sup>Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.<sup>16</sup> Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.<sup>17</sup> And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.<sup>18</sup> For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

### Purpose of the Law

<sup>19</sup>Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.<sup>20</sup> Now a mediator is not a mediator of one, but God is one.<sup>21</sup> Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.<sup>22</sup> But the scripture hath

<sup>١٢</sup> وَلَكِنَّ النَّامُوسَ لَيْسَ مِنَ الْإِيمَانِ، بَلِ الْإِنْسَانُ الَّذِي يَفْعَلُهَا سَيِّئًا بِهَا». <sup>١٣</sup> الْمَسِيحُ أَقْتَدَانَا مِنْ لَعْنَةِ النَّامُوسِ، إِذْ صَارَ لَعْنَةً لِأَجْلِنَا، لِأَنَّهُ مَكْتُوبٌ: «مَلْعُونٌ كُلُّ مَنْ عُلِقَ عَلَى خَشَبَةٍ». <sup>١٤</sup> لِتَصِيرَ بَرَكَهُ إِبْرَاهِيمَ لِلْأُمَّمِ فِي الْمَسِيحِ يَسُوعَ، لِئَنَالَ بِالْإِيمَانِ مَوْعِدَ الرُّوحِ، <sup>١٥</sup> أَيُّهَا الْإِخْوَةُ بِحَسَبِ الْإِنْسَانِ أَقُولُ «لَيْسَ أَحَدٌ يُبْطِلُ عَهْدًا قَدْ تَمَكَّنَ وَلَوْ مِنْ إِنْسَانٍ، أَوْ يَزِيدُ عَلَيْهِ». <sup>١٦</sup> وَأَمَّا الْمَوَاعِيدُ فَقِيلَتْ فِي «إِبْرَاهِيمَ وَفِي نَسْلِهِ». لَا يَقُولُ «وَفِي الْأَنْسَالِ» كَأَنَّهُ عَنْ كَثِيرِينَ، بَلْ كَأَنَّهُ عَنْ وَاحِدٍ. وَ«فِي نَسْلِكَ» الَّذِي هُوَ الْمَسِيحُ. <sup>١٧</sup> وَإِنَّمَا أَقُولُ هَذَا: إِنَّ النَّامُوسَ الَّذِي صَارَ بَعْدَ أَرْبَعِمِئَةٍ وَثَلَاثِينَ سَنَةً، لَا يَنْسَخُ عَهْدًا قَدْ سَبَقَ فَمَتَكَّنَ مِنْ اللَّهِ نَحْوَ الْمَسِيحِ حَتَّى يُبْطِلَ الْمَوْعِدَ. <sup>١٨</sup> لِأَنَّهُ إِنْ كَانَتْ الْوَرَاثَةُ مِنَ النَّامُوسِ فَلَمْ تَكُنْ أَيْضًا مِنْ مَوْعِدٍ. وَلَكِنَّ اللَّهَ وَهَبَهَا لِإِبْرَاهِيمَ بِمَوْعِدٍ.

### غاية الشريعة

<sup>١٩</sup> فَلِمَاذَا النَّامُوسُ؟ قَدْ زِيدَ بِسَبَبِ التَّعَدِّيَّاتِ، إِلَى أَنْ يَأْتِيَ النَّسْلُ الَّذِي قَدْ وُعِدَ لَهُ، مُرْتَبًا بِمَلَائِكَةٍ فِي يَدِ وَسَيْطِ. <sup>٢٠</sup> وَأَمَّا الْوَسَيْطُ فَلَا يَكُونُ لِوَاحِدٍ. وَلَكِنَّ اللَّهَ وَاحِدٌ. <sup>٢١</sup> فَهَلِ النَّامُوسُ ضِدُّ مَوَاعِيدِ اللَّهِ؟ حَاشَا! لِأَنَّهُ لَوْ أُعْطِيَ نَامُوسٌ قَادِرٌ أَنْ يُحْيِيَ، لَكَانَ بِالْحَقِيقَةِ الْبِرُّ بِالنَّامُوسِ. <sup>٢٢</sup> لَكِنَّ الْكِتَابَ أَغْلَقَ عَلَى الْكُلِّ تَحْتَ

concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

<sup>23</sup>But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. <sup>24</sup>Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. <sup>25</sup>But after that faith is come, we are no longer under a schoolmaster.

<sup>26</sup>For ye are all the children of God by faith in Christ Jesus. <sup>27</sup>For as many of you as have been baptized into Christ have put on Christ. <sup>28</sup>There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. <sup>29</sup>And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

#### Sons of God

**4** <sup>1</sup>Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; <sup>2</sup>But is under tutors and governors until the time appointed of the father. <sup>3</sup>Even so we, when we were children, were in bondage under the elements of the world: <sup>4</sup>But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, <sup>5</sup>To redeem them that were under the law, that we might receive the adoption of sons. <sup>6</sup>And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. <sup>7</sup>Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

الْحَطِيَّةِ، لِيُعْطَى الْمَوْعِدُ مِنْ إِيْمَانِ يَسُوعَ الْمَسِيحِ لِلَّذِينَ يُؤْمِنُونَ. <sup>٢٣</sup> وَلَكِنْ قَبْلَمَا جَاءَ الْإِيْمَانُ كُنَّا مَحْرُوسِينَ تَحْتَ التَّامُوسِ، مُعْلَقًا عَلَيْنَا إِلَى الْإِيْمَانِ الْعَتِيدِ أَنْ يُعْلَنَ. <sup>٢٤</sup> إِذَا قَدْ كَانَ التَّامُوسُ مُؤَدِّبَنَا إِلَى الْمَسِيحِ، لِكَيْ نَتَبَرَّرَ بِالْإِيْمَانِ. <sup>٢٥</sup> وَلَكِنْ بَعْدَ مَا جَاءَ الْإِيْمَانُ لَسْنَا بَعْدُ تَحْتَ مُؤَدِّبٍ. <sup>٢٦</sup> لِأَنَّكُمْ جَمِيعًا أَبْنَاءُ اللَّهِ بِالْإِيْمَانِ بِالْمَسِيحِ يَسُوعَ. <sup>٢٧</sup> لِأَنَّ كُلَّكُمْ الَّذِينَ أَعْتَمَدْتُمْ بِالْمَسِيحِ قَدْ لَبِسْتُمْ الْمَسِيحَ. <sup>٢٨</sup> لَيْسَ يَهُودِيٌّ وَلَا يُونَانِيٌّ. لَيْسَ عَبْدٌ وَلَا حُرٌّ. لَيْسَ ذَكَرٌ وَأُنْثَى، لِأَنَّكُمْ جَمِيعًا وَاحِدٌ فِي الْمَسِيحِ يَسُوعَ. <sup>٢٩</sup> فَإِنْ كُنْتُمْ لِلْمَسِيحِ فَأَنْتُمْ إِذَا نَسَلْتُمْ إِبْرَاهِيمَ، وَحَسَبَ الْمَوْعِدِ وَرَثَةٌ.

#### نحن أبناء الله

**٤** <sup>١</sup> وَإِنَّمَا أَقُولُ: مَا دَامَ الْوَارِثُ قَاصِرًا لَا يَفْرُقُ شَيْئًا عَنِ الْعَبْدِ، مَعَ كَوْنِهِ صَاحِبَ الْجَمِيعِ. <sup>٢</sup> بَلْ هُوَ تَحْتَ أَوْصِيَاءَ وَوَكَلَاءَ إِلَى الْوَقْتِ الْمَوْجَلِّ مِنْ أَبِيهِ. <sup>٣</sup> هَكَذَا نَحْنُ أَيْضًا: لَمَّا كُنَّا قَاصِرِينَ كُنَّا مُسْتَعْبَدِينَ تَحْتَ أَرْكَانِ الْعَالَمِ. <sup>٤</sup> وَلَكِنْ لَمَّا جَاءَ مِلْءُ الزَّمَانِ، أَرْسَلَ اللَّهُ ابْنَهُ مَوْلُودًا مِنْ أَمْرَأَةٍ، مَوْلُودًا تَحْتَ التَّامُوسِ، لِيَقْتَدِيَ الَّذِينَ تَحْتَ التَّامُوسِ، لِنَتَّالِ التَّبِيَّ. <sup>٥</sup> ثُمَّ بِمَا أَنْتُمْ أَبْنَاءُ، أَرْسَلَ اللَّهُ رُوحَ ابْنِهِ إِلَى قُلُوبِكُمْ صَارِحًا: «يَا أَبَا الْآبِ». <sup>٦</sup> إِذَا لَسْتَ بَعْدَ عَبْدًا بَلْ ابْنًا، وَإِنْ كُنْتَ ابْنًا فَوَارِثٌ لِلَّهِ بِالْمَسِيحِ.

## Paul's Concern For the Galatians

<sup>8</sup>Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. <sup>9</sup>But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? <sup>10</sup>Ye observe days, and months, and times, and years. <sup>11</sup>I am afraid of you, lest I have bestowed upon you labour in vain.

<sup>12</sup>Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all. <sup>13</sup>Ye know how through infirmity of the flesh I preached the gospel unto you at the first. <sup>14</sup>And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. <sup>15</sup>Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. <sup>16</sup>Am I therefore become your enemy, because I tell you the truth?

<sup>17</sup>They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. <sup>18</sup>But it is good to be zealously affected always in a good thing, and not only when I am present with you. <sup>19</sup>My little children, of whom I travail in birth again until Christ be formed in you, <sup>20</sup>I desire to be present with you now, and to change my voice; for I stand in doubt of you.

## Hagar and Sarah

<sup>21</sup>Tell me, ye that desire to be under the law, do ye not hear the law? <sup>22</sup>For it is written, that Abraham had two

## قلق بولس على كنيسة غلاطية

<sup>٨</sup>لَكِنْ حِينَئِذٍ إِذْ كُنْتُمْ لَا تَعْرِفُونَ اللَّهَ اسْتَعْبَدْتُمْ لِلَّذِينَ لَيْسُوا بِالطَّبِيعَةِ آلهَةً. <sup>٩</sup>وَأَمَّا الْآنَ إِذْ عَرَفْتُمْ اللَّهَ، بَلْ بِالْحَرِيِّ عَرَفْتُمْ مِنْ اللَّهِ، فَكَيْفَ تَرْجِعُونَ أَيْضاً إِلَى الْأَرْكَانِ الضَّعِيفَةِ الْفَقِيرَةِ الَّتِي تُرِيدُونَ أَنْ تُسْتَعْبِدُوا لَهَا مِنْ جَدِيدٍ؟ <sup>١٠</sup>أَتَحْفَظُونَ أَيَّاماً وَشُهُوراً وَأَوْقَاتاً وَسِنِينَ؟ <sup>١١</sup>أَخَافُ عَلَيْكُمْ أَنْ أَكُونَ قَدْ تَعَبْتُ فِيكُمْ عَبَثاً! <sup>١٢</sup>أَتَضَرَّعُ إِلَيْكُمْ أَيُّهَا الْإِخْوَةَ، كُونُوا كَمَا أَنَا لِأَنِّي أَنَا أَيْضاً كَمَا أَنْتُمْ. لَمْ تَظْلَمُونِي شَيْئاً. <sup>١٣</sup>وَلَكِنَّكُمْ تَعْلَمُونَ أَنِّي بضعف الجسد بشرتكم في الأول. <sup>١٤</sup>وَتَجَرَّبْتِي الَّتِي فِي جَسَدِي لَمْ تَزِدُّوْا بِهَا وَلَا كَرِهْتُمُوهَا، بَلْ كَمَلَكَ مِنْ اللَّهِ قَبْلْتُمُونِي، كَالْمَسِيحِ يَسُوعَ. <sup>١٥</sup>فَمَاذَا كَانَ إِذَا تَطَوَيْتُمْ لَكُمْ؟ لَأَنِّي أَشْهَدُ لَكُمْ أَنَّهُ لَوْ أَمَكَّنَ لَفَلَعْتُمْ عُيُونَكُمْ وَأَعْطَيْتُمُونِي. <sup>١٦</sup>أَفَقَدْ صرْتُ إِذَا عَدُوًّا لَكُمْ لِأَنِّي أَصْدُقُ لَكُمْ؟ <sup>١٧</sup>يَغَارُونَ لَكُمْ لَيْسَ حَسَنًا، بَلْ يُرِيدُونَ أَنْ يَصُدُّوكُمْ لِكَيْ تَغَارُوا لَهُمْ. <sup>١٨</sup>حَسَنَةٌ هِيَ الْغَيْرَةُ فِي الْحُسْنَى كُلِّ حِينٍ، وَلَيْسَ حِينَ حُضُورِي عِنْدَكُمْ فَقَطْ. <sup>١٩</sup>يَا أَوْلَادِي الَّذِينَ أَمْتَحَّصُ بِكُمْ أَيْضاً إِلَى أَنْ يَتَصَوَّرَ الْمَسِيحُ فِيكُمْ. <sup>٢٠</sup>وَلَكِنِّي كُنْتُ أُرِيدُ أَنْ أَكُونَ حَاضِرًا عِنْدَكُمْ الْآنَ وَأَغَيِّرَ صَوْتِي، لِأَنِّي مُتَحَيِّرٌ فِيكُمْ!

## مثل هاجر وسارة

<sup>٢١</sup>قُولُوا لِي، أَنْتُمْ الَّذِينَ تُرِيدُونَ أَنْ تَكُونُوا تَحْتَ النَّامُوسِ، أَلَسْتُمْ تَسْمَعُونَ

sons, the one by a bondmaid, the other by a freewoman.<sup>23</sup> But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.<sup>24</sup> Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.<sup>25</sup> For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.<sup>26</sup> But Jerusalem which is above is free, which is the mother of us all.<sup>27</sup> For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

<sup>28</sup> Now we, brethren, as Isaac was, are the children of promise.<sup>29</sup> But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.<sup>30</sup> Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.<sup>31</sup> So then, brethren, we are not children of the bondwoman, but of the free.

### Freedom In Christ

**5** <sup>1</sup> Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.<sup>2</sup> Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.<sup>3</sup> For I testify again to every man that is circumcised, that he is a debtor to do the whole law.<sup>4</sup> Christ is become of

الْتَامُوسَ؟<sup>٢٢</sup> فَإِنَّهُ مَكْتُوبٌ أَنَّهُ كَانَ لِإِبْرَاهِيمَ  
أَبْنَانِ، وَاحِدٌ مِنَ الْجَارِيَةِ وَالْآخَرُ مِنَ الْحُرَّةِ.  
<sup>٢٣</sup> لَكِنَّ الَّذِي مِنَ الْجَارِيَةِ وُلِدَ حَسَبَ  
الْجَسَدِ، وَأَمَّا الَّذِي مِنَ الْحُرَّةِ فَبِالْمَوْعِدِ.  
<sup>٢٤</sup> وَكُلُّ ذَلِكَ رَمْزٌ، لِأَنَّ هَاتَيْنِ هُمَا الْعَهْدَانِ،  
أَحَدُهُمَا مِنْ جَبَلِ سَيْنَاءِ الْوَالِدِ لِلْعِبُودِيَّةِ،  
الَّذِي هُوَ هَاجِرٌ.<sup>٢٥</sup> لِأَنَّ هَاجِرَ جَبَلِ سَيْنَاءِ  
فِي الْعَرَبِيَّةِ. وَلَكِنَّهُ يُقَابِلُ أُورُشَلِيمَ الْحَاضِرَةَ،  
فَإِنَّهَا مُسْتَعْبَدَةٌ مَعَ بَنِيهَا.<sup>٢٦</sup> وَأَمَّا أُورُشَلِيمُ  
الْعُلْيَا، الَّتِي هِيَ أُمْنَا جَمِيعًا، فَهِيَ حُرَّةٌ.  
<sup>٢٧</sup> لِأَنَّهُ مَكْتُوبٌ: «أَفْرَحِي أَيَّتَهَا الْعَاقِرُ الَّتِي  
لَمْ تَلِدْ. أَهْتَفِي وَأَصْرُحِي أَيَّتَهَا الَّتِي لَمْ  
تَتَمَحَّضْ، فَإِنَّ أَوْلَادَ الْمَوْحِشَةِ أَكْثَرَ مِنَ  
الَّتِي لَهَا زَوْجٌ». <sup>٢٨</sup> وَأَمَّا نَحْنُ أَيُّهَا الْإِخْوَةُ  
فَنظِيرُ إِسْحَاقَ، أَوْلَادَ الْمَوْعِدِ.<sup>٢٩</sup> وَلَكِنَّ  
كَمَا كَانَ حِينَئِذٍ الَّذِي وُلِدَ حَسَبَ الْجَسَدِ  
يَضْطَهُدُ الَّذِي حَسَبَ الرُّوحِ، هَكَذَا الْآنَ  
أَيْضًا.<sup>٣٠</sup> لَكِنَّ مَاذَا يَقُولُ الْكِتَابُ؟ «أَطْرُدِ  
الْجَارِيَةَ وَأَبْنَاهَا، لِأَنَّهُ لَا يَرِثُ ابْنُ الْجَارِيَةِ  
مَعَ ابْنِ الْحُرَّةِ». <sup>٣١</sup> إِذَا أَيُّهَا الْإِخْوَةُ لَسْنَا  
أَوْلَادَ جَارِيَةٍ بَلْ أَوْلَادُ الْحُرَّةِ.

### الحرية المسيحية

**٥** <sup>١</sup> فَاثْبُتُوا إِذَا فِي الْحُرِّيَّةِ الَّتِي قَدْ  
حَرَّرَنَا الْمَسِيحُ بِهَا، وَلَا تَرْتَبِكُوا  
أَيْضًا بِنِيرِ عِبُودِيَّةٍ. <sup>٢</sup> هَا أَنَا بُولُسُ أَقُولُ لَكُمْ:  
إِنَّهُ إِنْ أَحْتَسِسْتُمْ لَا يَنْفَعُكُمْ الْمَسِيحُ شَيْئًا!  
<sup>٣</sup> لَكِنَّ أَشْهَدُ أَيْضًا لِكُلِّ إِنْسَانٍ مُحْتَسِنٍ أَنَّهُ  
مُلْتَزِمٌ أَنْ يَعْمَلَ بِكُلِّ التَّامُوسِ. <sup>٤</sup> قَدْ تَبَطَّلْتُمْ

no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. <sup>5</sup>For we through the Spirit wait for the hope of righteousness by faith. <sup>6</sup>For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love. <sup>7</sup>Ye did run well; who did hinder you that ye should not obey the truth? <sup>8</sup>This persuasion cometh not of him that calleth you. <sup>9</sup>A little leaven leaveneth the whole lump. <sup>10</sup>I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. <sup>11</sup>And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. <sup>12</sup>I would they were even cut off which trouble you.

<sup>13</sup>For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. <sup>14</sup>For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. <sup>15</sup>But if ye bite and devour one another, take heed that ye be not consumed one of another.

### Life By the Spirit

<sup>16</sup>This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. <sup>17</sup>For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. <sup>18</sup>But if ye be led of the Spirit, ye are not under the law.

عَنِ الْمَسِيحِ أَيُّهَا الَّذِينَ تَبَرَّرُونَ بِالنَّمُوسِ. سَقَطْتُمْ مِنَ النِّعْمَةِ. <sup>٥</sup>فَإِنَّا بِالرُّوحِ مِنَ الْإِيمَانِ نَتَوَقَّعُ رَجَاءَ بَرٍّ. <sup>٦</sup>لَأَنَّ فِي الْمَسِيحِ يَسُوعَ لَا الْخِتَانُ يَنْفَعُ شَيْئًا وَلَا الْعُرْلَةُ، بَلِ الْإِيمَانُ الْعَامِلُ بِالْمَحَبَّةِ. <sup>٧</sup>كُنْتُمْ تَسْعَوْنَ حَسَنًا. فَمَنْ صَدَقَكُمْ حَتَّى لَا تُطَاوَعُوا لِلْحَقِّ؟ هَذِهِ الْمَطَاوَعَةُ لَيْسَتْ مِنَ الَّذِي دَعَاكُمْ. <sup>٩</sup>خَمِيرَةٌ صَغِيرَةٌ تُخَمِّرُ الْعَجِينَ كُلَّهُ. <sup>١٠</sup>وَلَكِنِّي أَتَقَبَّلُ بِكُمْ فِي الرَّبِّ أَنَّكُمْ لَا تَتَفَكَّرُونَ شَيْئًا آخَرَ. وَلَكِنَّ الَّذِي يُزَعِّجُكُمْ سَيَحْمِلُ الدِّيُونَةَ أَيَّ مَنْ كَانَ. <sup>١١</sup>وَأَمَّا أَنَا أَيُّهَا الْإِخْوَةُ فَإِن كُنْتُ بَعْدُ أَكْرُرُ بِالْخِتَانِ فَلَمَادًا أَضْطَهَدُ بَعْدُ؟ إِذَا عَثْرَةُ الصَّلِيبِ قَدْ بَطَلَتْ. <sup>١٢</sup>يَا لَيْتَ الَّذِينَ يَفْلِقُونَكُمْ يَقْطَعُونَ أَيْضًا! فَإِنَّكُمْ إِنَّمَا دَعَيْتُمْ لِلْحُرِّيَةِ أَيُّهَا الْإِخْوَةُ. غَيْرَ أَنَّهُ لَا تُصَيِّرُوا الْحُرِّيَةَ فُرْصَةً لِلْجَسَدِ، بَلِ بِالْمَحَبَّةِ أَخْدِمُوا بَعْضُكُمْ بَعْضًا. <sup>١٤</sup>لَأَنَّ كُلَّ النَّامُوسِ فِي كَلِمَةٍ وَاحِدَةٍ يُكْمَلُ: «تُحِبُّ قَرِيبَكَ كَتَفْسِكَ». <sup>١٥</sup>فَإِذَا كُنْتُمْ تَنْهَشُونَ وَتَأْكُلُونَ بَعْضُكُمْ بَعْضًا، فَانظُرُوا لئَلَّا تُفْتَنُوا بَعْضُكُمْ بَعْضًا.

### الروح والجسد

<sup>١٦</sup>وَأَمَّا أَقُولُ: أَسْلُكُوا بِالرُّوحِ فَلَا تُكْمَلُوا شَهْوَةَ الْجَسَدِ. <sup>١٧</sup>لَأَنَّ الْجَسَدَ يَشْتَهِي ضِدَّ الرُّوحِ وَالرُّوحُ ضِدَّ الْجَسَدِ، وَهَذَانِ يُقَاوِمُ أَحَدُهُمَا الْآخَرَ، حَتَّى تَفْعَلُونَ مَا لَا تُرِيدُونَ. <sup>١٨</sup>وَلَكِنِ إِذَا انْقَدْتُمْ بِالرُّوحِ فَلَسْتُمْ تَحْتَ النَّامُوسِ. <sup>١٩</sup>وَأَعْمَالُ

<sup>19</sup>Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, <sup>20</sup>Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, <sup>21</sup>Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

<sup>22</sup>But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, <sup>23</sup>Meekness, temperance: against such there is no law.

<sup>24</sup>And they that are Christ's have crucified the flesh with the affections and lusts. <sup>25</sup>If we live in the Spirit, let us also walk in the Spirit. <sup>26</sup>Let us not be desirous of vain glory, provoking one another, envying one another.

### Sow in the Spirit

**6** <sup>1</sup>Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. <sup>2</sup>Bear ye one another's burdens, and so fulfil the law of Christ. <sup>3</sup>For if a man think himself to be something, when he is nothing, he deceiveth himself. <sup>4</sup>But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. <sup>5</sup>For every man shall bear his own burden.

<sup>6</sup>Let him that is taught in the word communicate unto him that teacheth in all good things.

<sup>7</sup>Be not deceived; God is not mocked: for whatsoever a man

الْجَسَدَ ظَاهِرَةً: الَّتِي هِيَ زِنٌ عَهَارَةٌ نَجَاسَةٌ دَعَارَةٌ <sup>٢٠</sup>عِبَادَةُ الْأَوْثَانِ سِحْرٌ عَدَاوَةٌ حِصَامٌ غَيْرَةٌ سَخَطٌ تَحْرُوبٌ شِقَاقٌ بَدْعَةٌ <sup>٢١</sup>حَسَدٌ قَتْلٌ سُكْرٌ بَطْرٌ، وَأَمْثَالُ هَذِهِ الَّتِي أَسْبَقُ فَأَقُولُ لَكُمْ عَنْهَا كَمَا سَبَقْتُ فَقُلْتُ أَيْضًا: إِنَّ الَّذِينَ يَفْعَلُونَ مِثْلَ هَذِهِ لَا يَرِثُونَ مَلَكُوتَ اللَّهِ. <sup>٢٢</sup>وَأَمَّا ثَمَرُ الرُّوحِ فَهُوَ: مَحَبَّةٌ فَرَحٌ سَلَامٌ، طَوْلٌ أَنَاةٌ لُطْفٌ صِلَاحٌ، إِيْمَانٌ <sup>٢٣</sup>وَدَاعَةٌ تَعَفُّفٌ. ضِدٌّ أَمْثَالِ هَذِهِ لَيْسَ نَامُوسٌ. <sup>٢٤</sup>وَلَكِنَّ الَّذِينَ هُمْ لِلْمَسِيحِ قَدْ صَلَبُوا الْجَسَدَ مَعَ الْأَهْوَاءِ وَالشَّهَوَاتِ. <sup>٢٥</sup>إِنْ كُنَّا نَعِيشُ بِالرُّوحِ فَلْنَسْلُكْ أَيْضًا بِحَسَبِ الرُّوحِ. <sup>٢٦</sup>لَا نَكُنْ مُعْجِبِينَ نُعَاضِبُ بَعْضُنَا بَعْضًا، وَنَحْسِدُ بَعْضُنَا بَعْضًا.

### وصايا أخيرة

**٦** <sup>١</sup>أَيُّهَا الْإِخْوَةُ، إِنْ أُنْسِبَقَ إِسْنَانٌ فَأَخِذْ فِي زَلَّةٍ مَا، فَاصْلِحُوا أَنْتُمْ الرُّوحَانِيِّينَ مِثْلَ هَذَا بِرُوحِ الْوَدَاعَةِ، نَاطِرًا إِلَى نَفْسِكَ لِيَلَّا تُجْرَبَ أَنْتَ أَيْضًا. <sup>٢</sup>أَحْمِلُوا بَعْضَكُمْ أَنْقَالَ بَعْضٍ وَهَكَذَا تَمِّمُوا نَامُوسَ الْمَسِيحِ. <sup>٣</sup>لَأَنَّهُ إِنْ ظَنَّ أَحَدٌ أَنَّهُ شَيْءٌ وَهُوَ لَيْسَ شَيْئًا، فَإِنَّهُ يَغِشُّ نَفْسَهُ. <sup>٤</sup>وَلَكِنَّ لِيَمْتَحِنَ كُلُّ وَاحِدٍ عَمَلَهُ، وَحِينَئِذٍ يَكُونُ لَهُ الْفَخْرُ مِنْ جِهَةِ نَفْسِهِ فَقَطْ، لَا مِنْ جِهَةِ غَيْرِهِ. <sup>٥</sup>لَأَنَّ كُلَّ وَاحِدٍ سَيَحْمِلُ حِمْلَ نَفْسِهِ. <sup>٦</sup>وَلَكِنَّ لِيُشَارِكَ الَّذِي يَتَعَلَّمُ الْكَلِمَةَ الْمَعْلَمُ فِي جَمِيعِ الْخَيْرَاتِ. <sup>٧</sup>لَا

soweth, that shall he also reap. <sup>8</sup>For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. <sup>9</sup>And let us not be weary in well doing: for in due season we shall reap, if we faint not. <sup>10</sup>As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

### Paul's Personal Benediction

<sup>11</sup>Ye see how large a letter I have written unto you with mine own hand.

<sup>12</sup>As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. <sup>13</sup>For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. <sup>14</sup>But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. <sup>15</sup>For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. <sup>16</sup>And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

<sup>17</sup>From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

<sup>18</sup>Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

تَصَلُّوا! اللَّهُ لَا يَسْمَعُ عَلَيْهِ. فَإِنَّ الَّذِي يَزْرَعُهُ الْإِنْسَانُ إِيَّاهُ يَحْصُدُ أَيْضًا. <sup>٨</sup>لَأَنَّ مَنْ يَزْرَعُ لَجَسَدِهِ فَمِنَ الْجَسَدِ يَحْصُدُ فَسَادًا، وَمَنْ يَزْرَعُ لِلرُّوحِ فَمِنَ الرُّوحِ يَحْصُدُ حَيَاةً أَبَدِيَّةً. <sup>٩</sup>فَلَا تَفْشَلْ فِي عَمَلِ الْخَيْرِ لِأَنَّ سَحْصُدًا فِي وَقْتِهِ إِنْ كُنَّا لَا نَكِلُ. <sup>١٠</sup>فَإِذَا حَسَبْنَا لَنَا فُرْصَةً فَلْنَعْمَلِ الْخَيْرَ لِلْجَمِيعِ، وَلَا سِيمًا لِأَهْلِ الْإِيمَانِ.

### الخاتمة

<sup>١١</sup>انظروا، ما أكبر الحرف التي كتبتها إليكم بيدي! <sup>١٢</sup>جميع الذين يريدون أن يعملوا منظرًا حسنًا في الجسد، هؤلاء يلزمونكم أن تختبئوا، لئلا يضطهدوا لأجل صليب المسيح فقط. <sup>١٣</sup>لأن الذين يختبئون هم لا يحفظون الناموس، بل يريدون أن تختبئوا أنتم لكي يفتخروا في جسدكم. <sup>١٤</sup>وأما من جهتي، فحاشا لي أن أفتخر إلا بصليب ربنا يسوع المسيح، الذي به قد صلب العالم لي وأنا للعالم. <sup>١٥</sup>لأنه في المسيح يسوع ليس الختان ينفع شيئًا ولا العرلة، بل الخليفة الجديدة. <sup>١٦</sup>فكل الذين يسلكون بحسب هذا القانون عليهم سلام ورحمة، وعلى إسرائيل الله. <sup>١٧</sup>في ما بعد لا يجلب أحد علي أتعابًا، لأنني حامل في جسدي سمات الرب يسوع. <sup>١٨</sup>نعمة ربنا يسوع المسيح مع روجكم أيها الإخوة. آمين.

## The Epistle of Paul the Apostle to the Ephesians

## رِسَالَةُ بُولُسَ الرَّسُولِ إِلَى أَهْلِ أَفَسُسَ

### Greetings

**1** <sup>1</sup>Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

<sup>2</sup>Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

### Spiritual Blessings in Christ

<sup>3</sup>Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

<sup>4</sup>According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

<sup>5</sup>Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, <sup>6</sup>To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. <sup>7</sup>In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; <sup>8</sup>Wherein he hath abounded toward us in all wisdom and prudence; <sup>9</sup>Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: <sup>10</sup>That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

<sup>11</sup>In whom also we have obtained

### تحية

**١** بُولُسُ، رَسُولُ يَسُوعَ الْمَسِيحِ  
بِمَشِيئَةِ اللَّهِ، إِلَى الْقَدِيسِينَ الَّذِينَ  
فِي أَفَسُسَ، وَالْمُؤْمِنِينَ فِي الْمَسِيحِ يَسُوعَ.  
نِعْمَةٌ لَكُمْ وَسَلَامٌ مِنْ اللَّهِ أَبِيْنَا وَالرَّبِّ  
يَسُوعَ الْمَسِيحِ.

### البركات الروحية في المسيح

<sup>٣</sup>مُبَارَكُ اللَّهِ أَبُو رَبَّنَا يَسُوعَ الْمَسِيحِ،  
الَّذِي بَارَكَنَا بِكُلِّ بَرَكَةٍ رُوحِيَّةٍ فِي  
السَّمَاوِيَّاتِ فِي الْمَسِيحِ،  
قَبْلَ تَأْسِيسِ الْعَالَمِ، لِنَكُونَ قَدِيسِينَ وَبِلَا  
لَوْمٍ قَدَامَهُ فِي الْمَحَبَّةِ،  
إِذْ سَبَقَ فَعَيْنَنَا  
لِلتَّبَتِي بِيَسُوعَ الْمَسِيحِ لِنَفْسِهِ، حَسَبَ مَسْرَةٍ  
مَشِيئَتِهِ،  
الْمَدْحِ مَجْدِ نِعْمَتِهِ الَّتِي أَنْعَمَ بِهَا  
عَلَيْنَا فِي الْمَحْبُوبِ،  
الَّذِي فِيهِ لَنَا  
الْفِدَاءُ، بِدَمِهِ غُفْرَانَ الْخَطَايَا، حَسَبَ غِنَى  
نِعْمَتِهِ،  
الَّتِي أَجْرَلَهَا لَنَا بِكُلِّ حِكْمَةٍ  
وَقِطْنَةٍ،  
إِذْ عَرَفْنَا بِسِرِّ مَشِيئَتِهِ، حَسَبَ  
مَسْرَتِهِ الَّتِي قَصَدَهَا فِي نَفْسِهِ،  
لِتَنْدِيرَ  
مِلءَ الْأَرْبَنَةِ، لِيَجْمَعَ كُلَّ شَيْءٍ فِي  
الْمَسِيحِ، مَا فِي السَّمَاوَاتِ وَمَا عَلَى  
الْأَرْضِ، فِي ذَلِكَ<sup>١١</sup> الَّذِي فِيهِ أَيْضًا نَلْنَا  
نَصِيبًا، مُعَيَّنِينَ سَابِقًا حَسَبَ قَصْدِ الَّذِي



an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: <sup>12</sup>That we should be to the praise of his glory, who first trusted in Christ. <sup>13</sup>In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, <sup>14</sup>Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

### Thanksgiving and Prayer

<sup>15</sup>Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, <sup>16</sup>Cease not to give thanks for you, making mention of you in my prayers; <sup>17</sup>That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: <sup>18</sup>The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, <sup>19</sup>And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, <sup>20</sup>Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, <sup>21</sup>Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: <sup>22</sup>And hath put all things under his feet, and gave him to be the head over all things to the church, <sup>23</sup>Which

يَعْمَلُ كُلَّ شَيْءٍ حَسَبَ رَأْيِ مَشِيئَتِهِ،  
<sup>١٢</sup>لِنَكُونِ لِمَدْحِ مَجْدِهِ، نَحْنُ الَّذِينَ قَدْ  
سَبَقَ رَجَاؤُنَا فِي الْمَسِيحِ. <sup>١٣</sup>الَّذِي فِيهِ أَيْضًا  
أَنْتُمْ، إِذْ سَمِعْتُمْ كَلِمَةَ الْحَقِّ، إِنجِيلَ  
خَلَاصِكُمْ، الَّذِي فِيهِ أَيْضًا إِذْ آمَنْتُمْ خْتِمْتُمْ  
بِرُوحِ الْمَوْعِدِ الْقُدُّوسِ، <sup>١٤</sup>الَّذِي هُوَ  
عَرَبُونُ مِيرَاثِنَا، لِفِدَاءِ الْمُقْتَنَى، لِمَدْحِ  
مَجْدِهِ.

### صلاة بولس لكنيسة أفسس

<sup>١٥</sup>لِذَلِكَ أَنَا أَيْضًا إِذْ قَدْ سَمِعْتُ  
بِإِيمَانِكُمْ بِالرَّبِّ يَسُوعَ، وَمَحَبَّتِكُمْ نَحْوَ  
جَمِيعِ الْقَدِيسِينَ، <sup>١٦</sup>لَا أَزَالُ شَاكِرًا  
لَأَجْلِكُمْ، ذَاكِرًا إِيَّاكُمْ فِي صَلَوَاتِي، <sup>١٧</sup>كَيْ  
يُعْطِيَكُمْ إِلَهُ رَبِّنَا يَسُوعَ الْمَسِيحَ، أَبُو  
الْمَجْدِ، رُوحَ الْحِكْمَةِ وَالْإِعْلَانِ فِي  
مَعْرِفَتِهِ، <sup>١٨</sup>مُسْتَنِيرَةً عَيْنُونَ أَدْهَانِكُمْ،  
لِتَعْلَمُوا مَا هُوَ رَجَاءُ دَعْوَتِهِ، وَمَا هُوَ غِنَى  
مَجْدِ مِيرَاثِهِ فِي الْقَدِيسِينَ، <sup>١٩</sup>وَمَا هِيَ  
عَظَمَةُ قُدْرَتِهِ الْفَائِقَةُ نَحُونَا نَحْنُ  
الْمُؤْمِنِينَ، حَسَبَ عَمَلِ شِدَّةِ قُوَّتِهِ <sup>٢٠</sup>الَّذِي  
عَمَلَهُ فِي الْمَسِيحِ، إِذْ أَقَامَهُ مِنَ الْأَمْوَاتِ،  
وَأَجْلَسَهُ عَنِ يَمِينِهِ فِي السَّمَاوِيَّاتِ،  
<sup>٢١</sup>فَوْقَ كُلِّ رِيَاسَةٍ وَسُلْطَانٍ وَقُوَّةٍ وَسَيَادَةٍ،  
وَكُلِّ اسْمٍ يُسَمَّى لَيْسَ فِي هَذَا الدَّهْرِ فَقَطْ  
بَلْ فِي الْمُسْتَقْبَلِ أَيْضًا، <sup>٢٢</sup>وَأَخْضَعَ كُلَّ  
شَيْءٍ تَحْتَ قَدَمَيْهِ، وَإِيَّاهُ جَعَلَ رَأْسًا فَوْقَ

is his body, the fulness of him that filleth all in all.

كُلُّ شَيْءٍ لِلْكَنِيسَةِ،<sup>٢٣</sup> الَّتِي هِيَ جَسَدُهُ،  
مِلءُ الَّذِي يَمَلَأُ الْكُلَّ فِي الْكُلِّ.

### Saved by Grace and Faith

**2** <sup>1</sup>And you hath he quickened, who were dead in trespasses and sins; <sup>2</sup>Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: <sup>3</sup>Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. <sup>4</sup>But God, who is rich in mercy, for his great love wherewith he loved us, <sup>5</sup>Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) <sup>6</sup>And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: <sup>7</sup>That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. <sup>8</sup>For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: <sup>9</sup>Not of works, lest any man should boast. <sup>10</sup>For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

### One in Christ

<sup>11</sup>Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the

بالنعمة مخلصون بالإيمان

**٢** <sup>١</sup>وَأَنْتُمْ إِذْ كُنْتُمْ أَمْوَاتًا بِالذُّنُوبِ وَالْخَطَايَا، الَّتِي سَلَكْتُمْ فِيهَا قَبْلًا حَسَبَ دَهْرِ هَذَا الْعَالَمِ، حَسَبَ رَيْسِ سُلْطَانِ الْهَوَاءِ، الرُّوحِ الَّذِي يَعْمَلُ الْآنَ فِي أَبْنَاءِ الْمَعْصِيَةِ،<sup>٣</sup> الَّذِينَ نَحْنُ أَيْضًا جَمِيعًا تَصَرَّفْنَا قَبْلًا بَيْنَهُمْ فِي شَهَوَاتِ جَسَدِنَا، عَامِلِينَ مَشِيئَاتِ الْجَسَدِ وَالْأَفْكَارِ، وَكُنَّا بِالطَّبِيعَةِ أَبْنَاءَ الْعَضْبِ كَالْبَاقِينَ أَيْضًا،<sup>٤</sup> اللَّهُ الَّذِي هُوَ غَنِيٌّ فِي الرَّحْمَةِ، مِنْ أَجْلِ مَحَبَّتِهِ الْكَثِيرَةِ الَّتِي أَحَبَّنَا بِهَا،<sup>٥</sup> وَنَحْنُ أَمْوَاتٌ بِالْخَطَايَا أَحْيَانَا مَعَ الْمَسِيحِ - بِالنَّعْمَةِ أَنْتُمْ مُخَلَّصُونَ -<sup>٦</sup> وَأَقَامَنَا مَعَهُ، وَاجْلَسْنَا مَعَهُ فِي السَّمَاوِيَّاتِ فِي الْمَسِيحِ يَسُوعَ،<sup>٧</sup> لِيُظْهِرَ فِي الدُّهُورِ الْآتِيَةِ غِنَى نِعْمَتِهِ الْفَاتِقِ بِاللُّطْفِ عَلَيْنَا فِي الْمَسِيحِ يَسُوعَ.<sup>٨</sup> لِأَنَّكُمْ بِالنَّعْمَةِ مُخَلَّصُونَ، بِالْإِيمَانِ، وَذَلِكَ لَيْسَ مِنْكُمْ. هُوَ عَطِيَّةُ اللَّهِ.<sup>٩</sup> لَيْسَ مِنْ أَعْمَالٍ كَيْلًا يَفْتَخِرُ أَحَدٌ. لِأَنَّنَا نَحْنُ عَمَلُهُ، مَخْلُوقِينَ فِي الْمَسِيحِ يَسُوعَ لِأَعْمَالٍ صَالِحَةٍ، قَدْ سَبَقَ اللَّهُ فَأَعَدَهَا لِكَيْ نَسْلُكَ فِيهَا.

الوحدة في المسيح

<sup>١١</sup>لِلذِّكَ أذْكُرُوا أَنْتُمْ الْأُمَّمُ قَبْلًا فِي الْجَسَدِ، الْمَدْعُوعِينَ غُرْلَةً مِنَ الْمَدْعُوعِ

Circumcision in the flesh made by hands; <sup>12</sup>That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: <sup>13</sup>But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

<sup>14</sup>For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; <sup>15</sup>Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; <sup>16</sup>And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: <sup>17</sup>And came and preached peace to you which were afar off, and to them that were nigh. <sup>18</sup>For through him we both have access by one Spirit unto the Father.

<sup>19</sup>Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; <sup>20</sup>And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; <sup>21</sup>In whom all the building fitly framed together groweth unto an holy temple in the Lord: <sup>22</sup>In whom ye also are builded together for an habitation of God through the Spirit.

خِتَانًا مَصْنُوعًا بِالْيَدِ فِي الْجَسَدِ، <sup>١٢</sup>أَنْتُمْ كُنْتُمْ فِي ذَلِكَ الْوَقْتِ بَدُونِ مَسِيحٍ، أَجْنَبِيَّينَ عَنِ رِعْوِيَّةِ إِسْرَائِيلَ، وَغُرَبَاءَ عَنِ عَهْدِ الْمَوْعِدِ، لَا رَجَاءَ لَكُمْ وَيَلَا إِلَهَ فِي الْعَالَمِ. <sup>١٣</sup>وَلَكِنْ الْآنَ فِي الْمَسِيحِ يَسُوعَ، أَنْتُمْ الَّذِينَ كُنْتُمْ قَبْلًا بَعِيدِينَ صِرْتُمْ قَرِيبِينَ بِدَمِ الْمَسِيحِ. <sup>١٤</sup>لَأَنَّهُ هُوَ سَلَامُنَا، الَّذِي جَعَلَ الْاِثْنَيْنِ وَاحِدًا، وَنَقَضَ حَائِطَ السِّيَاحِ الْمُتَوَسِّطِ <sup>١٥</sup>أَيِ الْعَدَاوَةِ. مُبْطِلًا بِجَسَدِهِ نَامُوسَ الْوَصَايَا فِي فَرَائِضَ، لِكَيْ يَخْلُقَ الْاِثْنَيْنِ فِي نَفْسِهِ إِسْنَانًا وَاحِدًا جَدِيدًا، صَانِعًا سَلَامًا، <sup>١٦</sup>وَيُصَالِحُ الْاِثْنَيْنِ فِي جَسَدٍ وَاحِدٍ مَعَ اللَّهِ بِالصَّلِيبِ، قَاتِلًا الْعَدَاوَةَ بِهِ. <sup>١٧</sup>فَجَاءَ وَبَشَّرَكُمْ بِسَلَامٍ، أَنْتُمْ الْبَعِيدِينَ وَالْقَرِيبِينَ. <sup>١٨</sup>لَأَنَّ بِهِ لَنَا كَلِمَتَنَا قَدُومًا فِي رُوحٍ وَاحِدٍ إِلَى الْآبِ. <sup>١٩</sup>فَلَسْتُمْ إِذَا بَعْدَ غُرَبَاءَ وَنَزَلًا، بَلْ رِعِيَّةٌ مَعَ الْقُدَيْسِينَ وَأَهْلِ بَيْتِ اللَّهِ، <sup>٢٠</sup>مَبْنِيِّينَ عَلَى أَسَاسِ الرُّسُلِ وَالْأَنْبِيَاءِ، وَيَسُوعَ الْمَسِيحِ نَفْسُهُ حَجَرُ الزَّائِوَةِ، <sup>٢١</sup>الَّذِي فِيهِ كُلُّ الْبِنَاءِ مُرَكَّبًا مَعًا يَنْمُو هَيْكَلًا مُقَدَّسًا فِي الرَّبِّ. <sup>٢٢</sup>الَّذِي فِيهِ أَنْتُمْ أَيْضًا مَبْنِيُونَ مَعًا، مَسْكِنًا لِلَّهِ فِي الرُّوحِ.

## The mystery Made Known

**3** <sup>1</sup>For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, <sup>2</sup>If ye have heard of the dispensation of the grace of God which is given me to youward: <sup>3</sup>How that by revelation he made known unto me the mystery; (as I wrote afore in few words, <sup>4</sup>Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) <sup>5</sup>Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; <sup>6</sup>That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

<sup>7</sup>Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. <sup>8</sup>Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; <sup>9</sup>And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: <sup>10</sup>To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, <sup>11</sup>According to the eternal purpose which he purposed in Christ Jesus our Lord: <sup>12</sup>In whom we have boldness and access with confidence by the faith of him. <sup>13</sup>Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

<sup>14</sup>For this cause I bow my knees

## إعلان سر المسيح

**٣** <sup>١</sup>بِسَبَبِ هَذَا أَنَا بُولُسُ، أُسِيرُ الْمَسِيحِ يَسُوعَ لِأَجْلِكُمْ أَيُّهَا الْأُمَمُ، <sup>٢</sup>إِنْ كُنْتُمْ قَدْ سَمِعْتُمْ بِتَدْيِيرِ نِعْمَةِ اللَّهِ الْمُعْطَاةِ لِي لِأَجْلِكُمْ. <sup>٣</sup>أَنَّهُ بِإِعْلَانِ عَرَفْنِي بِالسَّرِّ. كَمَا سَبَقْتُ فَكَتَبْتُ بِالْإِيجَازِ. <sup>٤</sup>الَّذِي بِحَسَبِهِ حِينَمَا تَقْرَأُونَهُ تَقْدُرُونَ أَنْ تَفْهَمُوا دِرَائِي بِسَرِّ الْمَسِيحِ. <sup>٥</sup>الَّذِي فِي أَجْيَالٍ أُخْرَى لَمْ يُعْرَفْ بِهِ بَنُو الْبَشَرِ، كَمَا قَدْ أُعْلِنَ الْآنَ لِرُسُلِهِ الْقَدِّيسِينَ وَأَنْبِيَائِهِ بِالرُّوحِ: <sup>٦</sup>أَنَّ الْأُمَمَ شُرَكَاءُ فِي الْمِيرَاثِ وَالْجَسَدِ وَنَوَالِ مَوْعِدِهِ فِي الْمَسِيحِ بِالْإِنْجِيلِ. <sup>٧</sup>الَّذِي صِرْتُ أَنَا خَادِمًا لَهُ حَسَبَ مَوْهَبَةِ نِعْمَةِ اللَّهِ الْمُعْطَاةِ لِي حَسَبَ فِعْلِ قُوَّتِهِ. <sup>٨</sup>لِي أَنَا أَصْغَرَ جَمِيعِ الْقَدِّيسِينَ أُعْطِيتُ هَذِهِ النِّعْمَةَ، أَنْ أُبَشِّرَ بَيْنَ الْأُمَمِ بِغِنَى الْمَسِيحِ الَّذِي لَا يُسْتَقْصَى، <sup>٩</sup>وَأُنِيرَ الْجَمِيعَ فِي مَا هُوَ شَرِكَةٌ السَّرِّ الْمَكْتُومِ مُنْذُ الدُّهُورِ فِي اللَّهِ خَالِقِ الْجَمِيعِ يَسُوعَ الْمَسِيحِ. <sup>١٠</sup>لِيكُنِي يُعْرَفَ الْآنَ عِنْدَ الرُّؤَسَاءِ وَالسَّلَاطِينِ فِي السَّمَاوِيَّاتِ بِوَأَسْطَةِ الْكَنِيسَةِ بِحِكْمَةِ اللَّهِ الْمُتَنَوِّعَةِ، <sup>١١</sup>حَسَبَ قَصْدِ الدُّهُورِ الَّذِي صَنَعَهُ فِي الْمَسِيحِ يَسُوعَ رَبَّنَا. <sup>١٢</sup>الَّذِي بِهِ لَنَا جَرَاءَةٌ وَقُدُومٌ بِإِيمَانِهِ عَنِ ثِقَّةٍ. <sup>١٣</sup>لِذَلِكَ أَطْلُبُ أَنْ لَا تَكْلُوا فِي شِدَائِدِي لِأَجْلِكُمْ الَّتِي هِيَ مَجْدُكُمْ. <sup>١٤</sup>بِسَبَبِ هَذَا أَحْنِي رُكْبَتِي لَدَى أَبِي رَبَّنَا

unto the Father of our Lord Jesus Christ, <sup>15</sup>Of whom the whole family in heaven and earth is named, <sup>16</sup>That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; <sup>17</sup>That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, <sup>18</sup>May be able to comprehend with all saints what is the breadth, and length, and depth, and height; <sup>19</sup>And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

<sup>20</sup>Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, <sup>21</sup>Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

يَسُوعَ الْمَسِيحِ، <sup>١٥</sup>الَّذِي مِنْهُ تُسَمَّى كُلُّ عَشِيرَةٍ فِي السَّمَاوَاتِ وَعَلَى الْأَرْضِ. <sup>١٦</sup>لِكَيْ يُعْطِيَكُمْ بِحَسَبِ غِنَى مَجْدِهِ أَنْ تَتَّيَدُوا بِالْقُوَّةِ بِرُوحِهِ فِي الْإِنْسَانِ الْبَاطِنِ، <sup>١٧</sup>لِيَجِلَّ الْمَسِيحُ بِالْإِيمَانِ فِي قُلُوبِكُمْ، <sup>١٨</sup>وَأَنْتُمْ مُتَأَصِّلُونَ وَمُتَأَسِّسُونَ فِي الْمَحَبَّةِ، حَتَّى تَسْتَطِيعُوا أَنْ تُدْرِكُوا مَعَ جَمِيعِ الْقَدِيسِينَ مَا هُوَ الْعَرْضُ وَالطُّولُ وَالْعُمُقُ وَالْعُلُوُّ، <sup>١٩</sup>وَتَعْرِفُوا مَحَبَّةَ الْمَسِيحِ الْفَائِزَةِ الْمَعْرِفَةَ، لِكَيْ تَمْتَلِئُوا إِلَى كُلِّ مِلءِ اللَّهِ. <sup>٢٠</sup>وَالْقَادِرُ أَنْ يَفْعَلَ فَوْقَ كُلِّ شَيْءٍ أَكْثَرَ جِدًّا مِمَّا نَطْلُبُ أَوْ نَتَكَبَّرُ، بِحَسَبِ الْقُوَّةِ الَّتِي تَعْمَلُ فِيْنَا، <sup>٢١</sup>لَهُ الْمَجْدُ فِي الْكَنِيسَةِ فِي الْمَسِيحِ يَسُوعَ إِلَى جَمِيعِ أَجْيَالِ دَهْرِ الدُّهُورِ. آمِينَ.

#### A Call to Unity

**4** <sup>1</sup>I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, <sup>2</sup>With all lowliness and meekness, with longsuffering, forbearing one another in love; <sup>3</sup>Endeavouring to keep the unity of the Spirit in the bond of peace. <sup>4</sup>There is one body, and one Spirit, even as ye are called in one hope of your calling; <sup>5</sup>One Lord, one faith, one baptism, <sup>6</sup>One God and Father of all, who is above all, and through all, and in you all.

<sup>7</sup>But unto every one of us is given grace according to the measure of the gift of Christ. <sup>8</sup>Wherefore he saith,

#### الدعوة إلى الوحدة

**٤** <sup>١</sup>فَأَطْلُبُ إِلَيْكُمْ، أَنَا الْأَسِيرُ فِي الرَّبِّ، أَنْ تَسْلُكُوا كَمَا يَحِقُّ لِلدَّعْوَةِ الَّتِي دُعِيتُمْ بِهَا. <sup>٢</sup>بِكُلِّ تَوَاضَعٍ، وَوَدَاعَةٍ، وَبِطُولِ أَنَاةٍ، مُحْتَمِلِينَ بَعْضُكُمْ بَعْضًا فِي الْمَحَبَّةِ. <sup>٣</sup>مُجْتَهِدِينَ أَنْ تَحْفَظُوا وَحْدَانِيَّةَ الرُّوحِ بِرِبَاطِ السَّلَامِ. <sup>٤</sup>جَسَدٌ وَاحِدٌ، وَرُوحٌ وَاحِدٌ، كَمَا دُعِيتُمْ أَيْضًا فِي رَجَاءِ دَعْوَتِكُمْ الْوَاحِدِ. <sup>٥</sup>رَبٌّ وَاحِدٌ، إِيْمَانٌ وَاحِدٌ، مَعْمُودِيَّةٌ وَاحِدَةٌ، <sup>٦</sup>إِلَهٌ وَآبٌ وَاحِدٌ لِلْكُلِّ، الَّذِي عَلَى الْكُلِّ وَيَأْكُلُ وَفِي كَلِّكُمْ. <sup>٧</sup>وَلَكِنْ لِكُلِّ وَاحِدٍ مِمَّا أُعْطِيَتْ النَّعْمَةُ حَسَبَ قِيَاسِ هِبَةِ الْمَسِيحِ. <sup>٨</sup>لِذَلِكَ

When he ascended up on high, he led captivity captive, and gave gifts unto men. <sup>9</sup>(Now that he ascended, what is it but that he also descended first into the lower parts of the earth? <sup>10</sup>He that descended is the same also that ascended up far above all heavens, that he might fill all things.) <sup>11</sup>And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; <sup>12</sup>For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: <sup>13</sup>Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

<sup>14</sup>That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; <sup>15</sup>But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: <sup>16</sup>From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

### New Life in Christ

<sup>17</sup>This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, <sup>18</sup>Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: <sup>19</sup>Who being past feeling have

يَقُولُ: «إِذْ صَعِدَ إِلَى الْعَلَاءِ سَبَى سَبِيًّا وَأَعْطَى النَّاسَ عَطَايَا». <sup>٩</sup> وَأَمَّا أَنَّهُ صَعِدَ، فَمَا هُوَ إِلَّا لِأَنَّهُ نَزَلَ أَيْضًا أَوَّلًا إِلَى أَقْسَامِ الْأَرْضِ السُّفْلَى. <sup>١٠</sup> الَّذِي نَزَلَ هُوَ الَّذِي صَعِدَ أَيْضًا فَوْقَ جَمِيعِ السَّمَاوَاتِ، لِكَيْ يَمْلَأَ الْكُلَّ. <sup>١١</sup> وَهُوَ أَعْطَى الْبَعْضَ أَنْ يَكُونُوا رُسُلًا، وَالْبَعْضَ أَنْبِيَاءَ، وَالْبَعْضَ مُبَشِّرِينَ، وَالْبَعْضَ رِعَاةَ وَمُعَلِّمِينَ، <sup>١٢</sup> لِأَجْلِ تَكْمِيلِ الْقَدِيسِينَ، لِعَمَلِ الْخِدْمَةِ، لِئِيَانِ جَسَدِ الْمَسِيحِ، <sup>١٣</sup> إِلَى أَنْ نَنْتَهِيَ جَمِيعًا إِلَى وَحْدَانِيَّةِ الْإِيمَانِ وَمَعْرِفَةِ ابْنِ اللَّهِ. إِلَى إِنْشَانِ كَامِلٍ. إِلَى قِيَاسِ قَامَةِ مِلءِ الْمَسِيحِ. <sup>١٤</sup> كَيْ لَا نَكُونَ فِي مَا بَعْدَ أَطْفَالًا مُضْطَرِبِينَ وَمَحْمُولِينَ بِكُلِّ رِيحٍ تَعْلِيمٍ، بِحِيلَةِ النَّاسِ، بِمَكْرٍ إِلَى مَكِيدَةِ الضَّلَالِ. <sup>١٥</sup> بَلْ صَادِقِينَ فِي الْمَحَبَّةِ، نَنُمُو فِي كُلِّ شَيْءٍ إِلَى ذَلِكَ الَّذِي هُوَ الرَّأْسُ: الْمَسِيحُ، <sup>١٦</sup> الَّذِي مِنْهُ كُلُّ الْجَسَدِ مُرَكَّبًا مَعًا، وَمُقْتَرْنَا بِمُؤَازَرَةِ كُلِّ مَفْصِلٍ، حَسَبَ عَمَلٍ، عَلَى قِيَاسِ كُلِّ جُزْءٍ، يُحْصَلُ نُمُو الْجَسَدِ لِيُنْيَانِهِ فِي الْمَحَبَّةِ.

### الحياة الجديدة في المسيح

<sup>١٧</sup> فَأَقُولُ هَذَا وَأَشْهَدُ فِي الرَّبِّ، أَنْ لَا تَسْلُكُوا فِي مَا بَعْدَ كَمَا يَسْلُكُ سَائِرُ الْأُمَّمِ أَيْضًا بِبُطْلِ ذُهُنِهِمْ، <sup>١٨</sup> إِذْ هُمْ مُظْلَمُو الْفِكْرِ، وَمَتَّجِبُونَ عَنِ حَيَاةِ اللَّهِ لِسَبَبِ الْجَهْلِ الَّذِي فِيهِمْ بِسَبَبِ غِلَظَةِ قُلُوبِهِمْ. <sup>١٩</sup> الَّذِينَ إِذْ هُمْ قَدْ فَقَدُوا الْحِسَّ، أَسْلَمُوا

given themselves over unto lasciviousness, to work all uncleanness with greediness.

<sup>20</sup>But ye have not so learned Christ; <sup>21</sup>If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: <sup>22</sup>That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; <sup>23</sup>And be renewed in the spirit of your mind; <sup>24</sup>And that ye put on the new man, which after God is created in righteousness and true holiness.

<sup>25</sup>Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. <sup>26</sup>Be ye angry, and sin not: let not the sun go down upon your wrath: <sup>27</sup>Neither give place to the devil. <sup>28</sup>Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. <sup>29</sup>Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. <sup>30</sup>And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. <sup>31</sup>Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: <sup>32</sup>And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

تُفَوِّسَهُمْ لِلدَّعَاوَةِ لِيَعْمَلُوا كُلَّ نَجَاسَةٍ فِي  
الطَّمَعِ. <sup>٢٠</sup>وَأَمَّا أَنْتُمْ فَلَمْ تَتَعَلَّمُوا الْمَسِيحَ  
هَكَذَا - <sup>٢١</sup>إِنْ كُنْتُمْ قَدْ سَمِعْتُمُوهُ وَعُلِّمْتُمْ  
فِيهِ كَمَا هُوَ حَقٌّ فِي يَسُوعَ، <sup>٢٢</sup>أَنْ تَحْلَعُوا  
مِنْ جِهَةِ التَّصْرِفِ السَّابِقِ الْإِنْسَانَ الْعَتِيقَ  
الْفَاسِدَ بِحَسَبِ شَهَوَاتِ الْغُرُورِ،  
<sup>٢٣</sup>وَتَتَجَدَّدُوا بِرُوحِ ذَهْنِكُمْ، <sup>٢٤</sup>وَتَلْبَسُوا  
الْإِنْسَانَ الْجَدِيدَ الْمَخْلُوقَ بِحَسَبِ اللَّهِ فِي  
الْبِرِّ وَقِدَاسَةِ الْحَقِّ. <sup>٢٥</sup>لِذَلِكَ أَطْرَحُوا عَنْكُمْ  
الْكُذِبَ وَتَكَلَّمُوا بِالصِّدْقِ كُلِّ وَاحِدٍ مَعَ  
قَرِيْبِهِ، لِأَنَّا بَعْضُنَا أَعْضَاءُ الْبَعْضِ.  
<sup>٢٦</sup>أَغْضَبُوا وَلَا تُحْطِئُوا. لَا تَغْرُبِ الشَّمْسُ  
عَلَى غَيْظِكُمْ <sup>٢٧</sup>وَلَا تُعْطُوا إِبْلِيسَ مَكَانًا.  
<sup>٢٨</sup>لَا يَسْرِقِ السَّارِقُ فِي مَا بَعْدَ، بَلْ بِالْحَرِيِّ  
يَتَعَبُ عَامِلًا الصَّالِحَ بِيَدِيهِ، لِيَكُونَ لَهُ أَنْ  
يُعْطِيَ مَنْ لَهُ أَحْتِيَاجٌ. <sup>٢٩</sup>لَا تَخْرُجْ كَلِمَةً رَدِيَّةً  
مِنْ أَفْوَاهِكُمْ، بَلْ كُلُّ مَا كَانَ صَالِحًا  
لِلْبُنْيَانِ، حَسَبِ الْحَاجَةِ، كَيْ يُعْطِيَ نِعْمَةً  
لِلسَّامِعِينَ. <sup>٣٠</sup>وَلَا تُحْزِنُوا رُوحَ اللَّهِ  
الْقُدُّوسَ الَّذِي بِهِ خْتَمْتُمْ لِيَوْمِ الْفِدَاءِ.  
<sup>٣١</sup>لِيُرْفَعَ مِنْ بَيْنِكُمْ كُلُّ مَرَارَةٍ وَسَخَطٍ  
وَعُظْبٍ وَصِيَاخٍ وَتَجْدِيفٍ مَعَ كُلِّ خُبْثٍ.  
<sup>٣٢</sup>وَكُونُوا لَطْفَاءً بَعْضُكُمْ نَحْوَ بَعْضٍ،  
شَفُوقِينَ مُتَسَامِحِينَ كَمَا سَامَحَكُمُ اللَّهُ أَيْضًا  
فِي الْمَسِيحِ.

**5**

<sup>1</sup>Be ye therefore followers of God, as dear children; <sup>2</sup>And walk in love, as Christ also hath loved us, and hath

**٥**  
أَفْكَوْنُوا مُتَمَثِّلِينَ بِاللَّهِ كَأَوْلَادٍ  
أَحِبَاءَ، <sup>٢</sup>وَأَسْلِكُوا فِي الْمَحَبَّةِ  
كَمَا أَحَبَّنَا الْمَسِيحُ أَيْضًا وَأَسْلَمَ نَفْسَهُ

given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

<sup>3</sup>But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; <sup>4</sup>Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. <sup>5</sup>For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. <sup>6</sup>Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. <sup>7</sup>Be not ye therefore partakers with them. <sup>8</sup>For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: <sup>9</sup>(For the fruit of the Spirit is in all goodness and righteousness and truth;) <sup>10</sup>Proving what is acceptable unto the Lord. <sup>11</sup>And have no fellowship with the unfruitful works of darkness, but rather reprove them. <sup>12</sup>For it is a shame even to speak of those things which are done of them in secret. <sup>13</sup>But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. <sup>14</sup>Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

<sup>15</sup>See then that ye walk circumspectly, not as fools, but as wise, <sup>16</sup>Redeeming the time, because the days are evil. <sup>17</sup>Wherefore be ye not unwise, but understanding what the will of the Lord is. <sup>18</sup>And be not drunk with wine, wherein is excess; but be filled with the Spirit; <sup>19</sup>Speaking to yourselves in psalms

لأَجْلَانَا، قُرْبَانًا وَذَبِيحَةً لِلَّهِ رَائِحَةً طَيِّبَةً.  
<sup>٣</sup>وَأَمَّا الزَّانَا وَكُلَّ نَجَاسَةٍ أَوْ طَمَعٍ فَلَا يَسْمُ  
بَيْنَكُمْ كَمَا يَلِيقُ بِقِدِّيسِينَ، <sup>٤</sup>وَلَا الْقَبَاحَةَ،  
وَلَا كَلَامَ السَّفَاهَةِ وَالْهَزْلَ الَّتِي لَا تَلِيقُ،  
بَلْ بِالْحَرِيِّ الشُّكْرِ. <sup>٥</sup>فَإِنَّكُمْ تَعْلَمُونَ هَذَا  
أَنَّ كُلَّ زَانٍ أَوْ نَجِسٍ أَوْ طَمَاعٍ، الَّذِي هُوَ  
عَابِدٌ لِلْأَوْثَانِ لَيْسَ لَهُ مِيرَاثٌ فِي مَلَكُوتِ  
الْمَسِيحِ وَاللَّهِ. <sup>٦</sup>لَا يَغْرُكُم أَحَدٌ بِكَلَامِ  
بَاطِلٍ، لِأَنَّهُ سَبَبٌ هَذِهِ الْأُمُورِ يَأْتِي  
غَضَبُ اللَّهِ عَلَى أَبْنَاءِ الْمَعْصِيَةِ. <sup>٧</sup>فَلَا  
تَكُونُوا شُرَكَاءَهُمْ. <sup>٨</sup>لِأَنَّكُمْ كُنْتُمْ قَبْلًا ظُلْمَةً  
وَأَمَّا الْآنَ فَنُورٌ فِي الرَّبِّ. <sup>٩</sup>أَسَلَكُوا كَأَوْلَادِ  
نُورٍ. <sup>١٠</sup>لِأَنَّ ثَمَرَ الرُّوحِ هُوَ فِي كُلِّ صَلَاحٍ  
وَبِرٍّ وَحَقٍّ. <sup>١١</sup>مُحْتَبِرِينَ مَا هُوَ مَرْضِيٌّ عِنْدَ  
الرَّبِّ. <sup>١٢</sup>وَلَا تَشْتَرِكُوا فِي أَعْمَالِ الظُّلْمَةِ  
غَيْرِ الْمُتَمَرِّغَةِ بَلْ بِالْحَرِيِّ وَبِحُوهَا. <sup>١٣</sup>لِأَنَّ  
الْأُمُورَ الْحَادِثَةَ مِنْهُمْ سِرًّا ذَكَرْهَا أَيْضًا قَبِيحٌ.  
<sup>١٤</sup>وَلَكِنَّ الْكُلَّ إِذَا تَوَبَّحَ يَظْهَرُ بِالنُّورِ. لِأَنَّ  
كُلَّ مَا أُظْهِرَ فَهُوَ نُورٌ. <sup>١٥</sup>لِذَلِكَ يَقُولُ:  
«اسْتَيْقِظْ أَيُّهَا النَّائِمُ وَقُمْ مِنَ الْأَمْوَاتِ  
فِيضِيءَ لَكَ الْمَسِيحُ». <sup>١٦</sup>فَانظُرُوا كَيْفَ  
تَسْلُكُونَ بِالتَّدْقِيقِ، لَا كَجَهْلَاءَ بَلْ  
كَحَكَمَاءَ، <sup>١٧</sup>مُتَمَتِّدِينَ الْوَقْتَ لِأَنَّ الْأَيَّامَ  
شَرِيرَةٌ. <sup>١٨</sup>مِنْ أَجْلِ ذَلِكَ لَا تَكُونُوا أَغْيَاءَ  
بَلْ فَاهِمِينَ مَا هِيَ مَشِيئَةُ الرَّبِّ. <sup>١٩</sup>وَلَا  
تَسْكُرُوا بِالْخَمْرِ الَّذِي فِيهِ الْخَلَاعَةُ، بَلْ  
أَمْتَلُوا بِالرُّوحِ، <sup>٢٠</sup>مُكَلِّمِينَ بَعْضُكُمْ بَعْضًا



and hymns and spiritual songs, singing and making melody in your heart to the Lord; <sup>20</sup>Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

<sup>21</sup>Submitting yourselves one to another in the fear of God.

### Wives and Husbands

<sup>22</sup>Wives, submit yourselves unto your own husbands, as unto the Lord.

<sup>23</sup>For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. <sup>24</sup>Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

<sup>25</sup>Husbands, love your wives, even as Christ also loved the church, and gave himself for it; <sup>26</sup>That he might sanctify and cleanse it with the washing of water by the word, <sup>27</sup>That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

<sup>28</sup>So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. <sup>29</sup>For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: <sup>30</sup>For we are members of his body, of his flesh, and of his bones. <sup>31</sup>For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

<sup>32</sup>This is a great mystery: but I speak concerning Christ and the church.

<sup>33</sup>Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

بِمَزَامِيرَ وَتَسَابِيحَ وَأَغَانِي رُوحِيَّةٍ، مُتَرَنِّمِينَ وَمُرْتَلِينَ فِي قُلُوبِكُمْ لِلرَّبِّ. <sup>٢٠</sup> شَاكِرِينَ كُلَّ حِينٍ عَلَى كُلِّ شَيْءٍ فِي اسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ، لِلَّهِ وَالْآبِ. <sup>٢١</sup> خَاضِعِينَ بَعْضُكُمْ لِبَعْضٍ فِي خَوْفِ اللَّهِ.

### الزوجات والأزواج

<sup>٢٢</sup> أَيُّهَا النِّسَاءُ اخْضَعْنَ لِرِجَالِكُنَّ كَمَا لِلرَّبِّ، <sup>٢٣</sup> لِأَنَّ الرَّجُلَ هُوَ رَأْسُ الْمَرْأَةِ كَمَا أَنَّ الْمَسِيحَ أَيْضاً رَأْسُ الْكَنِيسَةِ، وَهُوَ مُخْلِصُ الْجَسَدِ. <sup>٢٤</sup> وَلَكِنْ كَمَا تَخْضَعُ الْكَنِيسَةُ لِلْمَسِيحِ، كَذَلِكَ النِّسَاءُ لِرِجَالِهِنَّ فِي كُلِّ شَيْءٍ. <sup>٢٥</sup> أَيُّهَا الرَّجَالُ، أَحِبُّوا نِسَاءَكُمْ كَمَا أَحَبَّ الْمَسِيحُ أَيْضاً الْكَنِيسَةَ وَأَسْلَمَ نَفْسَهُ لِأَجْلِهَا، <sup>٢٦</sup> لِكَيْ يُقَدِّسَهَا، مُطَهِّراً إِيَّاهَا بِغَسْلِ الْمَاءِ بِالْكَلِمَةِ، <sup>٢٧</sup> لِكَيْ يُخَضِّرَهَا لِنَفْسِهِ كَنِيسَةً مَجِيدَةً، لَا دَنْسَ فِيهَا وَلَا غَضْنَ أَوْ شَيْءٌ مِنْ مِثْلِ ذَلِكَ، بَلْ تَكُونُ مُقَدَّسَةً وَبِلَا عَيْبٍ. <sup>٢٨</sup> كَذَلِكَ يَجِبُ عَلَى الرَّجَالِ أَنْ يُحِبُّوا نِسَاءَهُمْ كَأَجْسَادِهِمْ. مِنْ يَجِبُ أَمْرَاتُهُ يَحِبُّ نَفْسَهُ. <sup>٢٩</sup> فَإِنَّهُ لَمْ يُعِضْ أَحَدَ جَسَدِهِ قَطُّ بَلْ يَقُوتهُ وَيُرِييه، كَمَا الرَّبُّ أَيْضاً لِلْكَنِيسَةِ. <sup>٣٠</sup> لِأَنَّا أَعْضَاءُ جَسْمِهِ، مِنْ لَحْمِهِ وَمِنْ عِظَامِهِ. <sup>٣١</sup> مِنْ أَجْلِ هَذَا يَتْرُكُ الرَّجُلُ أَبَاهُ وَأُمَّهُ وَيَلْتَصِقُ بِامْرَأَتِهِ، وَيَكُونُ الْإِثْنَانِ جَسَداً وَاحِداً. <sup>٣٢</sup> هَذَا السِّرُّ عَظِيمٌ، وَلَكِنِّي أَنَا أَقُولُ مِنْ نَحْوِ الْمَسِيحِ وَالْكَنِيسَةِ. <sup>٣٣</sup> وَأَمَّا أَنْتُمْ الْأَفْرَادُ، فَلْيَجِبْ كُلُّ وَاحِدٍ أَمْرَاتَهُ هَكَذَا كَنَفْسِهِ، وَأَمَّا الْمَرْأَةُ فَلْتَهَبْ رَجُلَهَا.

## Children and Parents

**6** <sup>1</sup>Children, obey your parents in the Lord: for this is right. <sup>2</sup>Honour thy father and mother; (which is the first commandment with promise;) <sup>3</sup>That it may be well with thee, and thou mayest live long on the earth. <sup>4</sup>And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

## Slaves and Masters

<sup>5</sup>Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; <sup>6</sup>Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; <sup>7</sup>With good will doing service, as to the Lord, and not to men: <sup>8</sup>Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

<sup>9</sup>And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

## The Armor of God

<sup>10</sup>Finally, my brethren, be strong in the Lord, and in the power of his might. <sup>11</sup>Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. <sup>12</sup>For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

## الأبناء والآباء

**٦** أَيُّهَا الْأَوْلَادُ، أَطِيعُوا وَالِدَيْكُمْ فِي الرَّبِّ لِأَنَّ هَذَا حَقٌّ. أَكْرَمِ أَبَاكَ وَأُمَّكَ، الَّتِي هِيَ أَوَّلُ وَصِيَّةٍ بِوَعْدٍ، لِكَيْ يَكُونَ لَكُمْ خَيْرٌ، وَتَكُونُوا طَوَالَ الْأَعْمَارِ عَلَى الْأَرْضِ. وَأَنْتُمْ أَيُّهَا الْآبَاءُ، لَا تُغَيِّظُوا أَوْلَادَكُمْ، بَلْ رَبُّوهُمْ بِتَأْدِيبِ الرَّبِّ وَإِنْذَارِهِ.

## العبيد والسادة

أَيُّهَا الْعَبِيدُ، أَطِيعُوا سَادَتَكُمْ حَسَبَ الْجَسَدِ بِخَوْفٍ وَرِعْدَةٍ، فِي بَسَاطَةِ قُلُوبِكُمْ كَمَا لِلْمَسِيحِ - لَا بِخِدْمَةِ الْعَيْنِ كَمَنْ يُرْضِي النَّاسَ، بَلْ كَعَبِيدِ الْمَسِيحِ، عَامِلِينَ مَشِيئَةَ اللَّهِ مِنَ الْقَلْبِ، <sup>٧</sup>خَادِمِينَ بِنِيَّةٍ صَالِحَةٍ كَمَا لِلرَّبِّ، لَيْسَ لِلنَّاسِ. <sup>٨</sup>عَامِلِينَ أَنْ مَهْمَا عَمِلَ كُلُّ وَاحِدٍ مِنْ الْخَيْرِ فَذَلِكَ يَنَالُهُ مِنَ الرَّبِّ، عَبْدًا كَانَ أَمْ حُرًّا. <sup>٩</sup>وَأَنْتُمْ أَيُّهَا السَّادَةُ، أَفْعَلُوا لَهُمْ هَذِهِ الْأُمُورَ، تَارِكِينَ التَّهْدِيدَ، عَامِلِينَ أَنْ سَيِّدَكُمْ أَنْتُمْ أَيْضًا فِي السَّمَاوَاتِ، وَلَيْسَ عِنْدَهُ مَحَابَاةٌ.

## سلاح الله الكامل

أَخِيرًا يَا إِخْوَتِي تَقَوُّوا فِي الرَّبِّ وَفِي شِدَّةِ قُوَّتِهِ. <sup>١١</sup>الْبَسُوا سِلَاحَ اللَّهِ الْكَامِلَ لِكَيْ تَقْدِرُوا أَنْ تَثْبُتُوا ضِدَّ مَكَايِدِ إِبْلِيسَ. <sup>١٢</sup>فَإِنَّ مُصَارَعَتَنَا لَيْسَتْ مَعَ دَمٍ وَلَحْمٍ، بَلْ مَعَ الرُّؤَسَاءِ، مَعَ السَّلَاطِينِ، مَعَ وِلَاةِ الْعَالَمِ، عَلَى ظِلْمَةِ هَذَا الدَّهْرِ، مَعَ أَجْنَادِ

<sup>13</sup>Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. <sup>14</sup>Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; <sup>15</sup>And your feet shod with the preparation of the gospel of peace; <sup>16</sup>Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. <sup>17</sup>And take the helmet of salvation, and the sword of the Spirit, which is the word of God: <sup>18</sup>Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

<sup>19</sup>And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, <sup>20</sup>For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

### Final Greetings

<sup>21</sup>But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: <sup>22</sup>Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

<sup>23</sup>Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

<sup>24</sup>Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

الشَّرَّ الرُّوحِيَّةِ فِي السَّمَاوِيَّاتِ. <sup>١٣</sup> مِنْ أَجْلِ ذَلِكَ أَحْمِلُوا سِلَاحَ اللَّهِ الْكَامِلِ لِكَيْ تَقْدِرُوا أَنْ تَقَاوَمُوا فِي الْيَوْمِ الشَّرِيرِ، وَبَعْدَ أَنْ تَتَمَمُوا كُلَّ شَيْءٍ أَنْ تَثْبُتُوا. <sup>١٤</sup> فَاقْبِتُوا مُنْمَطِّقِينَ أَحْقَاءَكُمْ بِالْحَقِّ، وَلَا يَسِينُ دَرَعُ الْبِرِّ، <sup>١٥</sup> وَحَاذِينَ أَرْجُلَكُمْ بِاسْتِعْدَادِ إِنْجِيلِ السَّلَامِ. <sup>١٦</sup> حَامِلِينَ فَوْقَ الْكُلِّ ثُرْسَ الْإِيمَانِ، الَّذِي بِهِ تَقْدِرُونَ أَنْ تُطْفِئُوا جَمِيعَ سِهَامِ الشَّرِيرِ الْمُلْتَهَبَةِ. <sup>١٧</sup> وَخُذُوا خُوذَةَ الْخَلَاصِ، وَسَيْفَ الرُّوحِ الَّذِي هُوَ كَلِمَةُ اللَّهِ. <sup>١٨</sup> مُصَلِّينَ بِكُلِّ صَلَاةٍ وَطَلْبَةٍ كُلِّ وَقْتٍ فِي الرُّوحِ، وَسَاهِرِينَ لِهَذَا بَعَيْنِهِ بِكُلِّ مُوَاطَبَةٍ وَطَلْبَةٍ، لِأَجْلِ جَمِيعِ الْقَدِيسِينَ، <sup>١٩</sup> وَلَا جَلِي، لِكَيْ يُعْطَى لِي كَلَامٌ عِنْدَ افْتِتَاحِ فَمِي، لِأَعْلِمَ جَهَارًا بِسِرِّ الْإِنْجِيلِ، <sup>٢٠</sup> الَّذِي لِأَجْلِهِ أَنَا سَفِيرٌ فِي سَلَاسِلٍ، لِكَيْ أَجَاهِرَ فِيهِ كَمَا يَجِبُ أَنْ أَتَكَلَّمَ.

### تحية ختامية

<sup>٢١</sup> وَلَكِنْ لِكَيْ تَعْلَمُوا أَنَّنِي أَيْضًا أَحْوَالِي، مَاذَا أَفْعَلُ، يُعْرِفُكُمْ بِكُلِّ شَيْءٍ تِيخِيكُسُ الْأَخِ الْحَبِيبِ وَالْخَادِمِ الْأَمِينِ فِي الرَّبِّ، <sup>٢٢</sup> الَّذِي أَرْسَلْتُهُ إِلَيْكُمْ لِهَذَا بَعَيْنِهِ لِكَيْ تَعْلَمُوا أَحْوَالَنَا، وَلِكَيْ يُعْزِّي قُلُوبَكُمْ. <sup>٢٣</sup> سَلَامٌ عَلَى الْإِخْوَةِ، وَمَحَبَّةٌ بِإِيمَانٍ مِنَ اللَّهِ الْآبِ وَالرَّبِّ يَسُوعَ الْمَسِيحِ. <sup>٢٤</sup> النِّعْمَةُ مَعَ جَمِيعِ الَّذِينَ يُحِبُّونَ رَبَّنَا يَسُوعَ الْمَسِيحِ فِي عَدَمِ فَسَادٍ. آمِينَ.

(كُتِبَتْ إِلَى أَهْلِ أفسس مِنْ رُومِيَّةٍ عَلَى

يَدِ تِيخِيكُسِ)

The Epistle of Paul The Apostle To  
The

رِسَالَةُ بُولُسَ الرَّسُولِ إِلَى أَهْلِ

Philippians

فِيلِيبِّي

Greetings

**1** Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: <sup>2</sup>Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

بُولُسُ وَتِيْموثَاوُسُ عَبْدَا يَسُوْعَ الْمَسِيْحِ، إِلَى جَمِيْعِ الْقَدِيْسِيْنَ فِي الْمَسِيْحِ يَسُوْعَ، الَّذِيْنَ فِيْ فِيلِيْبِّي، مَعَ اَسَاقِفَةٍ وَشَمَامَسَةِ. اَنْعَمَةٌ لَكُمْ وَسَلَامٌ مِّنْ اِلٰهٍ اَبِيْنَا وَالرَّبِّ يَسُوْعَ الْمَسِيْحِ.

تحية

Thanksgiving and Prayer

<sup>3</sup>I thank my God upon every remembrance of you, <sup>4</sup>Always in every prayer of mine for you all making request with joy, <sup>5</sup>For your fellowship in the gospel from the first day until now; <sup>6</sup>Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: <sup>7</sup>Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. <sup>8</sup>For God is my record, how greatly I long after you all in the bowels of Jesus Christ. <sup>9</sup>And this I pray, that your love may abound yet more and more in knowledge and in all judgment; <sup>10</sup>That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; <sup>11</sup>Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

شكر ودعاء  
اَشْكُرُ اِلٰهِيْ عِنْدَ كُلِّ ذِكْرِيْ اِيَّاكُمْ دَائِمًا فِيْ كُلِّ اَدْعِيْتِي، مُقَدِّمًا اَطْلَبَةً لِاَجْلِ جَمِيْعِكُمْ بِفَرَحٍ، لِسَبَبِ مُشَارَكَتِكُمْ فِي الْاِنْجِيْلِ مِنْ اَوَّلِ يَوْمٍ اِلَى الْاَن. وَاَتَقًا بِهَذَا عَيْنِهِ اَنَّ الَّذِيْ اَبْتَدَأَ فِيْكُمْ عَمَلًا صَالِحًا يُكْمِلُ اِلَى يَوْمِ يَسُوْعَ الْمَسِيْحِ. كَمَا يَحِقُّ لِي اَنْ اَفْتَكِرَ هَذَا مِنْ جِهَةِ جَمِيْعِكُمْ، لِاَنِّي حَافِظِكُمْ فِي قَلْبِي، فِي وُثْقِي، وَفِي الْمَحَامَاةِ عَنِ الْاِنْجِيْلِ وَتَثْبِيْتِهِ، اَنْتُمْ الَّذِيْنَ جَمِيْعِكُمْ شُرَكَائِي فِي النِّعْمَةِ. اَفِيْنَ اِلٰهَ شَاهِدٌ لِي كَيْفَ اَشْتَاقُ اِلَى جَمِيْعِكُمْ فِي اَحْشَاءِ يَسُوْعَ الْمَسِيْحِ. وَهَذَا اَصْلِيْهِ: اَنْ تَزْدَادَ مَحَبَّتِكُمْ اَيْضًا اَكْثَرَ فَاكْثَرَ فِي الْمَعْرِفَةِ وَفِي كُلِّ فِهْمٍ، حَتَّى تُمَيِّزُوا الْاُمُوْرَ الْمَتَخَالِفَةَ، لِكِيْ تَكُوْنُوْا مُخْلِصِيْنَ وَبِلَا عَثْرَةٍ اِلَى يَوْمِ الْمَسِيْحِ، مَمْلُوْئِيْنَ مِنْ ثَمَرِ الْبِرِّ الَّذِيْ بِيَسُوْعَ الْمَسِيْحِ لِمَجْدِ اِلٰهِ وَحَمْدِهِ.

## To Live is Christ

<sup>12</sup>But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; <sup>13</sup>So that my bonds in Christ are manifest in all the palace, and in all other places; <sup>14</sup>And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. <sup>15</sup>Some indeed preach Christ even of envy and strife; and some also of good will: <sup>16</sup>The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: <sup>17</sup>But the other of love, knowing that I am set for the defence of the gospel. <sup>18</sup>What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. <sup>19</sup>For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, <sup>20</sup>According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. <sup>21</sup>For to me to live is Christ, and to die is gain. <sup>22</sup>But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. <sup>23</sup>For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: <sup>24</sup>Nevertheless to abide in the flesh is more needful for you. <sup>25</sup>And having

الحياة هي المسيح  
<sup>١٢</sup> ثم أريد أن تعلموا أيها الإخوة أن  
أُموري قد آلت أكثر إلى تقدم الإنجيل،  
<sup>١٣</sup> حتى إن وُثقي صارت ظاهرة في  
المسيح في كل دار الولاية وفي باقي  
الأماكن أجمع. <sup>١٤</sup> وأكثر الإخوة، وهم  
واثقون في الرب بوثقي، يجترئون أكثر  
على التكلّم بالكلمة بلا خوف. <sup>١٥</sup> أما قوم  
فمن حسدٍ وخصامٍ يكرزون بالمسيح،  
وأما قوم فمن مسرة. <sup>١٦</sup> فهؤلاء عن تحزب  
ينادون بالمسيح لا عن إخلاص، ظانين  
أنهم يضيفون إلى وُثقي ضيقًا. <sup>١٧</sup> وأولئك  
عن محبة، عالّمين أنّي موضوعٌ لحماية  
الإنجيل. <sup>١٨</sup> فماذا؟ غير أنه على كل وجه  
سواء كان بعلة أم بحقّ ينادى بالمسيح،  
وبهذا أنا أفرح. بل سأفرح أيضًا. <sup>١٩</sup> لأنّي  
أعلم أن هذا يؤول لي إلى خلاص  
بطلبتكم ومؤازرة روح يسوع المسيح،  
<sup>٢٠</sup> حسب انتظاري ورجائي أنّي لا أخزي  
في شيء، بل بكل مجاهرة كما في كل  
حين، كذلك الآن، يتعظم المسيح في  
جسدي، سواء كان بحياة أم بموت.  
<sup>٢١</sup> لأنّ لي الحياة هي المسيح والموت هو  
ربح. <sup>٢٢</sup> ولكن إن كانت الحياة في الجسد  
هي لي ثمر عملي، فماذا أختار؟ لست  
أدري! <sup>٢٣</sup> فإنّي محصور من الاثنين: لي  
أشتهاء أن أطلق وأكون مع المسيح. ذلك  
أفضل جدًا. <sup>٢٤</sup> ولكن أن أبقى في الجسد  
ألزم من أجلكم. <sup>٢٥</sup> فإنّنا واثق بهذا أعلم

this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; <sup>26</sup>That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

<sup>27</sup>Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; <sup>28</sup>And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. <sup>29</sup>For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; <sup>30</sup>Having the same conflict which ye saw in me, and now hear to be in me.

أَنِّي أَمَكْتُ وَأَبْقَى مَعَ جَمِيعِكُمْ لِأَجْلِ تَقَدُّمِكُمْ وَفَرَحِكُمْ فِي الْإِيمَانِ، <sup>٢٦</sup>لِكَيْ يَزْدَادَ أَفْتِخَارُكُمْ فِي الْمَسِيحِ يَسُوعَ فِي، بِوَسِطَةِ حُضُورِي أَيْضًا عِنْدَكُمْ.

<sup>٢٧</sup>فَقَطُّ عِشُوا كَمَا يَحِقُّ لِإِنْجِيلِ الْمَسِيحِ، حَتَّى إِذَا جِئْتُ وَرَأَيْتُكُمْ، أَوْ كُنْتُ غَائِبًا أَسْمَعُ أُمُورَكُمْ أَنْتُمْ تَتَّبِعُونَ فِي رُوحٍ وَاحِدٍ، مُجَاهِدِينَ مَعًا بِنَفْسٍ وَاحِدَةٍ لِإِيمَانِ الْإِنْجِيلِ، <sup>٢٨</sup>غَيْرَ مُخَوِّفِينَ بِشَيْءٍ مِنَ الْمَقَامِ مِنَ الْأَمْرِ الَّذِي

هُوَ لَهُمْ بَيِّنَةٌ لِلْهَلَاكِ، وَأَمَّا لَكُمْ فَلِلْخَلَاصِ، وَذَلِكَ مِنَ اللَّهِ. <sup>٢٩</sup>لَأَنَّ قَدْ وَهَبَ لَكُمْ لِأَجْلِ الْمَسِيحِ لِأَنْ تُؤْمِنُوا بِهِ فَقَطُّ، بَلْ أَيْضًا أَنْ تَتَأَلَّمُوا لِأَجْلِهِ. <sup>٣٠</sup>إِذْ لَكُمْ الْجِهَادُ عَيْنُهُ الَّذِي رَأَيْتُمُوهُ فِي، وَالْآنَ تَسْمَعُونَ فِي.

### Humility and Exaltation of Christ

**2** <sup>1</sup>If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, <sup>2</sup>Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. <sup>3</sup>Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. <sup>4</sup>Look not every man on his own things, but every man also on the things of others. <sup>5</sup>Let this mind be in you, which was also in Christ Jesus: <sup>6</sup>Who, being in the form of God, thought it not robbery to be equal

### تواضع المسيح ورفعته

**٢** <sup>١</sup>إِن كَانَ وَعَظْمًا مَا فِي الْمَسِيحِ. <sup>٢</sup>إِنْ كَانَتْ تَسْلِيَةٌ مَا لِلْمَحَبَّةِ. <sup>٣</sup>إِنْ كَانَتْ شَرِكَةٌ مَا فِي الرُّوحِ. <sup>٤</sup>إِنْ كَانَتْ أَحْشَاءٌ وَرَأْفَةٌ، <sup>٥</sup>فَتَمِّمُوا فَرْحِي حَتَّى تَفْتَكِرُوا فِكْرًا وَاحِدًا وَلَكُمْ مَحَبَّةٌ وَاحِدَةٌ بِنَفْسٍ وَاحِدَةٍ، مُفْتَكِرِينَ شَيْئًا وَاحِدًا، <sup>٦</sup>لَا شَيْئًا بِتَحُزْبٍ أَوْ بَعْجَبٍ، بَلْ بِتَوَاضُعٍ، حَاسِبِينَ بَعْضَكُمْ الْبَعْضَ أَفْضَلَ مِنْ أَنْفُسِهِمْ. <sup>٧</sup>لَا تَنْظُرُوا كُلُّ وَاحِدٍ إِلَى مَا هُوَ لِنَفْسِهِ، بَلْ كُلُّ وَاحِدٍ إِلَى مَا هُوَ لِآخَرِينَ أَيْضًا. <sup>٨</sup>فَلْيَكُنْ فِيكُمْ هَذَا الْفِكْرُ الَّذِي فِي الْمَسِيحِ يَسُوعَ أَيْضًا:

with God: <sup>7</sup>But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: <sup>8</sup>And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. <sup>9</sup>Wherefore God also hath highly exalted him, and given him a name which is above every name: <sup>10</sup>That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; <sup>11</sup>And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

### Shine in the World

<sup>12</sup>Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. <sup>13</sup>For it is God which worketh in you both to will and to do of his good pleasure. <sup>14</sup>Do all things without murmurings and disputings: <sup>15</sup>That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; <sup>16</sup>Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. <sup>17</sup>Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. <sup>18</sup>For the same cause also do ye joy, and rejoice with me. <sup>19</sup>But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good

الَّذِي إِذْ كَانَ فِي صُورَةِ اللَّهِ، لَمْ يَحْسِبْ خُلْسَةً أَنْ يَكُونَ مُعَادِلًا لِلَّهِ. <sup>٧</sup>لَكِنَّهُ أَخْلَى نَفْسَهُ، آخِذًا صُورَةَ عَبْدٍ، صَائِرًا فِي شِبْهِ النَّاسِ. <sup>٨</sup>وَإِذْ وُجِدَ فِي الْهَيْئَةِ كِإِنْسَانٍ، وَضَعَ نَفْسَهُ وَأَطَاعَ حَتَّى الْمَوْتِ مَوْتِ الصَّلِيبِ. <sup>٩</sup>لِذَلِكَ رَفَعَهُ اللَّهُ أَيْضًا، وَأَعْطَاهُ اسْمًا فَوْقَ كُلِّ اسْمٍ <sup>١٠</sup>لِكَيْ تَجْتَبُو بِاسْمِ يَسُوعَ كُلُّ رُكْبَةٍ مِمَّنْ فِي السَّمَاءِ وَمَنْ عَلَى الْأَرْضِ وَمَنْ تَحْتَ الْأَرْضِ، <sup>١١</sup>وَيَعْتَرِفَ كُلُّ لِسَانٍ أَنَّ يَسُوعَ الْمَسِيحَ هُوَ رَبٌّ لِمَجْدِ اللَّهِ الْآبِ.

### أضيئوا في العالم

<sup>١٢</sup>إِذَا يَا أَحِبَّائِي، كَمَا أَعْطَيْتُمْ كُلَّ حِينٍ، لَيْسَ كَمَا فِي حُضُورِي فَقَطْ، بَلِ الْآنَ بِالْأَوْلَى جِدًّا فِي غِيَابِي، تَمَّمُوا خَلَاصَكُمْ بِخَوْفٍ وَرَعْدَةٍ، <sup>١٣</sup>لِأَنَّ اللَّهَ هُوَ الْعَامِلُ فِيكُمْ أَنْ تُرِيدُوا وَأَنْ تَعْمَلُوا مِنْ أَجْلِ الْمَسْرَةِ. <sup>١٤</sup>افْعَلُوا كُلَّ شَيْءٍ بِلاَ دَمْدَمَةٍ وَلَا مُجَادَلَةٍ، <sup>١٥</sup>لِكَيْ تَكُونُوا بِلاَ لَوْمٍ، وَبَسْطَاءَ، أَوْلَادًا لِلَّهِ بِلاَ عَيْبٍ فِي وَسْطِ جِبَلٍ مَعُوجٍ وَمَلْتَوِ، تُضِيئُونَ بَيْنَهُمْ كَأَنْوَارٍ فِي الْعَالَمِ. <sup>١٦</sup>مُتَمَسِّكِينَ بِكَلِمَةِ الْحَيَاةِ لِإِفْتِخَارِي فِي يَوْمِ الْمَسِيحِ بِأَنِّي لَمْ أَسْعَ بِأَبْطَالًا وَلَا تَعَبْتُ بِأَبْطَالًا. <sup>١٧</sup>لَكِنِّي وَإِنْ كُنْتُ أَسْكِبُ أَيْضًا عَلَى ذَبِيحَةِ إِيمَانِكُمْ وَخِدْمَتِهِ، أَسْرًا وَأَفْرَحُ مَعَكُمْ أَجْمَعِينَ. <sup>١٨</sup>وَبِهَذَا عَيْنِهِ كُونُوا أَنْتُمْ مَسْرُورِينَ أَيْضًا وَأَفْرَحُوا مَعِي. <sup>١٩</sup>عَلَى أَنِّي أَرْجُو فِي الرَّبِّ يَسُوعَ أَنْ

comfort, when I know your state.  
<sup>20</sup>For I have no man likeminded, who will naturally care for your state.  
<sup>21</sup>For all seek their own, not the things which are Jesus Christ's.  
<sup>22</sup>But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.  
<sup>23</sup>Him therefore I hope to send presently, so soon as I shall see how it will go with me.  
<sup>24</sup>But I trust in the Lord that I also myself shall come shortly.  
<sup>25</sup>Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.  
<sup>26</sup>For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.  
<sup>27</sup>For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.  
<sup>28</sup>I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.  
<sup>29</sup>Receive him therefore in the Lord with all gladness; and hold such in reputation:  
<sup>30</sup>Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

### My Goal is to Know Christ

**3** <sup>1</sup>Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.  
<sup>2</sup>Beware of dogs, beware of evil workers, beware of

أُرْسِلَ إِلَيْكُمْ سَرِيعًا تِيموثَاوُسَ لِكَيْ تَطِيبَ نَفْسِي إِذَا عَرَفْتُ أَحْوَالَكُمْ. <sup>٢٠</sup>لَأَنَّ لَيْسَ لِي أَحَدًا آخَرَ نَظِيرُ نَفْسِي يَهْتَمُّ بِأَحْوَالِكُمْ بِإِخْلَاصٍ، إِذِ الْجَمِيعُ يَطْلُبُونَ مَا هُوَ لِأَنْفُسِهِمْ لَا مَا هُوَ لِيَسُوعَ الْمَسِيحِ. <sup>٢٢</sup>وَأَمَّا اخْتِبَارُهُ فَاتْتَمَّ تَعْرِفُونَ أَنَّهُ كَوَلَّدَ مَعَ أَبِي خَدَمَ مَعِي لِأَجْلِ الْإِنْجِيلِ. <sup>٢٣</sup>هَذَا أَرْجُو أَنْ أُرْسِلَهُ أَوَّلَ مَا أَرَى أَحْوَالِي حَالًا. <sup>٢٤</sup>وَأَتَّقُ بِالرَّبِّ أَنِّي أَنَا أَيْضًا سَاتِي إِلَيْكُمْ سَرِيعًا. <sup>٢٥</sup>وَلَكِنِّي حَسِبْتُ مِنَ الْإِلْزَامِ أَنْ أُرْسِلَ إِلَيْكُمْ أَبَفْرُودِيسَ أَخِي، وَالْعَامِلَ مَعِي، وَالْمُتَجَنِّدَ مَعِي، وَرَسُولَكُمْ، وَالْخَادِمَ لِحَاجَتِي. <sup>٢٦</sup>إِذْ كَانَ مُشْتَقًا إِلَى جَمِيعِكُمْ وَمَعْمُومًا، لِأَنَّكُمْ سَمِعْتُمْ أَنَّهُ كَانَ مَرِيضًا. <sup>٢٧</sup>فَإِنَّهُ مَرَضٌ قَرِيبًا مِنَ الْمَوْتِ، لَكِنِ اللَّهُ رَحِيمٌ. وَلَيْسَ إِيَّاهُ وَحْدَهُ بَلْ إِيَّايَ أَيْضًا لِثَلَاثًا يَكُونُ لِي حُزْنٌ عَلَى حُزْنٍ. <sup>٢٨</sup>فَأَرْسَلْتُهُ إِلَيْكُمْ بِأَوْفَرِ سُرْعَةٍ، حَتَّى إِذَا رَأَيْتُمُوهُ تَفْرَحُونَ أَيْضًا وَأَكُونُ أَنَا أَقْلَ حُزْنًا. <sup>٢٩</sup>فَأَقْبَلُوهُ فِي الرَّبِّ بِكُلِّ فَرَحٍ، وَلَيْكُنْ مِثْلُهُ مُكْرَمًا عِنْدَكُمْ. <sup>٣٠</sup>لِأَنَّهُ مِنْ أَجْلِ عَمَلِ الْمَسِيحِ قَارَبَ الْمَوْتَ، مُخَاطِرًا بِنَفْسِهِ، لِكَيْ يَجْبُرَ نَقْصَانَ خِدْمَتِكُمْ لِي.

### لأعرف المسيح

**٣** <sup>١</sup>أخيراً يا إخوتي أفرحوا في الربِّ. كتابة هذه الأمور إليكم ليست عليّ ثقيلة، وأمّا لكم فهي مؤمنة. <sup>٢</sup>انظروا الكلاب. انظروا فعلة الشرِّ.



the concision. <sup>3</sup>For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. <sup>4</sup>Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: <sup>5</sup>Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; <sup>6</sup>Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. <sup>7</sup>But what things were gain to me, those I counted loss for Christ. <sup>8</sup>Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, <sup>9</sup>And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: <sup>10</sup>That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; <sup>11</sup>If by any means I might attain unto the resurrection of the dead.

### Pressing on Toward the Goal

<sup>12</sup>Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. <sup>13</sup>Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, <sup>14</sup>I press

أَنْظُرُوا الْقَطْعَ. <sup>٣</sup>لَأَنَّ نَحْنُ الْخِتَانُ، الَّذِينَ نَعْبُدُ اللَّهَ بِالرُّوحِ، وَنَفْتَخِرُ فِي الْمَسِيحِ يَسُوعَ، وَلَا نَتَّكِلُ عَلَى الْجَسَدِ - مَعَ أَنْ لِي أَنْ أَتَّكِلَ عَلَى الْجَسَدِ أَيْضًا. إِنْ ظَنَّ وَاحِدٌ آخَرَ أَنْ يَتَّكِلَ عَلَى الْجَسَدِ فَأَنَا بِالْأُولَى. <sup>٥</sup>مِنْ جِهَةِ الْخِتَانِ مَحْتُونٌ فِي الْيَوْمِ الثَّامِنِ، مِنْ جِنْسِ إِسْرَائِيلَ، مِنْ سِبْطِ بَنِيَامِينَ، عِبْرَانِيٌّ مِنَ الْعِبْرَانِيِّينَ. مِنْ جِهَةِ النَّامُوسِ فَرِيْسِيٌّ. <sup>٦</sup>مِنْ جِهَةِ الْعَيْرَةِ مُضْطَهَدٌ الْكَنِيسَةِ. مِنْ جِهَةِ الْبِرِّ الَّذِي فِي النَّامُوسِ بِلَا لَوْمٍ. <sup>٧</sup>لَكِنْ مَا كَانَ لِي رِبْحًا فَهَذَا قَدْ حَسِبْتُهُ مِنْ أَجْلِ الْمَسِيحِ خَسَارَةً. <sup>٨</sup>بَلْ إِنِّي أَحْسِبُ كُلَّ شَيْءٍ أَيْضًا خَسَارَةً مِنْ أَجْلِ فَضْلِ مَعْرِفَةِ الْمَسِيحِ يَسُوعَ رَبِّي، الَّذِي مِنْ أَجْلِهِ خَسِرْتُ كُلَّ الْأَشْيَاءِ، وَأَنَا أَحْسِبُهَا نَفَايَةَ لِكَيْ أَرْبِحَ الْمَسِيحَ <sup>٩</sup>وَأُوجَدَ فِيهِ، وَلَيْسَ لِي بَرِّي الَّذِي مِنَ النَّامُوسِ، بَلِ الَّذِي بِإِيْمَانِ الْمَسِيحِ، الْبِرِّ الَّذِي مِنَ اللَّهِ بِالإِيْمَانِ. <sup>١٠</sup>الْأَعْرَفُهُ، وَقُوَّةَ قِيَامَتِهِ، وَشَرِكَةَ آلَامِهِ، مُتَشَبِّهًا بِمَوْتِهِ، <sup>١١</sup>لَعَلِّي أَبْلُغُ إِلَى قِيَامَةِ الْأَمْوَاتِ.

### السعي نحو الهدف

<sup>١٢</sup>لَيْسَ أَنِّي قَدْ نَلَيْتُ أَوْ صِرْتُ كَامِلًا، وَلَكِنِّي أَسْعَى لَعَلِّي أُدْرِكُ الَّذِي لِأَجْلِهِ أُدْرِكُنِي أَيْضًا الْمَسِيحُ يَسُوعَ. <sup>١٣</sup>أَيُّهَا الإِخْوَةَ، أَنَا لَسْتُ أَحْسِبُ نَفْسِي أَنِّي قَدْ أُدْرِكْتُ. وَلَكِنِّي أَفْعَلُ شَيْئًا وَاحِدًا: إِذْ أَنَا أُنْسَى مَا هُوَ وَرَاءُ وَأَمْتَدُّ إِلَى مَا هُوَ قَدَامُ.

toward the mark for the prize of the high calling of God in Christ Jesus.

<sup>15</sup>Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

<sup>16</sup>Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

<sup>17</sup>Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. <sup>18</sup>(For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

<sup>19</sup>Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things)

<sup>20</sup>For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

<sup>21</sup>Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

<sup>١٤</sup>أَسْعَى نَحْوَ الْعَرَضِ لِأَجْلِ جَعَالَةِ دَعْوَةِ اللَّهِ الْعُلْيَا فِي الْمَسِيحِ يَسُوعَ. <sup>١٥</sup>فَلْيَتَكَبَّرْ هَذَا جَمِيعَ الْكَامِلِينَ مِنَّا، وَإِنْ أَفْتَكَّرْتُمْ شَيْئًا بِخِلَافِهِ فَاللَّهُ سَيُعْلِنُ لَكُمْ هَذَا أَيْضًا.

<sup>١٦</sup>وَأَمَّا مَا قَدْ أَدْرَكْنَاهُ، فَلْنَسْلُكْ بِحَسَبِ ذَلِكَ الْقَائُونَ عَيْنَهُ، وَنَفْتَكَّرْ ذَلِكَ عَيْنَهُ.

<sup>١٧</sup>كُونُوا مُتَمَثِلِينَ بِي مَعَ أَيُّهَا الْإِخْوَةَ، وَلَا حَظُوا الَّذِينَ يَسِيرُونَ هَكَذَا كَمَا نَحْنُ عِنْدَكُمْ قُدُورًا. <sup>١٨</sup>لَأَنَّ كَثِيرِينَ يَسِيرُونَ مِمَّنْ كُنْتُ أَذْكَرُهُمْ لَكُمْ مَرَارًا، وَأَلَانَ أَذْكَرُهُمْ أَيْضًا بَأَكْبَارًا، وَهُمْ أَعْدَاءُ صَلِيبِ الْمَسِيحِ،

<sup>١٩</sup>الَّذِينَ نَهَائَتُهُمُ الْهَلَاكُ، الَّذِينَ إِلَهُهُمْ بَطْنُهُمْ وَمَجْدُهُمْ فِي خَزْيِهِمْ، الَّذِينَ يَفْتَكِرُونَ فِي الْأَرْضِيَّاتِ. <sup>٢٠</sup>فَإِنْ سِيرَتْنَا نَحْنُ هِيَ فِي السَّمَاوَاتِ، الَّتِي مِنْهَا أَيْضًا نَنْتَظِرُ مُخْلَصًا هُوَ الرَّبُّ يَسُوعُ الْمَسِيحُ،

<sup>٢١</sup>الَّذِي سَيَعَيِّرُ شَكْلَ جَسَدِ تَوَاضِعِنَا لِيَكُونَ عَلَى صُورَةِ جَسَدِ مَجْدِهِ، بِحَسَبِ عَمَلِ اسْتَطَاعَتِهِ أَنْ يُخْضِعَ لِنَفْسِهِ كُلَّ شَيْءٍ.

<sup>١٩</sup>الَّذِينَ نَهَائَتُهُمُ الْهَلَاكُ، الَّذِينَ إِلَهُهُمْ بَطْنُهُمْ وَمَجْدُهُمْ فِي خَزْيِهِمْ، الَّذِينَ يَفْتَكِرُونَ فِي الْأَرْضِيَّاتِ. <sup>٢٠</sup>فَإِنْ سِيرَتْنَا نَحْنُ هِيَ فِي السَّمَاوَاتِ، الَّتِي مِنْهَا أَيْضًا نَنْتَظِرُ مُخْلَصًا هُوَ الرَّبُّ يَسُوعُ الْمَسِيحُ،

<sup>٢١</sup>الَّذِي سَيَعَيِّرُ شَكْلَ جَسَدِ تَوَاضِعِنَا لِيَكُونَ عَلَى صُورَةِ جَسَدِ مَجْدِهِ، بِحَسَبِ عَمَلِ اسْتَطَاعَتِهِ أَنْ يُخْضِعَ لِنَفْسِهِ كُلَّ شَيْءٍ.

<sup>٢١</sup>الَّذِي سَيَعَيِّرُ شَكْلَ جَسَدِ تَوَاضِعِنَا لِيَكُونَ عَلَى صُورَةِ جَسَدِ مَجْدِهِ، بِحَسَبِ عَمَلِ اسْتَطَاعَتِهِ أَنْ يُخْضِعَ لِنَفْسِهِ كُلَّ شَيْءٍ.

<sup>٢١</sup>الَّذِي سَيَعَيِّرُ شَكْلَ جَسَدِ تَوَاضِعِنَا لِيَكُونَ عَلَى صُورَةِ جَسَدِ مَجْدِهِ، بِحَسَبِ عَمَلِ اسْتَطَاعَتِهِ أَنْ يُخْضِعَ لِنَفْسِهِ كُلَّ شَيْءٍ.

<sup>٢١</sup>الَّذِي سَيَعَيِّرُ شَكْلَ جَسَدِ تَوَاضِعِنَا لِيَكُونَ عَلَى صُورَةِ جَسَدِ مَجْدِهِ، بِحَسَبِ عَمَلِ اسْتَطَاعَتِهِ أَنْ يُخْضِعَ لِنَفْسِهِ كُلَّ شَيْءٍ.

### Rejoice in the Lord Always

**4** <sup>1</sup>Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. <sup>2</sup>I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. <sup>3</sup>And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life. <sup>4</sup>Rejoice in the Lord always: and again I say,

افرحوا في الرب كل حين

**٤** <sup>١</sup>إِذَا يَا إِخْوَتِي الْأَحِبَّاءَ وَالْمُسْتَقَاتِ إِلَيْهِمْ، يَا سُرُورِي وَإِكْلِيلِي،

أَتَّبِعُوا هَكَذَا فِي الرَّبِّ أَيُّهَا الْأَحِبَّاءُ. <sup>٢</sup>أَطْلُبُ إِلَى أْفُودِيَّةٍ وَأَطْلُبُ إِلَى سِنْتِيخِي أَنْ تَفْتَكِرَا

فِكْرًا وَاحِدًا فِي الرَّبِّ. <sup>٣</sup>نَعَمْ أَسْأَلُكَ أَنْتَ أَيْضًا، يَا شَرِيكِي الْمَخْلِصِ، سَاعِدِ هَاتَيْنِ

الَّتَيْنِ جَاهَدَتَا مَعِي فِي الْإِنْجِيلِ، مَعَ أَكْلِيمَنْدُسَ أَيْضًا وَبَاقِي الْعَامِلِينَ مَعِي،

Rejoice. <sup>5</sup>Let your moderation be known unto all men. The Lord is at hand. <sup>6</sup>Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. <sup>7</sup>And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. <sup>8</sup>Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. <sup>9</sup>Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you. <sup>10</sup>But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. <sup>11</sup>Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. <sup>12</sup>I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. <sup>13</sup>I can do all things through Christ which strengtheneth me. <sup>14</sup>Notwithstanding ye have well done, that ye did communicate with my affliction. <sup>15</sup>Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and

الَّذِينَ أَسْمَأَوْهُمْ فِي سِفْرِ الْحَيَاةِ. <sup>٥</sup> اَفْرَحُوا فِي الرَّبِّ كُلِّ حِينٍ وَأَقُولُ أَيْضًا أَفْرَحُوا. لَيْكُنْ حِلْمُكُمْ مَعْرُوفًا عِنْدَ جَمِيعِ النَّاسِ. الرَّبُّ قَرِيبٌ. <sup>٦</sup> لَا تَهْتَمُّوا بِشَيْءٍ، بَلْ فِي كُلِّ شَيْءٍ بِالصَّلَاةِ وَالذُّعَاءِ مَعَ الشُّكْرِ، لِتَعْلَمَ طِلْبَاتُكُمْ لَدَى اللَّهِ. <sup>٧</sup> وَسَلَامٌ اللَّهُ الَّذِي يَفُوقُ كُلَّ عَقْلٍ يَحْفَظُ قُلُوبَكُمْ وَأَفْكَارَكُمْ فِي الْمَسِيحِ يَسُوعَ. <sup>٨</sup> أَخِيرًا أَيُّهَا الْإِخْوَةُ كُلُّ مَا هُوَ حَقٌّ، كُلُّ مَا هُوَ جَلِيلٌ، كُلُّ مَا هُوَ عَادِلٌ، كُلُّ مَا هُوَ طَاهِرٌ، كُلُّ مَا هُوَ مُسَرٌّ، كُلُّ مَا صَبِيهُ حَسَنٌ - إِنْ كَانَتْ فَضِيلَةٌ وَإِنْ كَانَ مَدْحٌ، فَفِي هَذِهِ أَفْتِكِرُوا. <sup>٩</sup> وَمَا تَعَلَّمْتُمُوهُ، وَتَسَلَّمْتُمُوهُ، وَسَمِعْتُمُوهُ، وَرَأَيْتُمُوهُ فِي، فَهَذَا أَفْعَلُوا، وَإِلَهُ السَّلَامِ يَكُونُ مَعَكُمْ. <sup>١٠</sup> ثُمَّ إِنِّي فَرِحْتُ بِالرَّبِّ جِدًّا لِأَنَّكُمْ الْآنَ قَدْ أَزْهَرْتُمْ أَيْضًا مَرَّةً أَعْتَانَاكُمْ بِي الَّذِي كُنْتُمْ تَعْتَنُونَهُ وَلَكِنْ لَمْ تَكُنْ لَكُمْ فُرْصَةٌ. <sup>١١</sup> لَيْسَ أَنِّي أَقُولُ مِنْ جِهَةِ أَحْتِيَاجٍ، فَإِنِّي قَدْ تَعَلَّمْتُ أَنْ أَكُونَ مُكْتَنِيًا بِمَا أَنَا فِيهِ. <sup>١٢</sup> أَعْرِفُ أَنْ أَنْضَعَ وَأَعْرِفُ أَيْضًا أَنْ أَسْتَفْضِلَ. فِي كُلِّ شَيْءٍ وَفِي جَمِيعِ الْأَشْيَاءِ قَدْ تَدَرَّبْتُ أَنْ أَشْبَعُ وَأَنْ أَجُوعَ، وَأَنْ أَسْتَفْضِلَ وَأَنْ أَتَقْصَرَ. <sup>١٣</sup> أَسْتَطِيعُ كُلَّ شَيْءٍ فِي الْمَسِيحِ الَّذِي يُقْوِينِي. <sup>١٤</sup> غَيْرَ أَنَّكُمْ فَعَلْتُمْ حَسَنًا إِذْ أَشْرَكْتُمْ فِي ضَيْقِي. <sup>١٥</sup> وَأَنْتُمْ أَيْضًا تَعْلَمُونَ أَيُّهَا الْفِيلِيبِّيُونَ أَنَّهُ فِي بَدَاةِ الْإِنْجِيلِ، لَمَّا خَرَجْتُ مِنْ مَكِدُونِيَّةِ، لَمْ تُسَارِكْنِي كَنِيسَةٌ وَاحِدَةٌ فِي حِسَابِ الْعَطَاءِ وَالْأَخْذِ إِلَّا أَنْتُمْ وَحَدَّكُمْ.

receiving, but ye only. <sup>16</sup>For even in Thessalonica ye sent once and again unto my necessity. <sup>17</sup>Not because I desire a gift: but I desire fruit that may abound to your account. <sup>18</sup>But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God. <sup>19</sup>But my God shall supply all your need according to his riches in glory by Christ Jesus. <sup>20</sup>Now unto God and our Father be glory for ever and ever. Amen.

#### Final Greetings

<sup>21</sup>Salute every saint in Christ Jesus. The brethren which are with me greet you. <sup>22</sup>All the saints salute you, chiefly they that are of Caesar's household. <sup>23</sup>The grace of our Lord Jesus Christ be with you all. Amen.

<sup>١٦</sup> فَإِنَّكُمْ فِي تَسْأَلُونِي أَيْضاً أُرْسَلْتُمْ إِلَيَّ مَرَّةً وَمَرَّتَيْنِ لِحَاجَتِي. <sup>١٧</sup> لَيْسَ أَنِّي أَطْلُبُ الْعَطِيَّةَ، بَلْ أَطْلُبُ الثَّمَرَ الْمُتَكَاتِرَ لِحِسَابِكُمْ. <sup>١٨</sup> وَلَكِنِّي قَدْ اسْتَوْفَيْتُ كُلَّ شَيْءٍ وَأَسْتَفْضَلْتُ. قَدْ أَمْتَلَأْتُ إِذْ قِيلْتُ مِنْ أَبَفْرُودِئُسَ الْأَشْيَاءِ الَّتِي مِنْ عِنْدِكُمْ، نَسِيمَ رَائِحَةٍ طَيِّبَةٍ، ذَبِيحَةً مَقْبُولَةً مَرْضِيَّةً عِنْدَ اللَّهِ. <sup>١٩</sup> فِيمَلَأُ إِلَهِي كُلَّ أَحْتِيَاجِكُمْ بِحَسَبِ غِنَاهُ فِي الْمَجْدِ فِي الْمَسِيحِ يَسُوعَ. <sup>٢٠</sup> وَلِلَّهِ وَأَيُّنَا الْمَجْدُ إِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.

#### تحية ختامية

<sup>٢١</sup> سَلِّمُوا عَلَى كُلِّ قَدِيسٍ فِي الْمَسِيحِ يَسُوعَ. يُسَلِّمُ عَلَيْكُمْ الْإِخْوَةُ الَّذِينَ مَعِي. <sup>٢٢</sup> يُسَلِّمُ عَلَيْكُمْ جَمِيعُ الْقَدِيسِينَ وَلَا سِيَّامَا الَّذِينَ مِنْ بَيْتِ قَيْصَرَ. <sup>٢٣</sup> نِعْمَةٌ رَبَّنَا يَسُوعَ الْمَسِيحِ مَعَ جَمِيعِكُمْ. آمِينَ

(كُتِبَتْ إِلَى أَهْلِ فِيلِبِّي مِنْ رُومِيَّةَ عَلَى يَدِ أَبَفْرُودِئُسَ).

The Epistle of Paul the Apostle to  
The

رِسَالَةُ بُولُسَ الرَّسُولِ إِلَى أَهْلِ

Colossians

كُولُوسِي

Greetings

تحية

**1** <sup>1</sup>Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother,

<sup>2</sup>To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

بُولُسُ، رَسُولُ يَسُوعَ الْمَسِيحِ  
بِمَشِيئَةِ اللَّهِ، وَتِيْمُوثَاوُسُ الْأَخُ،  
إِلَى الْقَدِيسِينَ فِي كُولُوسِي، وَالْإِخْوَةَ  
الْمُؤْمِنِينَ فِي الْمَسِيحِ. نِعْمَةٌ لَكُمْ وَسَلَامٌ  
مِنَ اللَّهِ آيِنَا وَالرَّبِّ يَسُوعَ الْمَسِيحِ.

Thanksgiving

الشكر لله

<sup>3</sup>We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, <sup>4</sup>Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, <sup>5</sup>For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; <sup>6</sup>Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth: <sup>7</sup>As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ; <sup>8</sup>Who also declared unto us your love in the Spirit.

نَشْكُرُ اللَّهَ وَأَبَا رَبَّنَا يَسُوعَ الْمَسِيحِ كُلَّ  
حِينٍ، مُصَلِّينَ لِأَجْلِكُمْ، إِذْ سَمِعْنَا  
إِيْمَانَكُمْ بِالْمَسِيحِ يَسُوعَ، وَمَحَبَّتِكُمْ لِجَمِيعِ  
الْقَدِيسِينَ، مِنْ أَجْلِ الرَّجَاءِ الْمَوْضُوعِ  
لَكُمْ فِي السَّمَاوَاتِ الَّذِي سَمِعْتُمْ بِهِ قَبْلًا  
فِي كَلِمَةِ حَقِّ الْإِنْجِيلِ، الَّذِي قَدْ حَضَرَ  
إِلَيْكُمْ كَمَا فِي كُلِّ الْعَالَمِ أَيْضًا، وَهُوَ مُثْمِرٌ  
كَمَا فِيكُمْ أَيْضًا مِنْذُ يَوْمٍ سَمِعْتُمْ وَعَرَفْتُمْ  
نِعْمَةَ اللَّهِ بِالْحَقِيقَةِ. <sup>7</sup>كَمَا تَعَلَّمْتُمْ أَيْضًا مِنْ  
أَفْرَاسِ الْعَبْدِ الْحَبِيبِ مَعَنَا، الَّذِي هُوَ  
خَادِمٌ أَمِينٌ لِلْمَسِيحِ لِأَجْلِكُمْ، <sup>8</sup>الَّذِي  
أَخْبَرَنَا أَيْضًا بِمَحَبَّتِكُمْ فِي الرُّوحِ.

Prayer for the Colossians

الشكر لمؤمني كولوسيا

<sup>9</sup>For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; <sup>10</sup>That ye might walk worthy of the Lord unto all pleasing,

<sup>9</sup>مِنْ أَجْلِ ذَلِكَ نَحْنُ أَيْضًا، مِنْذُ يَوْمٍ  
سَمِعْنَا، لَمْ نَزَلْ مُصَلِّينَ وَطَالِبِينَ لِأَجْلِكُمْ  
أَنْ تَمْتَلِئُوا مِنْ مَعْرِفَةِ مَشِيئَتِهِ، فِي كُلِّ حِكْمَةٍ  
وَفَهْمٍ رُوحِيٍّ <sup>10</sup>الَّتِي تَسْلُكُوا كَمَا يَحِقُّ لِلرَّبِّ،

being fruitful in every good work, and increasing in the knowledge of God; <sup>11</sup>Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; <sup>12</sup>Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: <sup>13</sup>Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: <sup>14</sup>In whom we have redemption through his blood, even the forgiveness of sins:

### The supremacy of Christ

<sup>15</sup>Who is the image of the invisible God, the firstborn of every creature: <sup>16</sup>For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: <sup>17</sup>And he is before all things, and by him all things consist. <sup>18</sup>And he is the head of the body, the church: who is the beginning, the firstborn of the dead; that in all things he might have the preeminence. <sup>19</sup>For it pleased the Father that in him should all fulness dwell; <sup>20</sup>And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. <sup>21</sup>And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled <sup>22</sup>In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: <sup>23</sup>If ye continue in the faith grounded and settled, and be not moved away from the hope of the

فِي كُلِّ رِضَىٰ، مُثْمِرِينَ فِي كُلِّ عَمَلٍ صَالِحٍ، وَتَامِينَ فِي مَعْرِفَةِ اللَّهِ، <sup>١١</sup> مُتَّقَوِينَ بِكُلِّ قُوَّةٍ بِحَسَبِ قُدْرَةِ مَجْدِهِ، لِكُلِّ صَبْرٍ وَطُولِ أَنَاةٍ بِفَرَحٍ، <sup>١٢</sup> شَاكِرِينَ أَبَّابَ الَّذِي أَهْلَنَا لِشَرِكَةِ مِيرَاثِ الْقَدِيسِينَ فِي النُّورِ، <sup>١٣</sup> الَّذِي أَنْقَذَنَا مِنْ سُلْطَانِ الظُّلْمَةِ وَنَقَلَنَا إِلَىٰ مَلَكُوتِ ابْنِ مَحَبَّتِهِ، <sup>١٤</sup> الَّذِي لَنَا فِيهِ الْفِدَاءُ، بِدَمِهِ غُفْرَانَ الْخَطَايَا.

### مجد المسيح

<sup>١٥</sup> الَّذِي هُوَ صُورَةُ اللَّهِ غَيْرِ الْمَنْظُورِ، بِكُرِّ كُلِّ خَلِيقَةٍ. <sup>١٦</sup> فَإِنَّهُ فِيهِ خُلِقَ الْكُلُّ: مَا فِي السَّمَاوَاتِ وَمَا عَلَى الْأَرْضِ، مَا يَرَى وَمَا لَا يَرَى، سِوَاءَ كَانَ عُرُوشًا أَمْ سَيَادَاتٍ أَمْ رِيَاسَاتٍ أَمْ سَلَاطِينَ. الْكُلُّ بِهِ وَكَلَهُ قَدْ خُلِقَ. <sup>١٧</sup> الَّذِي هُوَ قَبْلَ كُلِّ شَيْءٍ، وَفِيهِ يَقُومُ الْكُلُّ <sup>١٨</sup> وَهُوَ رَأْسُ الْجَسَدِ: الْكَنِيسَةِ. الَّذِي هُوَ الْبِدَاءُ، بِكُرِّ مِنَ الْأَمْوَاتِ، لِكَيْ يَكُونَ هُوَ مُتَقَدِّمًا فِي كُلِّ شَيْءٍ. <sup>١٩</sup> لِأَنَّهُ فِيهِ سَرٌّ أَنْ يَجِلَّ كُلُّ الْمِلْءِ، وَأَنْ يُصَالِحَ بِهِ الْكُلُّ لِنَفْسِهِ، عَامِلًا الصُّلْحَ بِدَمِ صَلِيبِهِ، بِوِاسِطَتِهِ، سِوَاءَ كَانَ مَا عَلَى الْأَرْضِ أَمْ مَا فِي السَّمَاوَاتِ. <sup>٢١</sup> وَأَنْتُمْ الَّذِينَ كُنْتُمْ قَبْلًا أَجْنَبِيِّينَ وَأَعْدَاءً فِي الْفِكْرِ، فِي الْأَعْمَالِ الشَّرِيرَةِ، قَدْ صَالَحَكُمُ الْآنَ <sup>٢٢</sup> فِي جِسْمِ بَشَرِيَّتِهِ بِالْمَوْتِ، لِيُحْضِرَكُمْ قَدِيسِينَ وَبِلَا لَوْمٍ وَلَا شَكْوَىٰ أَمَامَهُ، <sup>٢٣</sup> إِنْ تَبْتُمْ عَلَى الْإِيمَانِ، مُتَأَسِّسِينَ وَرَاسِخِينَ وَغَيْرِ مُتَنَقِّلِينَ عَنْ رَجَاءِ الْإِنْجِيلِ، الَّذِي سَمِعْتُمُوهُ،

gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

### Paul's Labor

<sup>24</sup>Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: <sup>25</sup>Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; <sup>26</sup>Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: <sup>27</sup>To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

<sup>28</sup>Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: <sup>29</sup>Whereunto I also labour, striving according to his working, which worketh in me mightily.

## 2

<sup>1</sup>For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; <sup>2</sup>That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; <sup>3</sup>In whom are hid all the treasures of wisdom and knowledge. <sup>4</sup>And this I say, lest any man should beguile you with enticing words. <sup>5</sup>For though I be

الْمَكْرُوزُ بِهِ فِي كُلِّ الْخَلِيقَةِ الَّتِي تَحْتَ السَّمَاءِ، الَّذِي صِرْتُ أَنَا بُوْلُسَ خَادِمًا لَهُ.

### جهاد بولس

<sup>٢٤</sup>الَّذِي أَلَانَ أفرحُ فِي الْآمِي لِأَجْلِكُمْ، وَأَكْمَلُ نَقَائِصَ شِدَائِدِ الْمَسِيحِ فِي جَسْمِي لِأَجْلِ جَسَدِهِ: الَّذِي هُوَ الْكَنِيسَةُ،<sup>٢٥</sup> الَّتِي صِرْتُ أَنَا خَادِمًا لَهَا، حَسَبَ تَدْبِيرِ اللَّهِ الْمُعْطَى لِي لِأَجْلِكُمْ، لِتَسْمِيَةِ كَلِمَةِ اللَّهِ.<sup>٢٦</sup> السِّرُّ الْمَكْتُومُ مُنْذُ الدُّهُورِ وَمُنْذُ الْأَجْيَالِ، لَكِنَّهُ الْآنَ قَدْ أَظْهَرَ لِقَدَيْسِيهِ،<sup>٢٧</sup> الَّذِينَ أَرَادَ اللَّهُ أَنْ يُعْرِفَهُمْ مَا هُوَ غَنَى مَجْدِ هَذَا السِّرِّ فِي الْأُمَمِ، الَّذِي هُوَ الْمَسِيحُ فِيكُمْ رَجَاءُ الْمَجْدِ.<sup>٢٨</sup> الَّذِي تُنَادِي بِهِ مُنْذِرِينَ كُلِّ إِنْسَانٍ، وَمُعَلِّمِينَ كُلِّ إِنْسَانٍ، بِكُلِّ حِكْمَةٍ، لِكَيْ نُحْضِرَ كُلَّ إِنْسَانٍ كَامِلًا فِي الْمَسِيحِ يَسُوعَ.<sup>٢٩</sup> الْأَمْرُ الَّذِي لِأَجْلِهِ أُنْعَبُ أَيْضًا مُجَاهِدًا، بِحَسَبِ عَمَلِهِ الَّذِي يَعْمَلُ فِي بَقْوَةٍ.

٢ فَأِنِّي أُرِيدُ أَنْ تَعَلَّمُوا أَيُّ جِهَادٍ لِي لِأَجْلِكُمْ، وَلِأَجْلِ الَّذِينَ فِي لَأوُدِكِيَّةَ، وَجَمِيعِ الَّذِينَ لَمْ يَرَوْا وَجْهِي فِي الْجَسَدِ، لِكَيْ تَتَعَزَّى قُلُوبُهُمْ مُقْتَرَنَةً فِي الْمَحَبَّةِ لِكُلِّ غَنَى يَقِينِ الْفَهْمِ، لِمَعْرِفَةِ سِرِّ اللَّهِ الْآبِ وَالْمَسِيحِ،<sup>٣</sup> الْمُنْذَخِرِ فِيهِ جَمِيعِ كُنُوزِ الْحِكْمَةِ وَالْعِلْمِ.<sup>٤</sup> وَإِنَّمَا أَقُولُ هَذَا لِئَلَّا يَخْدَعَكُمْ أَحَدٌ بِكَلَامٍ مَلِقٍ،<sup>٥</sup> فَأِنِّي وَإِنْ كُنْتُ غَائِبًا فِي الْجَسَدِ لَكِنِّي مَعَكُمْ فِي

absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

### Fullness of Life in Christ

<sup>6</sup>As ye have therefore received Christ Jesus the Lord, so walk ye in him: <sup>7</sup>Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. <sup>8</sup>Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. <sup>9</sup>For in him dwelleth all the fulness of the Godhead bodily. <sup>10</sup>And ye are complete in him, which is the head of all principality and power: <sup>11</sup>In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: <sup>12</sup>Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

<sup>13</sup>And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; <sup>14</sup>Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; <sup>15</sup>And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

<sup>16</sup>Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: <sup>17</sup>Which are a shadow of things to come; but the body is of Christ. <sup>18</sup>Let no man beguile you of

الرُّوحِ، فَرِحًا، وَنَاطِرًا تَرْتِيْبِكُمْ وَمَتَانَةً  
إِيْمَانِكُمْ فِي الْمَسِيْحِ.

في المسيح يحل كل ملء الله

<sup>٦</sup>فَكَمَا قَبِلْتُمْ الْمَسِيْحَ يَسُوْعَ الرَّبَّ  
أَسْلُكُوا فِيهِ، <sup>٧</sup>مُتَأَصِّلِيْنَ وَمُنْبِيْنِيْنَ فِيهِ،  
وَمُوَطِّدِيْنَ فِي الْإِيْمَانِ، كَمَا عَلَّمْتُمْ،  
مُتَفَاضِلِيْنَ فِيهِ بِالشُّكْرِ. <sup>٨</sup>أَنْظُرُوا أَنْ لَا  
يَكُوْنَ أَحَدٌ يَسِيْكُم بِالْفَلْسَفَةِ وَيَعْرُوْرُ  
بَاطِلِ، حَسَبَ تَقْلِيْدِ النَّاسِ، حَسَبَ أَرْكَانِ  
الْعَالَمِ، وَلَيْسَ حَسَبَ الْمَسِيْحِ. <sup>٩</sup>فِيْهِ فِيهِ  
يَحُلُ كُلُّ مِلْءِ الْإِلَهَوِيَّةِ جَسَدِيًّا. <sup>١٠</sup>وَأَنْتُمْ  
مَمْلُؤُوْنَ فِيهِ، الَّذِي هُوَ رَأْسُ كُلِّ رِيَاسَةٍ  
وَسُلْطَانِ. <sup>١١</sup>وَبِهِ أَيْضًا خُتِنْتُمْ خِتَانًا غَيْرَ  
مَصْنُوْعٍ بِيَدٍ، بِخَلْعِ جِسْمِ خَطَايَا الْبَشَرِيَّةِ،  
بِخِتَانِ الْمَسِيْحِ. <sup>١٢</sup>مَدْفُوْنِيْنَ مَعَهُ فِي  
الْمَعْمُوْدِيَّةِ، الَّتِي فِيْهَا أَقْمْتُمْ أَيْضًا مَعَهُ  
بِإِيْمَانِ عَمَلِ اللَّهِ، الَّذِي أَقَامَهُ مِنَ الْأَمْوَاتِ.  
<sup>١٣</sup>وَإِذْ كُنْتُمْ أَمْوَاتًا فِي الْخَطَايَا وَغَلْفِ  
جَسَدِكُمْ، أَحْيَاكُمْ مَعَهُ، مُسَامِحًا لَكُمْ  
بِجَمِيْعِ الْخَطَايَا، <sup>١٤</sup>إِذْ مَحَا الصِّكَّ الَّذِي  
عَلَيْنَا فِي الْفَرَائِضِ، الَّذِي كَانَ ضِدًّا لَنَا،  
وَقَدْ رَفَعَهُ مِنَ الْوَسْطِ مُسَمَّرًا إِيَّاهُ  
بِالصَّلِيْبِ، <sup>١٥</sup>إِذْ جَرَدَ الرِّيَاسَاتِ  
وَالسَّلَاطِيْنَ أَشْهَرَهُمْ جَهَارًا، ظَافِرًا بِهِمْ  
فِيهِ. <sup>١٦</sup>فَلَا يَحْكُمُ عَلَيْكُمْ أَحَدٌ فِي أَكْلِ أَوْ  
شُرْبِ، أَوْ مِنْ جِهَةِ عِيْدٍ أَوْ هِيْلَالٍ أَوْ  
سَبْتِ، <sup>١٧</sup>الَّتِي هِيَ ظِلُّ الْأَمْوَرِ الْعَتِيْدَةِ،  
وَأَمَّا الْجَسَدُ فَلِلْمَسِيْحِ. <sup>١٨</sup>لَا يُخَسِّرْكُم أَحَدٌ



your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, <sup>19</sup>And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

<sup>20</sup>Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, <sup>21</sup>(Touch not; taste not; handle not; <sup>22</sup>Which all are to perish with the using;) after the commandments and doctrines of men? <sup>23</sup>Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

### Rules for Holy Living

**3** <sup>1</sup>If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. <sup>2</sup>Set your affection on things above, not on things on the earth. <sup>3</sup>For ye are dead, and your life is hid with Christ in God. <sup>4</sup>When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

<sup>5</sup>Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: <sup>6</sup>'For which things' sake the wrath of God cometh on the children of disobedience: <sup>7</sup>In the which ye also walked some time, when ye lived in them. <sup>8</sup>But now ye also put off all these; anger, wrath, malice, blasphemy, filthy

الْجَعَالَةَ، رَاغِبًا فِي التَّوَاضُعِ وَعِبَادَةِ الْمَلَائِكَةِ، مُتَدَاخِلًا فِي مَا لَمْ يَنْظُرْهُ، مُتَنَفِّخًا بِاطِّلًا مِنْ قَبْلِ ذَهَبِ الْجَسَدِيِّ، <sup>١٩</sup>وغير مُتَمَسِّكٍ بِالرَّأْسِ الَّذِي مِنْهُ كُلُّ الْجَسَدِ بِمَفَاصِلٍ وَرَبْطٍ، مُتَوَازِرًا وَمُقْتَرِنًا يَنْمُو نُمُوًّا مِنَ اللَّهِ. <sup>٢٠</sup>إِذَا إِنَّ كُنْتُمْ قَدْ مِتُّمْ مَعَ الْمَسِيحِ عَنِ أَرْكَانِ الْعَالَمِ، فَلِمَاذَا كَانَتْكُمْ عَائِثُونَ فِي الْعَالَمِ، تُفْرَضُ عَلَيْكُمْ فَرَائِضُ: <sup>٢١</sup>لَا تَمَسُّ، وَلَا تَدُقُّ، وَلَا تَجُسُّ؟ <sup>٢٢</sup>الَّتِي هِيَ جَمِيعُهَا لِلْفَنَاءِ فِي الْأَسْتِعْمَالِ، حَسَبَ وَصَايَا وَتَعَالِيمِ النَّاسِ، <sup>٢٣</sup>الَّتِي لَهَا حِكَايَةُ حِكْمَةٍ، بِعِبَادَةِ نَافِلَةٍ، وَتَوَاضُعِ، وَفَهْرِ الْجَسَدِ، لَيْسَ بِقِيَمَةٍ مَا مِنْ جِهَةِ إِشْبَاعِ الْبَشَرِيَّةِ.

### السلوك المسيحي

**٣** <sup>١</sup>إِن كُنْتُمْ قَدْ قُمْتُمْ مَعَ الْمَسِيحِ فَاطْلُبُوا مَا فَوْقَ، حَيْثُ الْمَسِيحُ جَالِسٌ عَنِ يَمِينِ اللَّهِ. <sup>٢</sup>اهْتَمُّوا بِمَا فَوْقَ لَا بِمَا عَلَى الْأَرْضِ، <sup>٣</sup>لَأَنَّكُمْ قَدْ مِتُّمْ وَحَيَاتِكُمْ مُسْتَتْرَةٌ مَعَ الْمَسِيحِ فِي اللَّهِ. <sup>٤</sup>مَتَى أَظْهَرَ الْمَسِيحُ حَيَاتَنَا، فَحَيَاتُنَا تُظْهِرُونَ أَنْتُمْ أَيْضًا مَعَهُ فِي الْمَجْدِ. <sup>٥</sup>فَأَمَيْتُوا أَعْضَاءَكُمْ الَّتِي عَلَى الْأَرْضِ: الزَّنا، النَّجَاسَةَ، الْهَوَى، الشَّهْوَةَ الرَّدِيئَةَ، الطَّمَعِ الَّذِي هُوَ عِبَادَةُ الْأَوْثَانِ، <sup>٦</sup>الْأُمُورَ الَّتِي مِنْ أَجْلِهَا يَأْتِي غَضَبُ اللَّهِ عَلَى أَبْنَاءِ الْمَعْصِيَةِ، <sup>٧</sup>الَّذِينَ بَيْنَهُمْ أَنْتُمْ أَيْضًا سَلَكْتُمْ قَبْلًا، حِينَ كُنْتُمْ تَعِيشُونَ فِيهَا. <sup>٨</sup>وَأَمَّا الْآنَ فَاطْرَحُوا عَنْكُمْ

communication out of your mouth.  
<sup>9</sup>Lie not one to another, seeing that ye have put off the old man with his deeds; <sup>10</sup>And have put on the new man, which is renewed in knowledge after the image of him that created him: <sup>11</sup>Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

<sup>12</sup>Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; <sup>13</sup>Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. <sup>14</sup>And above all these things put on charity, which is the bond of perfectness.

<sup>15</sup>And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

<sup>16</sup>Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. <sup>17</sup>And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

أَنْتُمْ أَيْضاً الْكُلَّ: الْعُضْبَ، السَّخَطَ،  
 الْحُبْثَ، التَّجْدِيفَ، الْكَلَامَ الْقَبِيحَ مِنْ  
 أَفْوَاهِكُمْ. <sup>٩</sup> لَا تَكْذِبُوا بَعْضُكُمْ عَلَى  
 بَعْضٍ، إِذْ خَلَعْتُمْ الْإِنْسَانَ الْعَتِيقَ مَعَ  
 أَعْمَالِهِ، <sup>١٠</sup> وَلَبَسْتُمْ الْجَدِيدَ الَّذِي يَتَجَدَّدُ  
 لِلْمَعْرِفَةِ حَسَبَ صُورَةِ خَالِقِهِ، <sup>١١</sup> حَيْثُ  
 لَيْسَ يُونَانِيٌّ وَيَهُودِيٌّ، خِتَانٌ وَعُزْلَةٌ،  
 بَرَبْرِيٌّ سِكِّيٌّ، عَبْدٌ حُرٌّ، بَلِ الْمَسِيحِ  
 الْكُلُّ وَفِي الْكُلِّ. <sup>١٢</sup> فَالْبَسُوا كَمُخْتَارِي اللَّهِ  
 الْقُدَيْسِينَ الْمَحْبُوبِينَ أَحْشَاءَ رَأْفَاتٍ،  
 وَلُطْفًا، وَتَوَاضَعًا، وَوَدَاعَةً، وَطُولَ أَنَاةٍ،  
<sup>١٣</sup> مُخْتَمِلِينَ بَعْضُكُمْ بَعْضًا، وَمُسَامِحِينَ  
 بَعْضُكُمْ بَعْضًا إِنْ كَانَ لِأَحَدٍ عَلَى أَحَدٍ  
 شَكْوَى. كَمَا غَفَرَ لَكُمْ الْمَسِيحُ هَكَذَا أَنْتُمْ  
 أَيْضًا. <sup>١٤</sup> وَعَلَى جَمِيعِ هَذِهِ الْبَسُوا الْمَحَبَّةَ  
 الَّتِي هِيَ رِبَاطُ الْكَمَالِ. <sup>١٥</sup> وَلِيَمْلِكْ فِي  
 قُلُوبِكُمْ سَلَامٌ اللَّهُ الَّذِي إِلَيْهِ دُعَيْتُمْ فِي  
 جَسَدٍ وَاحِدٍ، وَكُونُوا شَاكِرِينَ. <sup>١٦</sup> لَتَسْكُنْ  
 فِيكُمْ كَلِمَةُ الْمَسِيحِ بَغْنَى، وَأَنْتُمْ بِكُلِّ  
 حِكْمَةٍ مُعَلَّمُونَ وَمُنْدَرُونَ بَعْضُكُمْ بَعْضًا،  
 بِمَزَامِيرَ وَتَسَابِيحَ وَأَغَانِيٍّ رُوحِيَّةٍ، بِنِعْمَةٍ،  
 مُتَرَنِّمِينَ فِي قُلُوبِكُمْ لِلرَّبِّ. <sup>١٧</sup> وَكُلَّ مَا  
 عَمَلْتُمْ يَقُولُ أَوْ فَعَلَ، فَاعْمَلُوا الْكُلَّ بِاسْمِ  
 الرَّبِّ يَسُوعَ، شَاكِرِينَ اللَّهَ وَالْآبَ بِهِ.

### Rules for the Christian Family

<sup>18</sup>Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

<sup>19</sup>Husbands, love your wives, and be not bitter against them.

### وصايا للأسرة المسيحية

<sup>١٨</sup> أَيَّتِهِنَّ النِّسَاءُ، أَخْضَعْنَ لِرِجَالِكُنَّ كَمَا  
 يَلِيقُ فِي الرَّبِّ. <sup>١٩</sup> أَيُّهَا الرِّجَالُ، أَحْبَبُوا  
 نِسَاءَكُمْ، وَلَا تَكُونُوا قَسَاةً عَلَيْهِنَّ. <sup>٢٠</sup> أَيُّهَا

<sup>20</sup>Children, obey your parents in all things: for this is well pleasing unto the Lord.

<sup>21</sup>Fathers, provoke not your children to anger, lest they be discouraged.

<sup>22</sup>Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

<sup>23</sup>And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

<sup>24</sup>Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. <sup>25</sup>But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

**4** <sup>1</sup>Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

#### Exhortation to Pray and Witness

<sup>2</sup>Continue in prayer, and watch in the same with thanksgiving; <sup>3</sup>Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: <sup>4</sup>That I may make it manifest, as I ought to speak. <sup>5</sup>Walk in wisdom toward them that are without, redeeming the time. <sup>6</sup>Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

#### Personal News and Greetings

<sup>7</sup>All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and

الأولاد، أطيعوا والديكم في كل شيء لأن هذا مرضي في الرب. <sup>٢١</sup>أيها الآباء، لا تعيظوا أولادكم لئلا يفشلوا. <sup>٢٢</sup>أيها العبيد، أطيعوا في كل شيء سادتكم حسب الجسد، لا بخدمة العين كما يرضي الناس، بل ببساطة القلب، خائفين الرب. <sup>٢٣</sup>وكل ما فعلتم فاعملوا من القلب، كما للرب ليس للناس، <sup>٢٤</sup>أيها العالمين، أنكم من الرب ستأخذون جزاء الميراث، لأنكم تخدمون الرب المسيح. <sup>٢٥</sup>وأما الظالم فسيتال ما ظلم به، وليس محاباة.

**٤** <sup>١</sup>أيها السادة، قدموا للعبيد العدل والمساواة، عالمين أن لكم أنتم أيضاً سيّداً في السماوات.

#### الحث على الصلاة والكراسة

<sup>٢</sup>واظبوا على الصلاة ساهرين فيها بالشكر، <sup>٣</sup>مصلين في ذلك لأجلنا نحن أيضاً، ليفتح الرب لنا باباً للكلام، لتتكلم بسر المسيح، الذي من أجله أنا موثق أيضاً، <sup>٤</sup>كي أظهره كما يجب أن أتكلّم. <sup>٥</sup>اسلكوا بحكمة من جهة الذين هم من خارج، مقتدين الوقت. <sup>٦</sup>ليكن كلامكم كل حين بنعمة، مصلحاً بملح، لتعلموا كيف يجب أن تجابوا كل واحد.

#### أخبار وتحيات

<sup>٧</sup>جميع أحوالي سيعرفكم بها تيخيكس الأخ الحبيب، والخادم الأمين،

fellowservant in the Lord: <sup>8</sup>Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; <sup>9</sup>With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.

<sup>10</sup>Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;) <sup>11</sup>And Jesus, which is called Justus, who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me.

<sup>12</sup>Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

<sup>13</sup>For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis.

<sup>14</sup>Luke, the beloved physician, and Demas, greet you.

<sup>15</sup>Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

<sup>16</sup>And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.

<sup>17</sup>And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

<sup>18</sup>The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

وَالْعَبْدُ مَعَنَا فِي الرَّبِّ،<sup>٨</sup> الَّذِي أَرْسَلْتُهُ إِلَيْكُمْ لِهَذَا عَيْنِهِ، لِيَعْرِفَ أَحْوَالَكُمْ وَيُعْزِّي قُلُوبَكُمْ،<sup>٩</sup> مَعَ اُنْسِيمُسُ الْاَخِ الْاَمِينِ الْحَبِيبِ الَّذِي هُوَ مِنْكُمْ. هُمَا سَيَعْرِفَانِكُمْ بِكُلِّ مَا هَهُنَا.<sup>١٠</sup> يَسَلِّمُ عَلَيْكُمْ اَرِسْتَرُخُسُ الْمَاسُورُ مَعِي، وَمَرْفُسُ ابْنِ اُخْتِ بَرْنَابَا، الَّذِي اخَذْتُمْ لِاَجَلِهِ وَصَايَا. اِنْ اَتَى إِلَيْكُمْ فَاقْبَلُوهُ.<sup>١١</sup> وَيَسُوعُ الْمَدْعُوُّ يَسْتُطْسُ، الَّذِي هُمْ مِنْ اَلْحَتَانِ. هُوَ اَيْضًا هُمْ وَحَدَهُمُ الْعَامِلُونَ مَعِي لِمَلَكُوتِ اللَّهِ، الَّذِينَ صَارُوا لِي تَسْلِيَةً.<sup>١٢</sup> يَسَلِّمُ عَلَيْكُمْ اَبْرَاسُ، الَّذِي هُوَ مِنْكُمْ، عَبْدٌ لِلْمَسِيحِ، مُجَاهِدٌ كُلَّ حِينٍ لِاَجْلِكُمْ بِالصَّلَوَاتِ، لِكَيْ تَتَّكِنُوا كَامِلِينَ وَمُتَمَلِّئِينَ فِي كُلِّ مَشِيئَةِ اللَّهِ.<sup>١٣</sup> فَاِنِّي اَشْهَدُ فِيهِ اَنَّ لَهُ غَيْرَةَ كَثِيرَةً لِاَجْلِكُمْ، وَلاَ جَلَّ الَّذِينَ فِي لَأوُدِكِيَّةَ، وَالَّذِينَ فِي هِيرَابُوليسَ.<sup>١٤</sup> يَسَلِّمُ عَلَيْكُمْ لُوقَا الطَّيِّبُ الْحَبِيبُ، وَدِيمَاسُ.<sup>١٥</sup> سَلِّمُوا عَلَى الْاِخْوَةِ الَّذِينَ فِي لَأوُدِكِيَّةَ، وَعَلَى نِمْفَاسَ وَعَلَى الْكَنِيسَةِ الَّتِي فِي بَيْتِهِ.<sup>١٦</sup> وَمَتَى قُرِئَتْ عِنْدَكُمْ هَذِهِ الرَّسَالَةُ فَاجْعَلُوهَا تُقْرَأُ اَيْضًا فِي كَنِيسَةِ الْاَلَّاوُدِكِيِّينَ، وَالَّتِي مِنْ لَأوُدِكِيَّةَ تَقْرَأُوهَا اَنْتُمْ اَيْضًا.<sup>١٧</sup> وَقُولُوا لِاَرْحِيسَ: «انظُرْ إِلَى الْخِدْمَةِ الَّتِي قَبِلْتَهَا فِي الرَّبِّ لِكَيْ تُتَمَّمَهَا».<sup>١٨</sup> السَّلَامُ بِيَدِي اَنَا بُولُسُ. اذْكُرُوا وَثِقِي. النِّعْمَةُ مَعَكُمْ. اَمِينُ.

(كُتِبَتْ إِلَى اَهْلِ كُولُوسِّي مِنْ رُومِيَّةَ بِيَدِ تِيخِيكُسَ وَاُنْسِيمُسَ)

## The First Epistle of Paul the Apostle to the

### Thessalonians

#### Greetings

**1** Paul, and Silvanus, and  
Timotheus, unto the church  
of the Thessalonians which  
is in God the Father and in the Lord  
Jesus Christ: Grace be unto you, and  
peace, from God our Father, and the  
Lord Jesus Christ.

#### The Thessalonians's Faith

<sup>2</sup>We give thanks to God always for  
you all, making mention of you in  
our prayers; <sup>3</sup>Remembering without  
ceasing your work of faith, and  
labour of love, and patience of hope  
in our Lord Jesus Christ, in the sight  
of God and our Father;

<sup>4</sup>Knowing, brethren beloved, your  
election of God. <sup>5</sup>For our gospel  
came not unto you in word only, but  
also in power, and in the Holy Ghost,  
and in much assurance; as ye know  
what manner of men we were among  
you for your sake. <sup>6</sup>And ye became  
followers of us, and of the Lord,  
having received the word in much  
affliction, with joy of the Holy  
Ghost: <sup>7</sup>So that ye were ensamples to  
all that believe in Macedonia and  
Achaia. <sup>8</sup>For from you sounded out  
the word of the Lord not only in  
Macedonia and Achaia, but also in  
every place your faith to God-ward is  
spread abroad; so that we need not to  
speak any thing. <sup>9</sup>For they  
themselves shew of us what manner  
of entering in we had unto you, and  
how ye turned to God from idols to  
serve the living and true God; <sup>10</sup>And

رِسَالَةُ بُولُسَ الرَّسُولِ الْأُولَى إِلَى أَهْلِ

### تَسَالُونِيكِي

#### التحية

**١** بُولُسُ وَسِلْوَانُسُ وَتِيموثَاوُسُ،  
إِلَى كَنِيسَةِ التَّسَالُونِيكِيِّينَ، فِي  
اللَّهِ الْآبِ وَالرَّبِّ يَسُوعَ الْمَسِيحِ. نِعْمَةٌ  
لَكُمْ وَسَلَامٌ مِنَ اللَّهِ أَبِيْنَا وَالرَّبِّ يَسُوعَ  
الْمَسِيحِ.

#### إيمان أهل تسالونيكِي

<sup>٢</sup>نَشْكُرُ اللَّهَ كُلَّ حِينٍ مِنْ جِهَةِ  
جَمِيعِكُمْ، ذَاكِرِينَ إِيَّاكُمْ فِي صَلَوَاتِنَا،  
<sup>٣</sup>مُتَذَكِّرِينَ بِلا انْقِطَاعِ عَمَلِ إِيمَانِكُمْ، وَتَعَبِ  
مَحَبَّتِكُمْ، وَصَبْرِ رَجَائِكُمْ، رَبَّنَا يَسُوعَ  
الْمَسِيحِ، أَمَامَ اللَّهِ وَأَبِينَا. <sup>٤</sup>عَالِمِينَ أَيُّهَا  
الْإِخْوَةُ الْمُحِبُّونَ مِنَ اللَّهِ اخْتِيَارَكُمْ،  
<sup>٥</sup>أَنَّ إِنْجِيلَنَا لَمْ يَصِرْ لَكُمْ بِالْكَلامِ فَقَطْ، بَلْ  
بِالْقُوَّةِ أَيْضًا، وَبِالرُّوحِ الْقُدُسِ، وَبِيقِينِ  
شَدِيدِ، كَمَا تَعْرِفُونَ أَيَّ رِجَالٍ كُنَّا بَيْنَكُمْ مِنْ  
أَجْلِكُمْ. <sup>٦</sup>وَأَنْتُمْ صِرْتُمْ مُمَثِّلِينَ بِنَا وَبِالرَّبِّ،  
إِذْ قَبِلْتُمْ الْكَلِمَةَ فِي ضَيْقٍ كَثِيرٍ، بِفَرَحِ الرُّوحِ  
الْقُدُسِ، <sup>٧</sup>حَتَّى صِرْتُمْ قُدْوَةً لَجَمِيعِ الَّذِينَ  
يُؤْمِنُونَ فِي مَكْدُونِيَّةِ وَفِي أَخَايَةِ. <sup>٨</sup>لِأَنَّ  
مِنْ قِبَلِكُمْ قَدْ أُذِيعَتْ كَلِمَةُ الرَّبِّ، لَيْسَ  
فِي مَكْدُونِيَّةِ وَأَخَايَةِ فَقَطْ، بَلْ فِي كُلِّ  
مَكَانٍ أَيْضًا قَدْ ذَاعَ إِيمَانُكُمْ بِاللَّهِ، حَتَّى  
لَيْسَ لَنَا حَاجَةٌ أَنْ نَتَكَلَّمَ شَيْئًا. <sup>٩</sup>لِأَنَّهُمْ هُمْ  
يُخْبِرُونَ عَنَّا أَيَّ دُخُولٍ كَانَ لَنَا إِلَيْكُمْ،  
وَكَيفَ رَجَعْتُمْ إِلَى اللَّهِ مِنَ الْأَوْثَانِ لِتَعْبُدُوا

to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

### Paul's Ministry in Thessalonica

**2** <sup>1</sup>For yourselves, brethren, know our entrance in unto you, that it was not in vain:

<sup>2</sup>But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention. <sup>3</sup>For our exhortation was not of deceit, nor of uncleanness, nor in guile: <sup>4</sup>But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. <sup>5</sup>For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: <sup>6</sup>Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. <sup>7</sup>But we were gentle among you, even as a nurse cherisheth her children: <sup>8</sup>So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. <sup>9</sup>For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

<sup>10</sup>Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: <sup>11</sup>As ye know how we exhorted and

اللَّهِ الْحَيِّ الْحَقِيقِيِّ،<sup>١</sup> وَتَنْتَظِرُوا ابْنَهُ مِنْ السَّمَاءِ، الَّذِي أَقَامَهُ مِنَ الْأَمْوَاتِ، يَسُوعَ، الَّذِي يُنْقِذُنَا مِنَ الْعُصْبِ الْآتِي.

خدمة بولس الرسول في تسالونيكى

**٢** <sup>١</sup>الآنكم أنتم أيها الإخوة تعلمون دخولنا إليكم<sup>٢</sup> الله لم يكن باطلاً، بل بعد ما تألمنا قبلاً وبغى علينا كما تعلمون، في فيلبي، جاهرنا في إلهنا أن نكلمكم بإنجيل الله، في جهاد كثير. لأن وعظنا ليس عن ضلال، ولا عن دنس، ولا بمكر، بل كما استُحسبنا من الله أن نؤمن على الإنجيل هكذا نتكلم، لا كأننا نرضي الناس بل الله الذي يختبر قلوبنا. فإننا لم نكن قط في كلام تملق كما تعلمون، ولا في علة طمع. الله شاهد. ولا طلبنا مجداً من الناس، لا منكم ولا من غيركم مع أننا قادرون أن نكون في وقار كرسل المسيح. بل كنا مترفقين في وسطكم كما تربي المرضعة أولادها،<sup>٨</sup> هكذا إذ كنا حائنين إليكم كنا نرضى أن نعطيكم، لا إنجيل الله فقط بل أنفسنا أيضاً، لأنكم صرتم محبوبين إلينا.<sup>٩</sup> فإنكم تذكرون أيها الإخوة تعبنا وكدنا، إذ كنا نكسر لكم بإنجيل الله، ونحن عاملون ليلاً ونهاراً كي لا نثقل على أحد منكم. <sup>١٠</sup>أنتم شهود، والله، كيف بطهارة وبر وبلا لوم كنا بينكم أنتم المؤمنين. <sup>١١</sup>كما تعلمون كيف كنا نعظ كل واحد

comforted and charged every one of you, as a father doth his children,<sup>12</sup> That ye would walk worthy of God, who hath called you unto his kingdom and glory.

### Sufferings of the Thessalonians

<sup>13</sup>For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

<sup>14</sup>For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: <sup>15</sup>Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: <sup>16</sup>Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

<sup>17</sup>But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire. <sup>18</sup>Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us. <sup>19</sup>For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? <sup>20</sup>For ye are our glory and joy.

مِنْكُمْ كَالأَبِ لِأَوْلَادِهِ، وَنَشَجَعُكُمْ،  
١٢ وَنَشْهَدُكُمْ لِكَيْ تَسْلُكُوا كَمَا يَحِقُّ لِلَّهِ  
الَّذِي دَعَاكُمْ إِلَى مَلَكُوتِهِ وَمَجْدِهِ.

### الام المؤمنين في تسالونيكى

١٣ مِنْ أَجْلِ ذَلِكَ نَحْنُ أَيْضاً نَشْكُرُ اللَّهَ  
بِلا انْقِطَاعٍ، لِأَنَّكُمْ إِذْ تَسَلَّمْتُمْ مِنَّا كَلِمَةَ  
خَبْرٍ مِنَ اللَّهِ، قَبِلْتُمُوهَا لِأَنَّ كَلِمَةَ أَنَسِ،  
بَلْ كَمَا هِيَ بِالْحَقِيقَةِ كَلِمَةَ اللَّهِ، الَّتِي تَعْمَلُ  
أَيْضاً فِيكُمْ أَنْتُمْ الْمُؤْمِنِينَ. ١٤ فَإِنَّكُمْ أَيُّهَا  
الإخوة صِرْتُمْ مُتَمَثِّلِينَ بِكَنَائِسِ اللَّهِ الَّتِي  
هِيَ فِي الْيَهُودِيَّةِ فِي الْمَسِيحِ يَسُوعَ،  
لِأَنَّكُمْ تَأَلَّمْتُمْ أَنْتُمْ أَيْضاً مِنْ أَهْلِ عَشِيرَتِكُمْ  
تِلْكَ الأَلَامَ عَيْنَهَا كَمَا هُمْ أَيْضاً مِنَ الْيَهُودِ،  
١٥ الَّذِينَ قَتَلُوا الرَّبَّ يَسُوعَ وَأَنْبِيَاءَهُمْ،  
وَاضْطَهَدُونَا نَحْنُ. وَهُمْ غَيْرُ مُرْضِينَ لِلَّهِ  
وَأَضْدَادٌ لِجَمِيعِ النَّاسِ ١٦ يَمْنَعُونَنَا عَنْ أَنْ  
نُكَلِّمَ الأُمَّمَ لِكَيْ يَخْلُصُوا حَتَّى يَتِمُّوا  
خَطَايَاهُمْ كُلَّ حِينٍ. وَلَكِنْ قَدْ أَدْرَكَهُمُ  
الْغَضَبُ إِلَى النِّهَائَةِ. ١٧ وَأَمَّا نَحْنُ أَيُّهَا  
الإخوة، فَإِذْ قَدْ فَقَدْنَاكُمْ زَمَانَ سَاعَةٍ،  
بِالْوَجْهِ لِأَنَّ الْقَلْبَ، أَجْتَهَدْنَا أَكْثَرَ بِاشْتِهَاءٍ  
كَثِيرٍ أَنْ نَرَى وَجُوهَكُمْ. ١٨ لِذَلِكَ أَرَدْنَا أَنْ  
نَأْتِيَ إِلَيْكُمْ أَنَا بُولُسُ مَرَّةً وَمَرَّتَيْنِ. وَإِنَّمَا  
عَاقَبَنَا الشَّيْطَانُ. ١٩ لِأَنَّ مَنْ هُوَ رَجَاؤُنَا  
وَفَرَحُنَا وَإِكْلِيلُ افْتِخَارِنَا؟ أَمْ لَسْتُمْ أَنْتُمْ  
أَيْضاً أَمَامَ رَبِّنَا يَسُوعَ الْمَسِيحِ فِي مَجِيئِهِ؟  
٢٠ لِأَنَّكُمْ أَنْتُمْ مَجْدُنَا وَفَرَحُنَا.

## Sending Timothy to Thessalonica

**3** <sup>1</sup>Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; <sup>2</sup>And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: <sup>3</sup>That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. <sup>4</sup>For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. <sup>5</sup>For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

<sup>6</sup>But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: <sup>7</sup>Therefore, brethren, we were comforted over you in all our affliction and distress by your faith: <sup>8</sup>For now we live, if ye stand fast in the Lord. <sup>9</sup>For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; <sup>10</sup>Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

## Paul's Prayer

<sup>11</sup>Now God himself and our Father, and our Lord Jesus Christ, direct our

إرسال تيموثاوس إلى تسالونيكى  
**٣** <sup>١</sup>لِذَلِكَ إِذْ لَمْ نَحْتَمِلْ أَيْضاً  
 اسْتَحْسَبْنَا أَنْ نُثْرَكَ فِي أَثِينَا  
 وَحَدَانَا. <sup>٢</sup>فَارْسَلْنَا تِيمُوثَاوُسَ أَخَانَا،  
 وَخَادِمَ اللَّهِ، وَالْعَامِلَ مَعَنَا فِي إِجْعِيلِ  
 الْمَسِيحِ، حَتَّى يُثَبِّتَكُمْ وَيَعْظِمَكُمْ لِأَجْلِ  
 إِيْمَانِكُمْ، <sup>٣</sup>كَيْ لَا يَتَزَعَّزِعَ أَحَدٌ فِي هَذِهِ  
 الضِّيقَاتِ. فَإِنَّكُمْ أَنْتُمْ تَعْلَمُونَ أَنَّنا  
 مَوْضُوعُونَ لِهَذَا. <sup>٤</sup>لَآئِنَّا لَمَّا كُنَّا عِنْدَكُمْ  
 سَبَقْنَا فَقُلْنَا لَكُمْ: إِنَّا عَتِيدُونَ أَنْ نَتَضَاقِقَ،  
 كَمَا حَصَلَ أَيْضاً، وَأَنْتُمْ تَعْلَمُونَ. <sup>٥</sup>مِنْ  
 أَجْلِ هَذَا إِذْ لَمْ أَحْتَمِلْ أَيْضاً، أَرْسَلْتُ  
 لِكَيْ أَعْرِفَ إِيْمَانَكُمْ، لَعَلَّ الْمُجْرِبَ يَكُونُ  
 قَدْ جَرَّبَكُمْ، فَيَصِيرَ تَعْبَانَا بَاطِلاً. <sup>٦</sup>وَأَمَّا الْآنَ  
 فَإِذْ جَاءَ إِلَيْنَا تِيمُوثَاوُسُ مِنْ عِنْدِكُمْ،  
 وَبَشَّرَنَا بِإِيْمَانِكُمْ وَمَحَبَّتِكُمْ، وَبِأَنَّ عِنْدَكُمْ  
 ذِكْرًا لَنَا حَسَنًا كُلَّ حِينٍ، وَأَنْتُمْ مُشْتَاقُونَ  
 أَنْ تَرُونَا، كَمَا نَحْنُ أَيْضاً أَنْ نَرَاكُمْ، <sup>٧</sup>فَمِنْ  
 أَجْلِ هَذَا نَعَزِينَا أَيُّهَا الْإِخْوَةُ مِنْ جِهَتِكُمْ  
 فِي ضِيقَتِنَا وَضُرُورَتِنَا بِإِيْمَانِكُمْ. <sup>٨</sup>لَآئِنَّا الْآنَ  
 نَعِيشُ إِنْ ثَبَّتُمْ أَنْتُمْ فِي الرَّبِّ. <sup>٩</sup>لِأَنَّهُ أَيُّ  
 شُكْرٍ نَسْتَطِيعُ أَنْ نُعَوِّضَ إِلَى اللَّهِ مِنْ  
 جِهَتِكُمْ عَنْ كُلِّ الْفَرَحِ الَّذِي نَفْرَحُ بِهِ مِنْ  
 أَجْلِكُمْ قُدَّامَ إِلَهِنَا؟ <sup>١٠</sup>طَالِبِينَ لَيْلًا وَنَهَارًا  
 أَوْفَرَ طَلَبَ أَنْ نَرَى وَجُوهَكُمْ، وَنُكْمَلِ  
 نِقَائِصَ إِيْمَانِكُمْ.

## صلاة بولس لكنيسة تسالونيكى

<sup>١١</sup> وَاللَّهُ نَفْسُهُ أَبُوْنَا وَرَبُّنَا يَسُوعُ الْمَسِيحُ



way unto you. <sup>12</sup>And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: <sup>13</sup>To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

يَهْدِي طَرِيقَنَا إِلَيْكُمْ. <sup>١٢</sup> وَالرَّبُّ يُنْمِيكُمْ وَيَزِيدُكُمْ فِي الْمَحَبَّةِ بَعْضُكُمْ لِبَعْضٍ وَلِلْجَمِيعِ، كَمَا نَحْنُ أَيْضًا لَكُمْ، <sup>١٣</sup> لِكِي يُثَبِّتَ قُلُوبَكُمْ بِلا لَوْمٍ فِي الْقَدَاسَةِ، أَمَامَ اللَّهِ أَيْنَا فِي مَجِيءِ رَبَّنَا يَسُوعَ الْمَسِيحِ مَعَ جَمِيعِ قَدَيْسِيهِ.

### A life Pleasing to God

حياة ترضي الله

**4** <sup>1</sup>Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. <sup>2</sup>For ye know what commandments we gave you by the Lord Jesus.

**٤** <sup>١</sup> فَمِنْ ثَمَّ أَيُّهَا الْإِخْوَةُ نَسْأَلُكُمْ وَنَطْلُبُ إِلَيْكُمْ فِي الرَّبِّ يَسُوعَ، أَنْتُمْ كَمَا تَسَلَّمْتُمْ مِنَّا كَيْفَ يَجِبُ أَنْ تَسْأَلُوا وَتَرْضُوا اللَّهَ، تَزْدَادُونَ أَكْثَرَ. <sup>٢</sup> لِأَنَّكُمْ تَعْلَمُونَ آيَةَ وَصَايَا أَعْطَيْنَاكُمْ بِالرَّبِّ يَسُوعَ. <sup>٣</sup> لِأَنَّ هَذِهِ هِيَ إِرَادَةُ اللَّهِ: قَدَّاسْتَكُمْ. أَنْ تَمْتَنِعُوا عَنِ الزَّانَا، <sup>٤</sup> أَنْ يَعْرِفَ كُلُّ وَاحِدٍ مِنْكُمْ أَنْ يَقْتَنِي إِيَّاهُ بِقَدَاسَةٍ وَكَرَامَةٍ، <sup>٥</sup> لَا فِي هَوَى شَهْوَةٍ كَالْأُمَّمِ الَّذِينَ لَا يَعْرِفُونَ اللَّهَ. <sup>٦</sup> أَنْ لَا يَتَطَاوَلَ أَحَدٌ وَيَطْمَعُ عَلَى أَخِيهِ فِي هَذَا الْأَمْرِ، لِأَنَّ الرَّبَّ مُنْتَقِمٌ لِهَذِهِ كُلِّهَا كَمَا قُلْنَا لَكُمْ قَبْلًا وَشَهَدْنَا. <sup>٧</sup> لِأَنَّ اللَّهَ لَمْ يَدْعُنَا لِلنَّجَاسَةِ بَلْ فِي الْقَدَاسَةِ. <sup>٨</sup> إِذَا مِنْ يَرُدُّ لَأ يَرُدُّ لِيَسَانًا، بَلْ اللَّهُ الَّذِي أَعْطَانَا أَيْضًا رُوحَهُ الْقُدُّوسَ. <sup>٩</sup> وَأَمَّا الْمَحَبَّةُ الْأَخَوِيَّةُ فَلَا حَاجَةَ لَكُمْ أَنْ أَكْتُبَ إِلَيْكُمْ عَنْهَا، لِأَنَّكُمْ أَنْفُسَكُمْ مُتَعَلِّمُونَ مِنَ اللَّهِ أَنْ يُحِبَّ بَعْضُكُمْ بَعْضًا. <sup>١٠</sup> فَإِنَّكُمْ تَفْعَلُونَ ذَلِكَ أَيْضًا لِجَمِيعِ الْإِخْوَةِ الَّذِينَ فِي مَكِدُونِيَّةِ كُلِّهَا. وَإِنَّمَا أَطْلُبُ إِلَيْكُمْ أَيُّهَا الْإِخْوَةُ أَنْ تَزْدَادُوا

<sup>3</sup>For this is the will of God, even your sanctification, that ye should abstain from fornication: <sup>4</sup>That every one of you should know how to possess his vessel in sanctification and honour; <sup>5</sup>Not in the lust of concupiscence, even as the Gentiles which know not God: <sup>6</sup>That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. <sup>7</sup>For God hath not called us unto uncleanness, but unto holiness. <sup>8</sup>He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

<sup>9</sup>But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. <sup>10</sup>And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and

more;

<sup>11</sup>And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; <sup>12</sup>That ye may walk honestly toward them that are without, and that ye may have lack of nothing.

### The Second Coming of Christ

<sup>13</sup>But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. <sup>14</sup>For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. <sup>15</sup>For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. <sup>16</sup>For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: <sup>17</sup>Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. <sup>18</sup>Wherefore comfort one another with these words.

### Waiting for Christ's Return

**5** <sup>1</sup>But of the times and the seasons, brethren, ye have no need that I write unto you. <sup>2</sup>For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. <sup>3</sup>For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

أَكْثَرَ، <sup>١١</sup> وَأَنْ تَحْرُصُوا عَلَى أَنْ تَكُونُوا هَادِثِينَ، وَتَمَارِسُوا أُمُورَكُمْ الْخَاصَّةَ، وَتَشْتَغَلُوا بِأَيْدِيكُمْ أَنْتُمْ كَمَا أَوْصَيْنَاكُمْ، <sup>١٢</sup> لِكَيْ تَسْلُكُوا بِلِيَاقَةٍ عِنْدَ الَّذِينَ هُمْ مِنْ خَارِجٍ، وَلَا تَكُونَ لَكُمْ حَاجَةٌ إِلَى أَحَدٍ.

### الجيء الثاني للمسيح

<sup>١٣</sup> ثُمَّ لَا أُرِيدُ أَنْ تَجْهَلُوا أَيُّهَا الْإِخْوَةُ مِنْ جِهَةِ الرَّاقِدِينَ، لِكَيْ لَا تَحْزَنُوا كَالْبَاقِينَ الَّذِينَ لَا رَجَاءَ لَهُمْ. <sup>١٤</sup> لِأَنَّهُ إِنْ كُنَّا نُؤْمِنُ أَنْ يَسُوعَ مَاتَ وَقَامَ، فَكَذَلِكَ الرَّاقِدُونَ بِسُوعَ سَيُحْضِرُهُمُ اللَّهُ أَيْضًا مَعَهُ. <sup>١٥</sup> فَإِنَّا نَقُولُ لَكُمْ هَذَا بِكَلِمَةِ الرَّبِّ: إِنَّمَا نَحْنُ الْأَحْيَاءُ الْبَاقِينَ إِلَى مَجِيءِ الرَّبِّ لَا نَسْبِقُ الرَّاقِدِينَ. <sup>١٦</sup> لِأَنَّ الرَّبَّ نَفْسَهُ بِهَيْئَةٍ، بِصَوْتِ رَيْسٍ مَلَائِكَةٍ، وَبُوقِ اللَّهِ سَوْفَ يَنْزِلُ مِنَ السَّمَاءِ، وَالْأَمْوَاتُ فِي الْمَسِيحِ سَيَقُومُونَ أَوْلًا. <sup>١٧</sup> ثُمَّ نَحْنُ الْأَحْيَاءُ الْبَاقِينَ سَنُحْطَفُ جَمِيعًا مَعَهُمْ فِي السُّحْبِ لِمِلَاقَةِ الرَّبِّ فِي الْهَوَاءِ، وَهَكَذَا نَكُونُ كُلِّ حِينٍ مَعَ الرَّبِّ. <sup>١٨</sup> لِذَلِكَ عَزُّوا بَعْضُكُمْ بَعْضًا بِهَذَا الْكَلَامِ.

### كيف تنتظر مجيء المسيح

**٥** <sup>١</sup> وَأَمَّا الْأَزْمَنَةُ وَالْأَوْقَاتُ فَلَا حَاجَةَ لَكُمْ أَيُّهَا الْإِخْوَةُ أَنْ أَكْتُبَ إِلَيْكُمْ عَنْهَا، <sup>٢</sup> لِأَنَّكُمْ أَنْتُمْ تَعْلَمُونَ بِالتَّحْقِيقِ أَنَّ يَوْمَ الرَّبِّ كَلِصٌّ فِي اللَّيْلِ هَكَذَا يَجِيءُ. <sup>٣</sup> لِأَنَّهُ حِينَمَا يَقُولُونَ: «سَلَامٌ وَأَمَانٌ» حِينَتِيذٍ يُفَاجِئُهُمْ هَلَاكٌ بَعْتَهُ،

<sup>4</sup>But ye, brethren, are not in darkness, that that day should overtake you as a thief. <sup>5</sup>Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. <sup>6</sup>Therefore let us not sleep, as do others; but let us watch and be sober. <sup>7</sup>For they that sleep sleep in the night; and they that be drunken are drunken in the night. <sup>8</sup>But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. <sup>9</sup>For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, <sup>10</sup>Who died for us, that, whether we wake or sleep, we should live together with him. <sup>11</sup>Wherefore comfort yourselves together, and edify one another, even as also ye do.

<sup>12</sup>And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; <sup>13</sup>And to esteem them very highly in love for their work's sake. And be at peace among yourselves. <sup>14</sup>Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. <sup>15</sup>See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

<sup>16</sup>Rejoice evermore. <sup>17</sup>Pray without ceasing. <sup>18</sup>In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

<sup>19</sup>Quench not the Spirit. <sup>20</sup>Despise not prophesyings. <sup>21</sup>Prove all things; hold fast that which is good.

كَأَلَمْ حَاصٍ لِلْحُبْلَى، فَلَا يَنْجُونَ. <sup>٤</sup> وَأَمَّا أَنْتُمْ أَيُّهَا الْإِخْوَةُ فَلَسْتُمْ فِي ظُلْمَةٍ حَتَّى يَدْرِكَكُمْ ذَلِكَ الْيَوْمَ كَلِصًّا. <sup>٥</sup> جَمِيعَكُمْ أَبْنَاءُ نُورٍ وَأَبْنَاءُ نَهَارٍ. لَسْنَا مِنْ لَيْلٍ وَلَا ظُلْمَةٍ. <sup>٦</sup> فَلَا نَنْمُ إِذَا كَالْبَاقِينَ، بَلْ لِنَسْهَرُ وَنَصْحُ، <sup>٧</sup> لِأَنَّ الَّذِينَ يَنَامُونَ فَبِاللَّيْلِ يَنَامُونَ، وَالَّذِينَ يَسْكُرُونَ فَبِاللَّيْلِ يَسْكُرُونَ. <sup>٨</sup> وَأَمَّا نَحْنُ الَّذِينَ مِنْ نَهَارٍ، فَلْنَصْحُ لِأَسِينِ دِرْعِ الْإِيمَانِ وَالْمَحَبَّةِ، وَخُوْدَةُ هِيَ رَجَاءُ الْخَلَاصِ. <sup>٩</sup> لِأَنَّ اللَّهَ لَمْ يَجْعَلْنَا لِلْعُضْبِ، بَلْ لِأَقْتِنَاءِ الْخَلَاصِ بِرَبَّنَا يَسُوعَ الْمَسِيحِ، <sup>١٠</sup> الَّذِي مَاتَ لِأَجْلِنَا، حَتَّى إِذَا سَهَرْنَا أَوْ نَمْنَا نَحْيَا جَمِيعًا مَعَهُ. <sup>١١</sup> لِذَلِكَ عَزُّوا بَعْضُكُمْ بَعْضًا وَأَبْنَاوَا أَحَدَكُمْ الْآخَرَ، كَمَا تَفْعَلُونَ أَيْضًا. <sup>١٢</sup> أَنْتُمْ نَسَأَلُكُمْ أَيُّهَا الْإِخْوَةُ أَنْ تَعْرِفُوا الَّذِينَ يَتَعَبُونَ بَيْنَكُمْ وَيَدَّبِرُونَكُمْ فِي الرَّبِّ وَيَنْذِرُونَكُمْ، <sup>١٣</sup> وَأَنْ تَعْتَبِرُوهُمْ كَثِيرًا جِدًّا فِي الْمَحَبَّةِ مِنْ أَجْلِ عَمَلِهِمْ. سَأَلُمُوا بَعْضُكُمْ بَعْضًا. <sup>١٤</sup> وَتَطْلُبُ إِلَيْكُمْ أَيُّهَا الْإِخْوَةُ: أَنْذِرُوا الَّذِينَ بِلا تَرْتِيبِ. شَجِّعُوا صِغَارَ النَّفْسِ، أَسْنِدُوا الضَّعْفَاءَ. تَأْتُوا عَلَى الْجَمِيعِ. <sup>١٥</sup> أَنْظُرُوا أَنْ لَا يَجَارِيَ أَحَدٌ أَحَدًا عَنْ شَرِّ بَشَرٍ، بَلْ كُلِّ حِينٍ أَنْبِعُوا الْخَيْرَ بَعْضُكُمْ لِبَعْضٍ وَلِلْجَمِيعِ. <sup>١٦</sup> أَفْرَحُوا كُلِّ حِينٍ. صَلُّوا بِلا انْقِطَاعِ. <sup>١٨</sup> اشْكُرُوا فِي كُلِّ شَيْءٍ، لِأَنَّ هَذِهِ هِيَ مَشِيئَةُ اللَّهِ فِي الْمَسِيحِ يَسُوعَ مِنْ جِهَتِكُمْ. <sup>١٩</sup> لَا تَطْفِنُوا الرُّوحَ. <sup>٢٠</sup> لَا تَحْتَفِرُوا النَّبَوَاتِ. <sup>٢١</sup> أَمْتَحِنُوا كُلَّ شَيْءٍ. تَمَسَّكُوا بِالْحَسَنِ.

<sup>22</sup>Abstain from all appearance of evil.

٢٢ اِمْتَنِعُوا عَنْ كُلِّ شَيْءٍ شَرٍّ.

### Final Greetings

<sup>23</sup>And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

<sup>24</sup>Faithful is he that calleth you, who also will do it.

<sup>25</sup>Brethren, pray for us. <sup>26</sup>Greet all the brethren with an holy kiss.

<sup>27</sup>I charge you by the Lord that this epistle be read unto all the holy brethren.

<sup>28</sup>The grace of our Lord Jesus Christ be with you. Amen.

### خاتمة

٢٣ وَاللَّهُ السَّلَامُ نَفْسُهُ يُقَدِّسُكُمْ بِالتَّمَامِ.  
وَلتُحْفَظْ رُوحَكُمْ وَنَفْسَكُمْ وَجَسَدَكُمْ  
كَامِلَةً بِلاَ لَوْمٍ عِنْدَ مَجِيءِ رَبَّنَا يَسُوعَ  
الْمَسِيحِ. ٢٤ آمِينَ هُوَ الَّذِي يَدْعُوكُمْ الَّذِي  
سَيَفْعَلُ أَيْضًا. ٢٥ أَيُّهَا الإِخْوَةُ صَلُّوا لِأَجْلِنَا.  
٢٦ سَلِّمُوا عَلَى الإِخْوَةِ جَمِيعًا بِقُبْلَةٍ  
مُقَدَّسَةٍ. ٢٧ أَنَا شِدُّكُمْ بِالرَّبِّ أَنْ تُقْرَأَ هَذِهِ  
الرِّسَالَةُ عَلَى جَمِيعِ الإِخْوَةِ الْقَدِيسِينَ.  
٢٨ نِعْمَةٌ رَبَّنَا يَسُوعَ الْمَسِيحِ مَعَكُمْ. آمِينَ.

The First Epistle of Paul the  
Apostle to the

رِسَالَةُ بُولُسَ الرَّسُولِ الثَّانِيَةِ إِلَى أَهْلِ

Thessalonians

تَسَالُونِيكِي

Greetings

تَحِيَّة

**1** Paul, and Silvanus, and  
Timotheus, unto the church  
of the Thessalonians in God  
our Father and the Lord Jesus Christ:  
Grace unto you, and peace, from  
God our Father and the Lord Jesus  
Christ.

بُولُسُ وَسِلْوَانُسُ وَتِيْمُوثَاوُسُ،  
إِلَى كَنِيسَةِ الثَّسَالُونِيكِيِّينَ، فِي  
اللَّهِ أَبِيْنَا وَالرَّبِّ يَسُوعَ الْمَسِيحِ. نِعْمَةٌ لَكُمْ  
وَسَلَامٌ مِنَ اللَّهِ أَبِيْنَا وَالرَّبِّ يَسُوعَ الْمَسِيحِ.

Judgment at Christ Coming

الدينونة عند مجيء المسيح

**3**We are bound to thank God  
always for you, brethren, as it is  
meet, because that your faith growth  
exceedingly, and the charity of every  
one of you all toward each other  
aboundeth; **4**So that we ourselves  
glory in you in the churches of God  
for your patience and faith in all your  
persecutions and tribulations that ye  
endure:

يَنْبَغِي لَنَا أَنْ نَشْكُرَ اللَّهَ كُلَّ حِينٍ مِنْ  
جِهَتِكُمْ أَيُّهَا الْإِخْوَةُ كَمَا يَحِقُّ، لِأَنَّ  
إِيْمَانَكُمْ يَنْمُو كَثِيرًا، وَمَحَبَّةُ كُلِّ وَاحِدٍ  
مِنْكُمْ جَمِيعًا بَعْضِكُمْ لِبَعْضٍ تَزْدَادُ، حَتَّى  
إِنَّا نَحْنُ أَنْفُسَنَا نَفْتَخِرُ بِكُمْ فِي كَنَائِسِ  
اللَّهِ، مِنْ أَجْلِ صَبْرِكُمْ وَإِيْمَانِكُمْ فِي جَمِيعِ  
أَضْطِهَادَاتِكُمْ وَالضِّبَقَاتِ الَّتِي تَحْمِلُونَهَا،  
بِئِنَّةً عَلَى قَضَاءِ اللَّهِ الْعَادِلِ، أَنْكُمْ تُؤَهَّلُونَ  
لِمَلَكُوتِ اللَّهِ الَّذِي لِأَجْلِهِ تَتَأَلَّمُونَ أَيْضًا،  
إِذْ هُوَ عَادِلٌ عِنْدَ اللَّهِ أَنْ الَّذِينَ يُضَاقِقُونَكُمْ  
يُجَازِيَهُمْ ضِيقًا، وَإِيَّاكُمْ الَّذِينَ تَتَضَاقِقُونَ  
رَاحَةً مَعَنَا عِنْدَ اسْتِعْلَانِ الرَّبِّ يَسُوعَ مِنَ  
السَّمَاءِ مَعَ مَلَائِكَةِ قُوَّتِهِ، فِي نَارِ لَهَبٍ،  
مُعْطِيًا نَقْمَةً لِلَّذِينَ لَا يَعْرِفُونَ اللَّهَ وَالَّذِينَ  
لَا يُطِيعُونَ إِجْعَالَ رَبِّنَا يَسُوعَ الْمَسِيحِ،  
الَّذِينَ سَيُعَاقِبُونَ بِهَلَاكِ أَيْدِيٍّ مِنْ وَجْهِ  
الرَّبِّ وَمِنْ مَجْدِ قُوَّتِهِ، أَمْتِي جَاءَ  
لِيَتِمَّجِدَ فِي قَدْسِيهِ وَيُعَجَّبَ مِنْهُ فِي  
جَمِيعِ الْمُؤْمِنِينَ. لِأَنَّ شَهَادَتَنَا عِنْدَكُمْ

**5**Which is a manifest token of the  
righteous judgment of God, that ye  
may be counted worthy of the  
kingdom of God, for which ye also  
suffer: **6**Seeing it is a righteous thing  
with God to recompense tribulation  
to them that trouble you; **7**And to you  
who are troubled rest with us, when  
the Lord Jesus shall be revealed from  
heaven with his mighty angels, **8**In  
flaming fire taking vengeance on  
them that know not God, and that  
obey not the gospel of our Lord Jesus  
Christ: **9**Who shall be punished with  
everlasting destruction from the  
presence of the Lord, and from the  
glory of his power; **10**When he shall  
come to be glorified in his saints, and  
to be admired in all them that believe  
(because our testimony among you

was believed) in that day.

<sup>11</sup>Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:

<sup>12</sup>That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

صَدَّقَتْ فِي ذَلِكَ الْيَوْمِ، <sup>١١</sup> الْأَمْرُ الَّذِي لِأَجْلِهِ نُصَلِّي أَيْضًا كُلَّ حِينٍ مِنْ جِهَتِكُمْ: أَنْ يُؤَهِّلَكُمُ إِلَهَنَا لِلدَّعْوَةِ، وَيُكْمَلْ كُلَّ مَسْرَّةِ الصَّلَاحِ وَعَمَلِ الْإِيمَانِ بِقُوَّةٍ، <sup>١٢</sup> الْكَيِّ يَتَمَجَّدُ اسْمُ رَبِّنَا يَسُوعَ الْمَسِيحِ فِيكُمْ، وَأَنْتُمْ فِيهِ، بِبِعْمَةِ إِلَهِنَا وَالرَّبِّ يَسُوعَ الْمَسِيحِ.

### Coming of the Lord's Day

**2** <sup>1</sup>Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

<sup>2</sup>That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. <sup>3</sup>Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; <sup>4</sup>Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

<sup>5</sup>Remember ye not, that, when I was yet with you, I told you these things? <sup>6</sup>And now ye know what withholdeth that he might be revealed in his time. <sup>7</sup>For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. <sup>8</sup>And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: <sup>9</sup>Even him, whose coming is after the working of Satan with all power and signs and lying wonders, <sup>10</sup>And with

حجيء يوم الرب وما يسبقه

**٢** <sup>١</sup> ثُمَّ نَسْأَلُكُمْ أَيُّهَا الْإِخْوَةُ مِنْ جِهَةٍ مَجِيءِ رَبِّنَا يَسُوعَ الْمَسِيحِ وَاجْتِمَاعِنَا إِلَيْهِ، أَنْ لَا تَتَزَعَّرُوا سَرِيعًا عَنْ ذَهْنِكُمْ، وَلَا تَرْتَاغُوا، لَا بِرُوحٍ وَلَا بِكَلِمَةٍ وَلَا بِرِسَالَةٍ كَأَنَّهَا مِنَّا: أَيُّ أَنْ يَوْمَ الْمَسِيحِ قَدْ حَضَرَ. <sup>٢</sup> لِأَنَّ يَخْدَعَنَّكُمْ أَحَدٌ عَلَى طَرِيقَةٍ مَا، لِأَنَّهُ لَا يَأْتِي إِنْ لَمْ يَأْتِ الْإِرْتِدَادُ أَوَّلًا، وَيُسْتَعْلَنُ إِنْسَانُ الْخَطِيئَةِ، ابْنُ الْهَلَاكِ، الْمَقَاوِمُ وَالْمُرْتَفِعُ عَلَى كُلِّ مَا يُدْعَى إِلَهًا أَوْ مَعْبُودًا، حَتَّى إِنَّهُ يَجْلِسُ فِي هَيْكَلِ اللَّهِ كَالَهُ مُطَهَّرًا نَفْسَهُ أَنَّهُ إِلَهٌ. <sup>٣</sup> أَمَا تَذَكُرُونَ أَنِّي وَأَنَا بَعْدَ عِنْدَكُمْ كُنْتُ أَقُولُ لَكُمْ هَذَا؟ <sup>٤</sup> وَالْآنَ تَعْلَمُونَ مَا يَحْجِزُ حَتَّى يُسْتَعْلَنَ فِي وَقْتِهِ. <sup>٥</sup> لِأَنَّ سِرَّ الْإِنْمِ الْآنَ يَعْمَلُ فَقَطُّ، إِلَى أَنْ يُرْفَعَ مِنَ الْوَسْطِ الَّذِي يَحْجِزُ الْآنَ، <sup>٦</sup> وَحِينَئِذٍ سَيُسْتَعْلَنُ الْأَيْمُ، الَّذِي الرَّبُّ يُبِيدُهُ بِنَفْحَةِ فَمِهِ، وَيَبْطُلُهُ بِظُهُورِ مَجِيئِهِ. <sup>٧</sup> الَّذِي مَجِيئُهُ بِعَمَلِ الشَّيْطَانِ، بِكُلِّ قُوَّةٍ، وَبِآيَاتٍ وَعَجَائِبَ كَاذِبَةٍ، <sup>٨</sup> وَبِكُلِّ خَدِيعَةٍ الْإِنْمِ، فِي

all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. <sup>11</sup>And for this cause God shall send them strong delusion, that they should believe a lie: <sup>12</sup>That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

<sup>13</sup>But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: <sup>14</sup>Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. <sup>15</sup>Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. <sup>16</sup>Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, <sup>17</sup>Comfort your hearts, and stablish you in every good word and work.

### Exhortation to Prayer

**3** <sup>1</sup>Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: <sup>2</sup>And that we may be delivered from unreasonable and wicked men: for all men have not faith. <sup>3</sup>But the Lord is faithful, who shall stablish you, and keep you from evil. <sup>4</sup>And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. <sup>5</sup>And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

أَلْهَالِكِينَ، لِأَنَّهُمْ لَمْ يَقْبَلُوا مَحَبَّةَ الْحَقِّ حَتَّى يَخْلُصُوا. <sup>١١</sup>وَلِأَجْلِ هَذَا سَيُرْسَلُ إِلَيْهِمْ اللَّهُ عَمَلَ الضَّلَالِ، حَتَّى يُصَدِّقُوا الْكُذْبَ، <sup>١٢</sup>لِكَيْ يُدَانَ جَمِيعُ الَّذِينَ لَمْ يُصَدِّقُوا الْحَقَّ، بَلْ سُرُّوا بِالْإِثْمِ. <sup>١٣</sup>وَأَمَّا نَحْنُ فَيَنْبَغِي لَنَا أَنْ نَشْكُرَ اللَّهَ كُلَّ حِينٍ لِأَجْلِكُمْ أَيُّهَا الْإِخْوَةُ الْمَحْبُوبُونَ مِنَ الرَّبِّ، أَنْ اللَّهَ اخْتَارَكُمْ مِنَ الْبَدْءِ لِلْخَلَاصِ، بِتَقْدِيرِ الرُّوحِ وَتَصَدِيقِ الْحَقِّ. <sup>١٤</sup>الْأَمْرَ الَّذِي دَعَاكُمْ إِلَيْهِ بِإِنْجِيلِنَا، لِاقْتِنَاءِ مَجْدِ رَبِّنَا يَسُوعَ الْمَسِيحِ. <sup>١٥</sup>فَانْتَبِهُوا إِذَا أَيُّهَا الْإِخْوَةُ وَتَمَسَّكُوا بِالتَّعَالِيمِ الَّتِي تَعَلَّمْتُمُوهَا، سِوَاءَ كَانٍ بِالْكَلَامِ أَمْ بِرِسَالَتِنَا. <sup>١٦</sup>وَرَبَّنَا نَفْسُهُ يَسُوعَ الْمَسِيحِ، وَاللَّهُ أَبُوْنَا الَّذِي أَحْبَبَنَا وَأَعْطَانَا عَزَاءً أَبَدِيًّا وَرَجَاءً صَالِحًا بِالتَّعَمُّةِ، <sup>١٧</sup>يُعْزِي قُلُوبَكُمْ وَيُثَبِّتْكُمْ فِي كُلِّ كَلَامٍ وَعَمَلٍ صَالِحٍ.

### الحث على الصلاة

**٣** <sup>١</sup>أخيراً أَيُّهَا الْإِخْوَةُ صَلُّوا لِأَجْلِنَا، لِكَيْ تَجْرِيَ كَلِمَةُ الرَّبِّ وَتَتَمَجَّدَ، كَمَا عِنْدَكُمْ أَيْضاً، وَلِكَيْ تُنْقَذَ مِنَ النَّاسِ الْأَرْدِيَاءِ الْأَشْرَارِ. لِأَنَّ الْإِيمَانَ لَيْسَ لِلْجَمِيعِ. <sup>٣</sup>أَمِينٌ هُوَ الرَّبُّ الَّذِي سَيُثَبِّتْكُمْ وَيَحْفَظْكُمْ مِنَ الشَّرِّيرِ. <sup>٤</sup>وَنَتَّقُ بِالرَّبِّ مِنْ جَهَنَّتِكُمْ أَنْتُمْ تَفْعَلُونَ مَا نُوصِيكُمْ بِهِ وَسَتَفْعَلُونَ أَيْضاً. <sup>٥</sup>وَالرَّبُّ يَهْدِي قُلُوبَكُمْ إِلَى مَحَبَّةِ اللَّهِ وَإِلَى صَبْرٍ

<sup>6</sup>Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. <sup>7</sup>For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; <sup>8</sup>Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: <sup>9</sup>Not because we have not power, but to make ourselves an ensample unto you to follow us. <sup>10</sup>For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

<sup>11</sup>For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. <sup>12</sup>Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. <sup>13</sup>But ye, brethren, be not weary in well doing.

<sup>14</sup>And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. <sup>15</sup>Yet count him not as an enemy, but admonish him as a brother.

<sup>16</sup>Now the Lord of peace himself give you peace always by all means. The Lord be with you all.

<sup>17</sup>The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

<sup>18</sup>The grace of our Lord Jesus Christ be with you all. Amen.

الْمَسِيحِ. <sup>٦</sup>ثُمَّ تُوصِيكُمْ أَيُّهَا الْإِخْوَةُ، بِاسْمِ رَبَّنَا يَسُوعَ الْمَسِيحِ، أَنْ تَتَجَنَّبُوا كُلَّ أَخٍ يَسْلُكُ بِلاَ تَرْتِيبٍ، وَلَيْسَ حَسَبَ التَّعْلِيمِ الَّذِي أَخَذَهُ مِنَّا. <sup>٧</sup>إِذْ أَنْتُمْ تَعْرِفُونَ كَيْفَ يَجِبُ أَنْ يَتَمَثَّلَ بِنَا، لِأَنَّنا لَمْ نَسْلُكْ بِلاَ تَرْتِيبٍ بَيْنَكُمْ، <sup>٨</sup>وَلَا أَكَلْنَا خُبْزًا مَجَانًا مِنْ أَحَدٍ، بَلْ كُنَّا نَسْتَعْمَلُ بِتَعَبٍ وَكَدِّ لَيْلًا وَنَهَارًا، لِكَيْ لَا نُثْقَلَ عَلَى أَحَدٍ مِنْكُمْ. <sup>٩</sup>لَيْسَ أَنْ لَا سُلْطَانَ لَنَا، بَلْ لِكَيْ نُعْطِيَكُمْ أَنْفُسَنَا قُدُوةً حَتَّى تَتَمَثَّلُوا بِنَا. <sup>١٠</sup>فَإِنَّنا أَيْضًا حِينَ كُنَّا عِنْدَكُمْ أَوْصَيْنَاكُمْ بِهَذَا: إِنَّهُ إِنْ كَانَ أَحَدٌ لَا يُرِيدُ أَنْ يَسْتَعْمَلَ فَلَا يَأْكُلْ أَيْضًا. <sup>١١</sup>لِأَنَّنا نَسْمَعُ أَنْ قَوْمًا يَسْلُكُونَ بَيْنَكُمْ بِلاَ تَرْتِيبٍ، لَا يَسْتَعْمَلُونَ شَيْئًا بَلْ هُمْ فَضُولِيُونَ. <sup>١٢</sup>فَمَثَلْ هَؤُلَاءِ تُوصِيهِمْ وَنَعِظُهُمْ بِرَبَّنَا يَسُوعَ الْمَسِيحِ أَنْ يَسْتَعْمَلُوا بِهَدْوَةٍ، وَيَأْكُلُوا خُبْزَ أَنْفُسِهِمْ. <sup>١٣</sup>أَمَّا أَنْتُمْ أَيُّهَا الْإِخْوَةُ فَلَا تَقْسَلُوا فِي عَمَلِ الْخَيْرِ. <sup>١٤</sup>وَإِنْ كَانَ أَحَدٌ لَا يَطِيعُ كَلَامَنَا بِالرَّسَالَةِ، فَسَمُّوا هَذَا وَلَا تُخَالِطُوهُ لِكَيْ يَحْجَلَ، <sup>١٥</sup>وَلَكِنْ لَا تَحْسِبُوهُ كَعَدُوٍّ، بَلْ أَنْذِرُوهُ كَأَخٍ. <sup>١٦</sup>وَرَبُّ السَّلَامِ نَفْسُهُ يُعْطِيكُمْ السَّلَامَ دَائِمًا مِنْ كُلِّ وَجْهِ. الرَّبُّ مَعَ جَمِيعِكُمْ. <sup>١٧</sup>السَّلَامُ بِيَدِي أَنَا بُولُسُ، الَّذِي هُوَ عَلَامَةٌ فِي كُلِّ رِسَالَةٍ. هَكَذَا أَنَا أَكْتُبُ. <sup>١٨</sup>نِعْمَةٌ رَبَّنَا يَسُوعَ الْمَسِيحِ مَعَ جَمِيعِكُمْ. آمِينَ.



The First Epistle of Paul the  
Apostle to

رِسَالَةُ بُولُسَ الرَّسُولِ الْأُولَى إِلَى

Timothy

تِيمُوثَاوُسَ

Greetings

التحية

**1** <sup>1</sup>Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope; <sup>2</sup>Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

**١** بُولُسُ، رَسُولُ يَسُوعَ الْمَسِيحِ، بِحَسَبِ أَمْرِ اللَّهِ مُخْلِصِنَا وَرَبِّنَا يَسُوعَ الْمَسِيحِ، رَجَائِنَا. <sup>٢</sup> إِلَى تِيمُوثَاوُسَ، الْإِبْنِ الصَّرِيحِ فِي الْإِيمَانِ. نِعْمَةٌ وَرَحْمَةٌ وَسَلَامٌ مِنَ اللَّهِ آيِينَا وَالْمَسِيحِ يَسُوعَ رَبِّنَا.

Warning Against False Teachings

خطر التعاليم الباطلة

<sup>3</sup>As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, <sup>4</sup>Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. <sup>5</sup>Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: <sup>6</sup>From which some having swerved have turned aside unto vain jangling; <sup>7</sup>Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. <sup>8</sup>But we know that the law is good, if a man use it lawfully; <sup>9</sup>Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, <sup>10</sup>For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to

<sup>٣</sup> كَمَا طَلَبْتُ إِلَيْكَ أَنْ تَمْكُثَ فِي أِفْسُسَ، إِذْ كُنْتُ أَنَا ذَاهِبًا إِلَى مَكِدُونِيَّةَ، لِكَيْ تُوصِي قَوْمًا أَنْ لَا يُعَلِّمُوا تَعْلِيمًا آخَرَ، وَلَا يُصْعِقُوا إِلَى خُرَافَاتٍ وَأَنْسَابٍ لَا حَدَّ لَهَا، تُسَبِّبُ مِبَاحَثَاتٍ دُونَ بَيَانِ اللَّهِ الَّذِي فِي الْإِيمَانِ. <sup>٤</sup> وَأَمَّا غَايَةُ الْوَصِيَّةِ فِيهِ الْمَحَبَّةُ مِنْ قَلْبٍ طَاهِرٍ، وَضَمِيرٍ صَالِحٍ، وَإِيمَانٍ بِلَا رِيَاءٍ. <sup>٥</sup> الْأُمُورُ الَّتِي إِذْ زَاغَ قَوْمٌ عَنْهَا أُحْرَفُوا إِلَى كَلَامٍ بَاطِلٍ. <sup>٦</sup> يَرِيدُونَ أَنْ يَكُونُوا مُعَلِّمِي النَّامُوسِ، وَهُمْ لَا يَفْهَمُونَ مَا يَقُولُونَ وَلَا مَا يَفْرَرُونَ. <sup>٧</sup> وَلَكِنَّا نَعْلَمُ أَنَّ النَّامُوسَ صَالِحٌ، إِنْ كَانَ أَحَدٌ يَسْتَعْمِلُهُ نَامُوسِيًّا. <sup>٨</sup> عَالِمًا هَذَا: أَنَّ النَّامُوسَ لَمْ يُوضَعْ لِلْبَارِّ، بَلْ لِلْأَثَمَةِ وَالْمُتَمَرِّدِينَ، لِلْفَجَّارِ وَالْخُطَاةِ، لِلدَّسِيسِينَ وَالْمُسْتَسِيحِينَ، لِقَاتِلِي الْآبَاءِ وَقَاتِلِي الْأُمَّهَاتِ، لِقَاتِلِي النَّاسِ، لِلزُّنَاةِ، لِلْمُضَاجِعِي الذُّكُورِ، لِسَارِقِي النَّاسِ، لِلْكَذَّابِينَ، لِلْحَانِثِينَ، وَإِنْ كَانَ شَيْءٌ آخَرَ يُقَاوِمُ التَّعْلِيمَ

sound doctrine; <sup>11</sup>According to the glorious gospel of the blessed God, which was committed to my trust.

### Gratitude for God's Mercy

<sup>12</sup>And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; <sup>13</sup>Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. <sup>14</sup>And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

<sup>15</sup>This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

<sup>16</sup>Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. <sup>17</sup>Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

<sup>18</sup>This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; <sup>19</sup>Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: <sup>20</sup>Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

الصَّحِيحَ، <sup>١١</sup>حَسَبَ إِنْجِيلِ مَجْدِ اللَّهِ الْمُبَارَكِ الَّذِي أُوتِيتُ أَنَا عَلَيْهِ.

الشكر لله على رحمته

<sup>١٢</sup>وَأَنَا أَشْكُرُ الْمَسِيحَ يَسُوعَ رَبَّنَا الَّذِي قَوَّانِي، أَنَّهُ حَسَبَنِي أَمِينًا، إِذْ جَعَلَنِي لِلْخِدْمَةِ، <sup>١٣</sup>أَنَا الَّذِي كُنْتُ قَبْلًا مُجَدِّفًا وَمُضْطَهَدًا وَمُفْتَرِيًا. وَلَكِنِّي رُحِمْتُ، لِأَنِّي فَعَلْتُ بِجَهْلٍ فِي عَدَمِ إِيمَانٍ. <sup>١٤</sup>وَتَفَاوَضَلْتُ نِعْمَةً رَبَّنَا جِدًّا مَعَ الْإِيمَانِ وَالْمَحَبَّةِ الَّتِي فِي الْمَسِيحِ يَسُوعَ. <sup>١٥</sup>صَادِقَةٌ هِيَ الْكَلِمَةُ وَمُسْتَحِقَّةٌ كُلُّ قَبُولٍ: أَنَّ الْمَسِيحَ يَسُوعَ جَاءَ إِلَى الْعَالَمِ لِيُخَلِّصَ الْخَطَاةَ الَّذِينَ أَوْلَهُمْ أَنَا. <sup>١٦</sup>لَكِنِّي لِهَذَا رُحِمْتُ: لِيُظَهِّرَ يَسُوعَ الْمَسِيحَ فِيَّ أَنَا أَوْلًا كُلِّ أَنَاةٍ، مِثْلًا لِلْعَتِيدِينَ أَنْ يُؤْمِنُوا بِهِ لِلْحَيَاةِ الْأَبَدِيَّةِ. <sup>١٧</sup>وَمَلِكِ الدَّهْوَرِ الَّذِي لَا يَفْنَى وَلَا يَرَى، إِلَهُ الْحَكِيمِ وَحَدَهُ، لَهُ الْكِرَامَةُ وَالْمَجْدُ إِلَى دَهْرِ الدَّهْوَرِ. آمِينَ. <sup>١٨</sup>هَذِهِ الْوَصِيَّةُ أَيُّهَا الْابْنُ تِيموثَاوَسُ اسْتَوْدِعْكَ إِيَّاهَا حَسَبَ النُّبُوءَاتِ الَّتِي سَبَقَتْ عَلَيْكَ، لِكَيْ تُحَارِبَ فِيهَا الْمُحَارِبَةَ الْحَسَنَةَ، <sup>١٩</sup>وَلَكِ إِيمَانٍ وَضَمِيرٍ صَالِحٍ، الَّذِي إِذْ رَفَضَهُ قَوْمٌ انْكَسَرَتْ بِهِمُ السَّقِينَةُ مِنْ جِهَةِ الْإِيمَانِ أَيْضًا، <sup>٢٠</sup>الَّذِينَ مِنْهُمْ هِيمِينَايُسُ وَالْإِسْكَندَرُ، الَّذِينَ أَسْلَمْتُهُمَا لِلشَّيْطَانِ لِكَيْ يُؤَدَّبَا حَتَّى لَا يُجَدِّفَا.

## Prayer and Worship

**2** <sup>1</sup>I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; <sup>2</sup>For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. <sup>3</sup>For this is good and acceptable in the sight of God our Saviour; <sup>4</sup>Who will have all men to be saved, and to come unto the knowledge of the truth. <sup>5</sup>For there is one God, and one mediator between God and men, the man Christ Jesus; <sup>6</sup>Who gave himself a ransom for all, to be testified in due time. <sup>7</sup>Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

<sup>8</sup>I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

<sup>9</sup>In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; <sup>10</sup>But (which becometh women professing godliness) with good works.

<sup>11</sup>Let the woman learn in silence with all subjection. <sup>12</sup>But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. <sup>13</sup>For Adam was first formed, then Eve. <sup>14</sup>And Adam was not deceived, but the woman being deceived was in the transgression. <sup>15</sup>Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

## الصلاة والعبادة الجماعية

**٢** <sup>١</sup> فَأَطْلُبُ أَوَّلَ كُلِّ شَيْءٍ أَنْ تُقَامَ طَلِبَاتُ وَصَلَوَاتُ وَأَبْتِهَالَاتُ وَتَشْكُرَاتُ لِأَجْلِ جَمِيعِ النَّاسِ، <sup>٢</sup> لِأَجْلِ الْمَمْلُوكِ وَجَمِيعِ الَّذِينَ هُمْ فِي مَنْصِبٍ، لِكَيْ نَقْضِيَ حَيَاةً مُطْمَئِنَّةً هَادِتَةً فِي كُلِّ تَقْوَى وَوَقَارٍ، <sup>٣</sup> لِأَنَّ هَذَا حَسَنٌ وَمَقْبُولٌ لَدَى مُخْلِصِنَا اللَّهُ، <sup>٤</sup> الَّذِي يُرِيدُ أَنْ جَمِيعَ النَّاسِ يَخْلُصُونَ وَإِلَى مَعْرِفَةِ الْحَقِّ يَقْبَلُونَ. <sup>٥</sup> لِأَنَّهُ يُوجَدُ إِلَهٌ وَاحِدٌ وَوَسِيطٌ وَاحِدٌ بَيْنَ اللَّهِ وَالنَّاسِ: الْإِنْسَانُ يَسُوعُ الْمَسِيحُ، الَّذِي بَدَلَ نَفْسِهِ فِدْيَةً لِأَجْلِ الْجَمِيعِ، الشَّهَادَةَ فِي أَوْقَاتِهَا الْخَاصَّةِ، <sup>٦</sup> الَّتِي جَعَلْتُنَا لَهَا كَارِزًا وَرَسُولًا. الْحَقُّ أَقُولُ فِي الْمَسِيحِ وَلَا أَكْذِبُ، مُعَلِّمًا لِلْأُمَّمِ فِي الْإِيمَانِ وَالْحَقِّ. <sup>٧</sup> فَأُرِيدُ أَنْ يُصَلِّيَ الرَّجَالُ فِي كُلِّ مَكَانٍ رَافِعِينَ أَيْدِي طَاهِرَةً، بِدُونِ غَضَبٍ وَلَا جِدَالٍ. <sup>٨</sup> وَكَذَلِكَ أَنَّ النِّسَاءَ يُزَيِّنَنَّ ذَوَاتِهِنَّ بِبِلْيَاسِ الْحِشْمَةِ مَعَ وَرَعٍ وَتَعَقُّلٍ، لَا بِضَفَائِرٍ أَوْ ذَهَبٍ أَوْ لَالِيٍّ أَوْ مَلَابِسٍ كَثِيرَةٍ الثَّمَنِ، <sup>٩</sup> بَلْ كَمَا يَلِيقُ بِنِسَاءٍ مُتَعَاهِدَاتٍ بِتَقْوَى اللَّهِ بِأَعْمَالٍ صَالِحَةٍ. <sup>١٠</sup> لِتَتَعَلَّمَ الْمَرْأَةُ بِسُكُوتٍ فِي كُلِّ خُضُوعٍ. <sup>١١</sup> وَلَكِنْ لَسْتُ أَدْنُ لِلْمَرْأَةِ أَنْ تُعَلِّمَ وَلَا تَتَسَلَّطَ عَلَى الرَّجُلِ، بَلْ تَكُونُ فِي سُكُوتٍ، <sup>١٢</sup> لِأَنَّ آدَمَ جَبَلَ أَوَّلًا ثُمَّ حَوَاءَ، <sup>١٣</sup> وَآدَمَ لَمْ يُعْوَلْ لَكِنَّ الْمَرْأَةَ أُعْوِبَتْ فَحَصَلَتْ فِي التَّعَدِّيِّ، <sup>١٤</sup> وَلَكِنَّهَا سَتَخْلُصُ بِوِلَادَةِ الْأَوْلَادِ، إِنْ تَبَّتْ فِي الْإِيمَانِ وَالْمَحَبَّةِ وَالْقِدَاسَةِ مَعَ التَّعَقُّلِ.

## Overseers

**3** <sup>1</sup>This is a true saying, If a man desire the office of a bishop, he desireth a good work. <sup>2</sup>A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; <sup>3</sup>Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; <sup>4</sup>One that ruleth well his own house, having his children in subjection with all gravity; <sup>5</sup>(For if a man know not how to rule his own house, how shall he take care of the church of God?) <sup>6</sup>Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. <sup>7</sup>Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

## Deacons

<sup>8</sup>Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; <sup>9</sup>Holding the mystery of the faith in a pure conscience. <sup>10</sup>And let these also first be proved; then let them use the office of a deacon, being found blameless. <sup>11</sup>Even so must their wives be grave, not slanderers, sober, faithful in all things. <sup>12</sup>Let the deacons be the husbands of one wife, ruling their children and their own houses well. <sup>13</sup>For they that have used the office of a deacon well purchase to themselves

## الرعاة

**٣** <sup>١</sup>صَادِقَةٌ هِيَ الْكَلِمَةُ: إِنْ أبتَغَى أَحَدٌ الْأُسْقُفِيَّةَ فَيَشْتَهِي عَمَلًا صَالِحًا. <sup>٢</sup>فَيَجِبُ أَنْ يَكُونَ الْأُسْقُفُ بِلَا لَوْمٍ، بَعْلَ امْرَأَةٍ وَاحِدَةٍ، صَاحِبًا، عَاقِلًا، مُحْتَشِمًا، مُضِيْفًا لِلْغُرَبَاءِ، صَالِحًا لِلتَّعْلِيمِ، <sup>٣</sup>غَيْرَ مُدْمِنِ الْخَمْرِ، وَلَا ضَرَّابٍ، وَلَا طَامِعٍ بِالرَّبِيحِ الْقَبِيحِ، بَلْ حَلِيمًا، غَيْرَ مُخَاصِمٍ، وَلَا مُجِبِّ لِلْمَالِ، <sup>٤</sup>يُدَبِّرُ بَيْتَهُ حَسَنًا، لَهُ أَوْلَادٌ فِي الْخُضُوعِ بِكُلِّ وَقَارٍ. <sup>٥</sup>وَإِنَّمَا إِنْ كَانَ أَحَدٌ لَا يَعْرِفُ أَنْ يُدَبِّرَ بَيْتَهُ، فَكَيْفَ يَعْتَنِي بِكَنِيسَةِ اللَّهِ؟ <sup>٦</sup>غَيْرَ حَدِيثِ الْإِيمَانِ لئَلَّا يَتَصَلَّفَ فَيَسْقُطَ فِي دَيْتُونَةِ إِبْلِيسَ. <sup>٧</sup>وَيَجِبُ أَيْضًا أَنْ تَكُونَ لَهُ شَهَادَةٌ حَسَنَةً مِنَ الَّذِينَ هُمْ مِنْ خَارِجٍ، لئَلَّا يَسْقُطَ فِي تَعْيِيرِ وَقَحِّ إِبْلِيسَ.

## المُدبرون

<sup>٨</sup>كَذَلِكَ يَجِبُ أَنْ يَكُونَ الشَّمَامِسَةُ ذَوِي وَقَارٍ، لَا ذَوِي لِسَانَيْنِ، غَيْرَ مُوَلِّعِينَ بِالْخَمْرِ الْكَثِيرِ، وَلَا طَامِعِينَ بِالرَّبِيحِ الْقَبِيحِ، <sup>٩</sup>وَلَهُمْ سِرُّ الْإِيمَانِ بِضَمِيرٍ طَاهِرٍ. <sup>١٠</sup>وَإِنَّمَا هَؤُلَاءِ أَيْضًا لِيُحْتَبَرُوا أَوْلًا، ثُمَّ يَتَّسَمَسُوا إِنْ كَانُوا بِلَا لَوْمٍ. <sup>١١</sup>كَذَلِكَ يَجِبُ أَنْ تَكُونَ النِّسَاءُ ذَوَاتِ وَقَارٍ، غَيْرَ ثَالِبَاتٍ، صَاحِيَّاتٍ، أَمِينَاتٍ فِي كُلِّ شَيْءٍ. <sup>١٢</sup>لِيَكُنِ الشَّمَامِسَةُ كُلُّ بَعْلٍ امْرَأَةً وَاحِدَةً، مُدَبِّرِينَ أَوْلَادَهُمْ وَبَيْوتَهُمْ حَسَنًا، <sup>١٣</sup>لِأَنَّ الَّذِينَ تَشَمَسُوا حَسَنًا يَقْتَنُونَ لِأَنْفُسِهِمْ دَرَجَةً

a good degree, and great boldness in the faith which is in Christ Jesus.

حَسَنَةً وَثِقَةً كَثِيرَةً فِي الْإِيمَانِ الَّذِي  
بِالْمَسِيحِ يَسُوعَ.

### The Great Secret

<sup>14</sup>These things write I unto thee, hoping to come unto thee shortly: <sup>15</sup>But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. <sup>16</sup>And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

الله ظهر في الجسد

<sup>١٤</sup> هَذَا أَكْتُبُهُ إِلَيْكَ رَاجِيًا أَنْ آتِيَ إِلَيْكَ  
عَنْ قَرِيبٍ. <sup>١٥</sup> وَلَكِنْ إِنْ كُنْتُ أُبْطِئُ فَلِكَيْ  
تَعْلَمَ كَيْفَ يَجِبُ أَنْ تَتَصَرَّفَ فِي بَيْتِ اللَّهِ،  
الَّذِي هُوَ كَيْسَةُ اللَّهِ الْحَيِّ، عَمُودُ الْحَقِّ  
وَقَاعِدَتُهُ. <sup>١٦</sup> وَبِالْإِجْمَاعِ عَظِيمٍ هُوَ سِرُّ  
الْتَّقْوَى: اللَّهُ ظَهَرَ فِي الْجَسَدِ، تَبَرَّرَ فِي  
الرُّوحِ، تَرَاءَى لِمَلَائِكَةِ، كُرِّزَ بِهِ بَيْنَ  
الْأُمَمِ، أُؤْمِنَ بِهِ فِي الْعَالَمِ، رُفِعَ فِي  
الْمَجْدِ.

### False Teachers

**4** <sup>1</sup>Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; <sup>2</sup>Speaking lies in hypocrisy; having their conscience seared with a hot iron; <sup>3</sup>Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. <sup>4</sup>For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: <sup>5</sup>For it is sanctified by the word of God and prayer.

<sup>6</sup>If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. <sup>7</sup>But refuse profane and old wives' fables, and

المعلمون الكذبة

**٤** <sup>١</sup> وَلَكِنَّ الرُّوحَ يَقُولُ صَرِيحًا: إِنَّهُ  
فِي الْأَزْمِنَةِ الْأَخِيرَةِ يَرْتَدُّ قَوْمٌ عَنْ  
الْإِيمَانِ، تَابِعِينَ أَرْوَاحًا مُضِلَّةً وَتَعَالِيمَ  
شَيْطَانٍ، فِي رِبَاءِ أَقْوَالٍ كَاذِبَةٍ، مَوْسُومَةً  
ضَمَائِرُهُمْ، <sup>٣</sup> مَا نَعِينَ عَنِ الزَّوْجِ، وَأَمْرِينَ  
أَنْ يُمْتَنَعَ عَنِ أَطْعَمَةٍ قَدْ خَلَقَهَا اللَّهُ لِنَسْأَلُ  
بِالشُّكْرِ مِنَ الْمُؤْمِنِينَ وَعَارِفِي الْحَقِّ. <sup>٤</sup> لِأَنَّ  
كُلَّ خَلِيقَةٍ اللَّهِ جَيِّدَةٌ، وَلَا يُرْفُضُ شَيْءٌ إِذَا  
أُخِذَ مَعَ الشُّكْرِ، <sup>٥</sup> لِأَنَّهُ يُقَدَّسُ بِكَلِمَةِ اللَّهِ  
وَالصَّلَاةِ. إِنْ فَكَّرْتَ الْإِخْوَةَ بِهَذَا تَكُونُ  
خَادِمًا صَالِحًا لِيَسُوعَ الْمَسِيحِ، مُتْرَبِيًا  
بِكَلَامِ الْإِيمَانِ وَالتَّعْلِيمِ الْحَسَنِ الَّذِي  
تَتَّبَعْتَهُ. <sup>٧</sup> وَأَمَّا الْخُرَافَاتُ الدَّنَسَةُ الْعَجَائِزِيَّةُ  
فَارْفُضْهَا، وَرَوِّضْ نَفْسَكَ لِلتَّقْوَى. <sup>٨</sup> لِأَنَّ  
الرِّيَاضَةَ الْجَسَدِيَّةَ نَافِعَةٌ لِقَلِيلٍ، وَلَكِنَّ

exercise thyself rather unto godliness. <sup>8</sup>For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. <sup>9</sup>This is a faithful saying and worthy of all acceptation. <sup>10</sup>For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. <sup>11</sup>These things command and teach. <sup>12</sup>Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. <sup>13</sup>Till I come, give attendance to reading, to exhortation, to doctrine. <sup>14</sup>Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. <sup>15</sup>Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. <sup>16</sup>Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

### Responsibilities Toward the Believers

**5** <sup>1</sup>Rebuke not an elder, but intreat him as a father; and the younger men as brethren; <sup>2</sup>The elder women as mothers; the younger as sisters, with all purity.

### Widows

<sup>3</sup>Honour widows that are widows indeed. <sup>4</sup>But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good

التَّقْوَى نَافِعَةٌ لِكُلِّ شَيْءٍ، إِذْ لَهَا مَوْعِدُ الْحَيَاةِ  
الْحَاضِرَةِ وَالْعَتِيدَةِ. <sup>٩</sup> صَادِقَةٌ هِيَ الْكَلِمَةُ  
وَمُسْتَحَقَّةٌ كُلُّ قَبُولٍ. <sup>١٠</sup> لِأَنَّ لِهَذَا نَتَعَبُ  
وَنُعِيرُ، لِأَنَّ قَدْ أَلْفَيْنَا رَجَاءً عَلَى اللَّهِ  
الْحَيِّ، الَّذِي هُوَ مُخْلِصٌ جَمِيعَ النَّاسِ  
وَلَا سِيَّمَا الْمُؤْمِنِينَ. <sup>١١</sup> أَوْصِ بِهَذَا وَعَلِّمْ.  
<sup>١٢</sup> لِأَنَّ يَسْتَهْنُ أَحَدٌ بِحَدَاثَتِكَ، بَلْ كُنْ قُدْوَةً  
لِلْمُؤْمِنِينَ فِي الْكَلَامِ، فِي التَّصَرُّفِ، فِي  
الْمَحَبَّةِ، فِي الرُّوحِ، فِي الْإِيمَانِ، فِي  
الطَّهَارَةِ. <sup>١٣</sup> إِلَى أَنْ أَجِيءَ اعْكُفْ عَلَى  
الْقِرَاءَةِ وَالْوَعظِ وَالتَّعْلِيمِ. <sup>١٤</sup> لِأَنَّ تَهْمِلَ  
الْمَوْهَبَةَ الَّتِي فِيكَ الْمَعْطَاةَ لَكَ بِالنَّبِوَةِ مَعَ  
وَضَعُ أَيَدِي الْمَشِيخَةِ. <sup>١٥</sup> اهْتَمِّ بِهَذَا. كُنْ  
فِيهِ، لِكَيْ يَكُونَ تَقَدُّمُكَ ظَاهِرًا فِي كُلِّ  
شَيْءٍ. <sup>١٦</sup> لِأَحْظِ نَفْسَكَ وَالتَّعْلِيمَ وَدَاوِمِ  
عَلَى ذَلِكَ، لِأَنَّكَ إِذَا فَعَلْتَ هَذَا تُخَلِّصُ  
نَفْسَكَ وَالَّذِينَ يَسْمَعُونَكَ أَيضًا.

### معاملة المؤمنين

**٥** <sup>١</sup> لَا تَرْجُرْ شَيْخًا بَلْ عِظْهُ كَأَبٍ،  
وَالْأَحْدَاثَ كَأَخَوَةٍ، <sup>٢</sup> وَالْعَجَائِزَ  
كَأُمَّهَاتٍ، وَالْحَدَثَاتِ كَأَخَوَاتٍ، بِكُلِّ  
طَهَارَةٍ.

### الأرامل

<sup>٣</sup> أَكْرِمِ الْأَرَامِلَ اللَّوَاتِي هُنَّ بِالْحَقِيقَةِ  
أَرَامِلٌ. <sup>٤</sup> وَلَكِنْ إِنْ كَانَتْ أَرْمَلَةٌ لَهَا أَوْلَادٌ أَوْ  
حَفَدَةٌ، فَلْيَتَعَلَّمُوا أَوْلًا أَنْ يُؤَفِّرُوا أَهْلَ  
بَيْتِهِمْ وَيُؤَفِّرُوا وَالِدِيهِمْ الْمَكْفَاةَ، لِأَنَّ هَذَا

and acceptable before God. <sup>5</sup>Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. <sup>6</sup>But she that liveth in pleasure is dead while she liveth. <sup>7</sup>And these things give in charge, that they may be blameless. <sup>8</sup>But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

<sup>9</sup>Let not a widow be taken into the number under threescore years old, having been the wife of one man, <sup>10</sup>Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

<sup>11</sup>But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; <sup>12</sup>Having damnation, because they have cast off their first faith. <sup>13</sup>And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. <sup>14</sup>I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. <sup>15</sup>For some are already turned aside after Satan.

<sup>16</sup>If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

صَالِحٌ وَمَقْبُولٌ أَمَامَ اللَّهِ. <sup>٥</sup> وَلَكِنَّ الَّتِي هِيَ بِالْحَقِيقَةِ أَرْمَلَةٌ وَوَحِيدَةٌ، فَقَدْ أَلْقَتْ رَجَاءَهَا عَلَى اللَّهِ، وَهِيَ تُوَاظِبُ الطَّلَبَاتِ وَالصَّلَوَاتِ لَيْلًا وَنَهَارًا. <sup>٦</sup> وَأَمَّا الَّتِي تَتَعَمَّقُ فَقَدْ مَاتَتْ وَهِيَ حَيَّةٌ. <sup>٧</sup> فَأَوْصِ بِهَذَا لِكَيْ يَكُنَّ بِلَا لَوْمٍ. <sup>٨</sup> وَإِنْ كَانَ أَحَدٌ لَا يَعْتَنِي بِخَاصَّتِهِ، وَلَا سَيِّمًا أَهْلُ بَيْتِهِ، فَقَدْ أَنْكَرَ الْإِيمَانَ، وَهُوَ شَرٌّ مِنْ غَيْرِ الْمُؤْمِنِ. <sup>٩</sup> لِتُكْتَسَبَ أَرْمَلَةٌ إِنْ لَمْ يَكُنْ عُمْرُهَا أَقْلٌ مِنْ سِتِّينَ سَنَةً، أَمْرًا رَجُلٍ وَاحِدٍ، <sup>١٠</sup> مُشْهُودًا لَهَا فِي أَعْمَالِ صَالِحَةٍ، إِنْ تَكُنْ قَدْ رَبَّتِ الْأَوْلَادَ، أَصَافَتِ الْغُرَبَاءَ، غَسَلَتْ أَرْجُلَ الْقَدِيسِينَ، سَاعَدَتِ الْمُتَضَائِقِينَ، أَتَبَعَتْ كُلَّ عَمَلٍ صَالِحٍ. <sup>١١</sup> أَمَّا الْأَرَامِلُ الْحَدَثَاتُ فَارْفُضْنَهُنَّ، لِأَنَّهُنَّ مَتَى بَطَرْنَ عَلَى الْمَسِيحِ يُرَدْنَ أَنْ يَتَزَوَّجْنَ، <sup>١٢</sup> وَلَهُنَّ دَيْتُونَةٌ لِأَنَّهُنَّ رَفُضْنَ الْإِيمَانَ الْأَوَّلَ. <sup>١٣</sup> وَمَعَ ذَلِكَ أَيْضًا يَتَعَلَّمْنَ أَنْ يَكُنَّ بَطَالَاتٍ، يَطْفَنَ فِي الْبُيُوتِ. وَلَسْنَ بَطَالَاتٍ فَقَطُّ بَلْ مَهْدَارَاتٍ أَيْضًا، وَفُضُولِيَّاتٍ، يَتَكَلَّمْنَ بِمَا لَا يَجِبُ. <sup>١٤</sup> فَأَرِيدُ أَنْ الْحَدَثَاتُ يَتَزَوَّجْنَ وَيَلِدْنَ الْأَوْلَادَ وَيُدَبِّرْنَ الْبُيُوتَ، وَلَا يُعْطِينَ عِلَّةً لِلْمُقَاوِمِ مِنْ أَجْلِ الشَّتْمِ. <sup>١٥</sup> فَإِنَّ بَعْضَهُنَّ قَدْ أَنْحَرَفْنَ وَرَاءَ الشَّيْطَانِ. <sup>١٦</sup> إِنْ كَانَ لِمُؤْمِنٍ أَوْ مُؤْمِنَةٍ أَرَامِلٌ فَلْيُسَاعِدْهُنَّ وَلَا يُثْقَلْ عَلَى الْكَنِيسَةِ، لِكَيْ تُسَاعِدَ هِيَ اللَّوَاتِي هُنَّ بِالْحَقِيقَةِ أَرَامِلٌ.

## The Elders

<sup>17</sup>Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. <sup>18</sup>For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward. <sup>19</sup>Against an elder receive not an accusation, but before two or three witnesses. <sup>20</sup>Them that sin rebuke before all, that others also may fear.

<sup>21</sup>I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

<sup>22</sup>Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

<sup>23</sup>Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

<sup>24</sup>Some men's sins are open beforehand, going before to judgment; and some men they follow after. <sup>25</sup>Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

## The Slaves

**6** <sup>1</sup>Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. <sup>2</sup>And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and

## شيوخ الكنيسة

<sup>١٧</sup>أَمَّا الشُّيُوخُ الْمُدَبِّرُونَ حَسَنًا فَلْيُحْسَبُوا أَهْلًا لِكِرَامَةِ مُضَاعَفَةً، وَلَا سِيَمَا الَّذِينَ يَتَعَبُونَ فِي الْكَلِمَةِ وَالتَّعْلِيمِ، <sup>١٨</sup>لَأَنَّ الْكِتَابَ يَقُولُ: «لَا تَكْمُ ثَوْرًا دَارِسًا، وَالْفَاعِلُ مُسْتَحِقُّ أُجْرَتِهِ». <sup>١٩</sup>لَا تَقْبَلْ شِكَايَةَ عَلَى شَيْخٍ إِلَّا عَلَى شَاهِدَيْنِ أَوْ ثَلَاثَةِ شُهُودٍ. <sup>٢٠</sup>الَّذِينَ يُحْطِئُونَ وَبِحُكْمِهِمْ أَمَامَ الْجَمِيعِ لِكَيْ يَكُونَ عِنْدَ الْبَاقِينَ خَوْفًا. <sup>٢١</sup>أَنَا شِدُّكَ أَمَامَ اللَّهِ وَالرَّبِّ يَسُوعَ الْمَسِيحِ وَالْمَلَائِكَةِ الْمُخْتَارِينَ أَنْ تَحْفَظَ هَذَا بِدُونِ غَرَضٍ، وَلَا تَعْمَلْ شَيْئًا بِمُحَابَاةٍ. <sup>٢٢</sup>لَا تَضَعْ يَدًا عَلَى أَحَدٍ بِالْعَجَلَةِ، وَلَا تَشْتَرِكْ فِي خَطَايَا الْآخَرِينَ. أَحْفَظْ نَفْسَكَ طَاهِرًا. <sup>٢٣</sup>لَا تَكُنْ فِي مَا بَعْدَ شَرَابِ مَاءٍ، بَلْ اسْتَعْمِلْ خَمْرًا قَلِيلًا مِنْ أَجْلِ مَعِدَتِكَ وَأَسْقَامِكَ الْكَثِيرَةِ. <sup>٢٤</sup>خَطَايَا بَعْضِ النَّاسِ وَأَضِيحَةٌ تَتَقَدَّمُ إِلَى الْقَضَاءِ، وَأَمَّا الْبَعْضُ فَتَتْبَعُهُمْ. <sup>٢٥</sup>كَذَلِكَ أَيْضًا الْأَعْمَالُ الصَّالِحَةُ وَأَضِيحَةٌ، وَالَّتِي هِيَ خِلَافُ ذَلِكَ لَا يُمْكِنُ أَنْ تُخْفَى.

## العبيد

**٦** <sup>١</sup>جَمِيعُ الَّذِينَ هُمْ عَبِيدٌ تَحْتَ نِيرٍ فَلْيُحْسَبُوا سَادَتَهُمْ مُسْتَحِقِّينَ كُلِّ إِكْرَامٍ، لِئَلَّا يُفْتَرَى عَلَى اسْمِ اللَّهِ وَتَعْلِيمِهِ. <sup>٢</sup>وَالَّذِينَ لَهُمْ سَادَةٌ مُؤْمِنُونَ لَا يَسْتَهَيِّنُوا بِهِمْ لِأَنَّهُمْ إِخْوَةٌ، بَلْ لِيُحَدِّثُوهُمْ أَكْثَرًا، لِأَنَّ الَّذِينَ يَتَشَارَكُونَ فِي الْفَائِدَةِ هُمْ



beloved, partakers of the benefit.

مُؤْمِنُونَ وَمَحْبُوبُونَ.

### False Teachers and Love of Money

These things teach and exhort. <sup>3</sup>If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; <sup>4</sup>He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, <sup>5</sup>Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

<sup>6</sup>But godliness with contentment is great gain. <sup>7</sup>For we brought nothing into this world, and it is certain we can carry nothing out. <sup>8</sup>And having food and raiment let us be therewith content. <sup>9</sup>But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. <sup>10</sup>For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

### المعلمون الكذبة ومحبة المال

عَلَّمَ وَعَظَّ بِهَذَا. <sup>٣</sup> إِنْ كَانَ أَحَدٌ يَعْلَمُ تَعْلِيمًا آخَرَ، وَلَا يُوَافِقُ كَلِمَاتِ رَبِّنَا يَسُوعَ الْمَسِيحِ الصَّحِيحَةَ، وَالتَّعْلِيمِ الَّذِي هُوَ حَسَبَ التَّقْوَى، فَقَدْ تَصَلَّفَ، وَهُوَ لَا يَفْهَمُ شَيْئًا، بَلْ هُوَ مُتَعَلِّلٌ بِمُبَاحَثَاتٍ وَمُمَاحَكَاتِ الْكَلَامِ الَّتِي مِنْهَا يَحْصُلُ الْحَسَدُ وَالْحِصَامُ وَالْإِفْتِرَاءُ وَالظَّنُونُ الرَّدِيئَةُ، <sup>٤</sup> وَمُنَازَعَاتِ أَنْاسِ فَاسِدِي الذَّهْنِ وَعَادِمِي الْحَقِّ، يَطْنُونَ أَنَّ التَّقْوَى تِجَارَةٌ. تَجَنَّبَ مِثْلَ هَؤُلَاءِ. <sup>٦</sup> وَأَمَّا التَّقْوَى مَعَ الْقَنَاعَةِ فَهِيَ تِجَارَةٌ عَظِيمَةٌ، <sup>٧</sup> لِأَنَّنا لَمْ نَدْخُلِ الْعَالَمَ بِشَيْءٍ، وَوَأَضَحَّ أَنَّنَا لَا نَقْدِرُ أَنْ نَخْرُجَ مِنْهُ بِشَيْءٍ. <sup>٨</sup> فَإِنْ كَانَ لَنَا قُوَّةٌ وَكِسْفَةٌ فَلْنَكْتَفِ بِهَمَّا. <sup>٩</sup> وَأَمَّا الَّذِينَ يُرِيدُونَ أَنْ يَكُونُوا أَغْنِيَاءَ فَيَسْفُطُونَ فِي تَجْرِبَةٍ وَفَحٍّ وَشَهَوَاتٍ كَثِيرَةٍ عَيْبَةٍ وَمُضِرَّةٍ تُعْرِقُ النَّاسَ فِي الْعَطَبِ وَالْهَلَاكِ، <sup>١٠</sup> لِأَنَّ مَحَبَّةَ الْمَالِ أَصْلٌ لِكُلِّ الشَّرِّ، الَّذِي إِذْ ابْتَغَاهُ قَوْمٌ ضَلُّوا عَنِ الْإِيمَانِ، وَطَعَنُوا أَنْفُسَهُمْ بِأَوْجَاعٍ كَثِيرَةٍ.

### The Good Fight of Faith

<sup>11</sup>But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. <sup>12</sup>Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. <sup>13</sup>I give thee

### الجهاد الحسن

<sup>١١</sup> وَأَمَّا أَنْتَ يَا إِنْسَانَ اللَّهِ فَاهْرُبْ مِنْ هَذَا، وَاتَّبِعِ الْبِرَّ وَالتَّقْوَى وَالْإِيمَانَ وَالْمَحَبَّةَ وَالصَّبْرَ وَالْوَدَاعَةَ. <sup>١٢</sup> جَاهِدْ جِهَادَ الْإِيمَانِ الْحَسَنَ، وَأَمْسِكْ بِالْحَيَاةِ الْأَبَدِيَّةِ الَّتِي إِلَيْهَا دُعِيتَ أَيْضًا، وَاعْتَرَفْتَ الْإِعْتِرَافَ الْحَسَنَ

charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; <sup>14</sup>That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: <sup>15</sup>Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; <sup>16</sup>Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

<sup>17</sup>Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; <sup>18</sup>That they do good, that they be rich in good works, ready to distribute, willing to communicate; <sup>19</sup>Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

<sup>20</sup>O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: <sup>21</sup>Which some professing have erred concerning the faith.

<sup>22</sup>Grace be with thee. Amen.

أَمَامَ شُهُودٍ كَثِيرِينَ. <sup>١٣</sup>أَوْصِيكَ أَمَامَ اللَّهِ  
الَّذِي يُحْيِي الْكُلَّ وَالْمَسِيحِ يَسُوعَ الَّذِي  
شَهِدَ لَدَى بِيلاطُسَ الْبَنْطِيَّ بِالْإِعْتِرَافِ  
الْحَسَنِ: <sup>١٤</sup>أَنْ تَحْفَظَ الْوَصِيَّةَ بِلَا دَنَسٍ وَلَا  
لَوْمٍ إِلَى ظُهُورِ رَبَّنَا يَسُوعَ الْمَسِيحِ، <sup>١٥</sup>الَّذِي  
سَيَبِينُهُ فِي أَوْقَاتِهِ الْمُبَارَكِ الْعَزِيزِ الْوَحِيدِ،  
مَلِكِ الْمُلُوكِ وَرَبِّ الْأَرْبَابِ، <sup>١٦</sup>الَّذِي  
وَحْدَهُ لَهُ عَدَمُ الْمَوْتِ، سَاكِنًا فِي نُورٍ لَا  
يُدْنِي مِنْهُ، الَّذِي لَمْ يَرَهُ أَحَدٌ مِنَ النَّاسِ  
وَلَا يَقْدِرُ أَنْ يَرَاهُ، الَّذِي لَهُ الْكِرَامَةُ وَالْقُدْرَةُ  
الْأَبَدِيَّةُ. آمِينَ. <sup>١٧</sup>أَوْصِ الْأَغْنِيَاءَ فِي الدَّهْرِ  
الْحَاضِرِ أَنْ لَا يَسْتَكْبِرُوا، وَلَا يَلْقُوا  
رَجَاءَهُمْ عَلَى غَيْرِ يَقِينَةِ الْغِنَى، بَلْ عَلَى  
اللَّهِ الْحَيِّ الَّذِي يَمْنَحُنَا كُلَّ شَيْءٍ بِغِنَى  
لِلتَّمَتُّعِ. <sup>١٨</sup>وَأَنْ يَصْنَعُوا صِلَاحًا، وَأَنْ  
يَكُونُوا أَغْنِيَاءَ فِي أَعْمَالِ صَالِحَةٍ، وَأَنْ  
يَكُونُوا أَسْخِيَاءَ فِي الْعَطَاءِ كَرَمَاءَ فِي  
التَّوْزِيعِ، <sup>١٩</sup>مُدَّخِرِينَ لِأَنْفُسِهِمْ أَسَاسًا حَسَنًا  
لِلْمُسْتَقْبَلِ، لِكَيْ يُمَسْكُوا بِالْحَيَاةِ الْأَبَدِيَّةِ.  
<sup>٢٠</sup>يَا تِيموثَاوُسُ، احْفَظِ الْوَدِيعَةَ، مُعْرِضًا  
عَنِ الْكَلَامِ الْبَاطِلِ الدَّنَسِ، وَمُخَالَفَاتِ  
الْعِلْمِ الْكَاذِبِ الْأِسْمِ، <sup>٢١</sup>الَّذِي إِذْ تَظَاهَرَ  
بِهِ قَوْمٌ زَاعُوا مِنْ جِهَةِ الْإِيمَانِ. <sup>٢٢</sup>النَّعْمَةُ  
مَعَكَ. آمِينَ.

The Second Epistle of Paul the  
Apostle to

Timothy

رِسَالَةُ بُولُسَ الرَّسُولِ الثَّانِيَةِ إِلَى

تِيموثَاوُسَ

Greetings

**1** <sup>1</sup>Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

<sup>2</sup>To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

The Gift that Timothy Received

<sup>3</sup>I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; <sup>4</sup>Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; <sup>5</sup>When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

<sup>6</sup>Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. <sup>7</sup>For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

<sup>8</sup>Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; <sup>9</sup>Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world

تحية

**١** بُولُسُ، رَسُولُ يَسُوعَ الْمَسِيحِ بِمَشِيئَةِ اللَّهِ، لِأَجْلِ وَعْدِ الْحَيَاةِ الَّتِي فِي يَسُوعَ الْمَسِيحِ. <sup>٢</sup> إِلَى تِيموثَاوُسَ الْإِبْنِ الْحَبِيبِ. نِعْمَةٌ وَرَحْمَةٌ وَسَلَامٌ مِنَ اللَّهِ الْآبِ وَالْمَسِيحِ يَسُوعَ رَبِّنَا.

النعمه التي نالها تيموثاوس

<sup>٣</sup> إِنِّي أَشْكُرُ اللَّهَ الَّذِي أَعْبُدُهُ مِنْ أَجْدَادِي بِضَمِيرٍ طَاهِرٍ، كَمَا أَذْكُرُكَ بِلاَ انْقِطَاعٍ فِي طَلْبَاتِي لَيْلاً وَنَهَاراً، <sup>٤</sup> مُشْتاقاً أَنْ أَرَكَ، ذَاكِراً ذَمُوعَكَ لِكَيْ أَمْتَلِيَ فَرْحاً، <sup>٥</sup> إِذْ أَتَذْكُرُ الْإِيمَانَ الْعَدِيمَ الرِّبَاءِ الَّذِي فِيكَ، الَّذِي سَكَنَ أَوَّلاً فِي جَدَّتِكَ لَوَيْسَ وَأُمِّكَ أَفْنِيكِي، وَلِكَيْتِي مُوقِنٌ أَنَّهُ فِيكَ أَيْضاً. <sup>٦</sup> فَلهَذَا السَّبَبِ أَذْكُرُكَ أَنْ تُضْرِمَ أَيْضاً مَوْهَبَةَ اللَّهِ الَّتِي فِيكَ بِوَضْعِ يَدَيَّ، <sup>٧</sup> لِأَنَّ اللَّهَ لَمْ يُعْطِنَا رُوحَ الْفَشَلِ، بَلْ رُوحَ الْقُوَّةِ وَالْمَحَبَّةِ وَالنُّصْحِ. <sup>٨</sup> فَلاَ تَحْجَلْ بِشَهَادَةِ رَبِّنَا، وَلَا بِي أَنَا أُسِيرُهُ، بَلْ أَشْتَرِكْ فِي أَحْتِمَالِ الْمَشَقَّاتِ لِأَجْلِ الْإِنْجِيلِ بِحَسَبِ قُوَّةِ اللَّهِ، <sup>٩</sup> الَّذِي خَلَصْنَا وَدَعَانَا دَعْوَةَ مُقَدَّسَةً، لَا بِمُقْتَضَى أَعْمَالِنَا، بَلْ بِمُقْتَضَى الْقَصْدِ وَالنَّعْمَةِ الَّتِي أُعْطِيتْ لَنَا فِي الْمَسِيحِ يَسُوعَ قَبْلَ الْأَزْمِنَةِ الْأَرْزَلِيَّةِ، <sup>١٠</sup> وَإِنَّمَا أَظْهَرَتْ الْآنَ بِظُهُورِ مُخْلِصِنَا يَسُوعَ الْمَسِيحِ، الَّذِي أَبْطَلَ الْمَوْتَ وَأَنَارَ

began,<sup>10</sup> But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:<sup>11</sup> Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.<sup>12</sup> For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

<sup>13</sup> Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.<sup>14</sup> That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

<sup>15</sup> This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

<sup>16</sup> The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:<sup>17</sup> But, when he was in Rome, he sought me out very diligently, and found me.<sup>18</sup> The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

### A Soldier of Jesus Christ

**2** <sup>1</sup> Thou therefore, my son, be strong in the grace that is in Christ Jesus.<sup>2</sup> And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.<sup>3</sup> Thou therefore endure hardness, as a good

الْحَيَاةَ وَالْخُلُودَ بِوَسْطَةِ الْإِنْجِيلِ. <sup>١١</sup> الَّذِي جَعَلْتُ أَنَا لَهُ كَارِزًا وَرَسُولًا وَمُعَلِّمًا لِلْأُمَمِ. <sup>١٢</sup> لِهَذَا السَّبَبِ أَحْتَمِلُ هَذِهِ الْأُمُورَ أَيضًا. لَكِنِّي لَسْتُ أَخْجَلُ، لِأَنِّي عَالِمٌ بِمَنْ آمَنْتُ، وَمَوْقِنٌ أَنَّهُ قَادِرٌ أَنْ يَحْفَظَ وَدِيْعَتِي إِلَى ذَلِكَ الْيَوْمِ. <sup>١٣</sup> تَمَسَّكَ بِصُورَةِ الْكَلَامِ الصَّحِيحِ الَّذِي سَمِعْتَهُ مِنِّي، فِي الْإِيمَانِ وَالْمَحَبَّةِ الَّتِي فِي الْمَسِيحِ يَسُوعَ. <sup>١٤</sup> احْفَظِ الْوَدِيعَةَ الصَّالِحَةَ بِالرُّوحِ الْقُدُسِ السَّاكِنِ فِيْنَا. <sup>١٥</sup> أَأَنْتَ تَعْلَمُ هَذَا أَنَّ جَمِيعَ الَّذِينَ فِي أَسِيَا ارْتَدُّوا عَنِّي، الَّذِينَ مِنْهُمْ فِيجَلْسُ وَهَرْمُوجَانِسُ. <sup>١٦</sup> لِيُعْطِ الرَّبُّ رَحْمَةً لِبَيْتِ أُنَيْسِفُورُسَ، لِأَنَّهُ مَرَارًا كَثِيرَةً أَرَاخَنِي وَلَمْ يَخْجَلْ بِسِلْسِلَتِي، <sup>١٧</sup> بَلْ لَمَّا كَانَ فِي رُومِيَّةٍ طَلَبَنِي بِأَوْفَرٍ اجْتِهَادٍ فَوَجَدَنِي. <sup>١٨</sup> لِيُعْطِهِ الرَّبُّ أَنْ يَجِدَ رَحْمَةً مِنَ الرَّبِّ فِي ذَلِكَ الْيَوْمِ. وَكُلُّ مَا كَانَ يَخْدِمُ فِي أَفْسُسَ أَنْتَ تَعْرِفُهُ جَيِّدًا.

### الجندي الصالح ليسوع المسيح

**٢** <sup>١</sup> فَتَقَوَّ أَنْتَ يَا ابْنِي بِالتَّعْمَةِ الَّتِي فِي الْمَسِيحِ يَسُوعَ. <sup>٢</sup> وَمَا سَمِعْتَهُ مِنِّي بِشُهُودِ كَثِيرِينَ، أُوَدِّعُهُ أَنَا سَأْمَانًا، يَكُونُونَ أَكْفَاءً أَنْ يُعَلِّمُوا آخَرِينَ أَيضًا. <sup>٣</sup> فَاشْتَرِكْ أَنْتَ فِي احْتِمَالِ الْمَشَقَّاتِ

soldier of Jesus Christ. <sup>4</sup>No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. <sup>5</sup>And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. <sup>6</sup>The husbandman that laboureth must be first partaker of the fruits. <sup>7</sup>Consider what I say; and the Lord give thee understanding in all things.

<sup>8</sup>Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: <sup>9</sup>Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. <sup>10</sup>Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

<sup>11</sup>It is a faithful saying: For if we be dead with him, we shall also live with him: <sup>12</sup>If we suffer, we shall also reign with him: if we deny him, he also will deny us: <sup>13</sup>If we believe not, yet he abideth faithful: he cannot deny himself.

### A Life Approved by God

<sup>14</sup>Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. <sup>15</sup>Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

<sup>16</sup>But shun profane and vain babblings: for they will increase unto more ungodliness. <sup>17</sup>And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; <sup>18</sup>Who

كَجُنْدِيٍّ صَالِحٍ لِيَسُوعَ الْمَسِيحِ. <sup>٤</sup>لَيْسَ أَحَدٌ وَهُوَ يَتَجَنَّدُ يَرْتَبِكُ بِأَعْمَالِ الْحَيَاةِ لِكَيْ يُرْضِيَ مِنْ جَنْدِهِ، وَأَيْضًا إِنْ كَانَ أَحَدٌ يُجَاهِدُ لَا يُكَلَّلُ إِنْ لَمْ يُجَاهِدْ قَانُونِيًّا. <sup>٥</sup>يَجِبُ أَنْ الْحَرَاتِ الَّذِي يَتَعَبُ يَشْتَرِكُ هُوَ أَوْلًا فِي الْأَثْمَارِ. <sup>٦</sup>أَفْهَمَ مَا أَقُولُ. فَلْيُعْطِكَ الرَّبُّ فَهْمًا فِي كُلِّ شَيْءٍ. <sup>٧</sup>أَذْكُرُ يَسُوعَ الْمَسِيحَ الْمَقَامَ مِنَ الْأَمْوَاتِ مِنْ نَسْلِ دَاوُدَ بِحَسَبِ إِنْجِيلِي، <sup>٨</sup>الَّذِي فِيهِ أَحْتَمِلُ الْمَشَقَّاتِ حَتَّى الْقَيْوَدِ كَمُذْئِبٍ. لَكِنَّ كَلِمَةَ اللَّهِ لَا تُقَيَّدُ. <sup>٩</sup>لَأَجْلِ ذَلِكَ أَنَا أَصْبِرُ عَلَى كُلِّ شَيْءٍ لَأَجْلِ الْمُخْتَارِينَ، لِكَيْ يَحْصُلُوا هُمْ أَيْضًا عَلَى الْخَلَاصِ الَّذِي فِي الْمَسِيحِ يَسُوعَ مَعَ مَجْدٍ أَبَدِيٍّ. <sup>١١</sup>صَادِقَةٌ هِيَ الْكَلِمَةُ: أَنَّهُ إِنْ كُنَّا قَدْ مِتْنَا مَعَهُ فَسَنَحْيَا أَيْضًا مَعَهُ. <sup>١٢</sup>إِنْ كُنَّا نَصْبِرُ فَسَنَمْلِكُ أَيْضًا مَعَهُ. إِنْ كُنَّا نُنْكِرُهُ فَهُوَ أَيْضًا سَيُنْكِرُنَا. <sup>١٣</sup>إِنْ كُنَّا غَيْرَ أَمْنَاءَ فَهُوَ يَبْقَى أَمِينًا، لَنْ يَقْدِرَ أَنْ يُنْكِرَ نَفْسَهُ.

### السلوك المقبول من الله

<sup>١٤</sup>فَكَرِّبْهُمْ بِهَذِهِ الْأُمُورِ مُنَاشِدًا قَدَامَ الرَّبِّ أَنْ لَا يَتِمَاحَكُوا بِالْكَلَامِ، الْأَمْرُ غَيْرُ النَّافِعِ لَشَيْءٍ، لِهَذَا السَّامِعِينَ. <sup>١٥</sup>أَجْتَهِدْ أَنْ تُقِيمَ نَفْسَكَ لِلَّهِ مُزَكَّى، عَامِلًا لَا يُخْزِي، مُفْصَلًا كَلِمَةَ الْحَقِّ بِالِاسْتِقَامَةِ. <sup>١٦</sup>وَأَمَّا الْأَقْوَالُ الْبَاطِلَةُ الدَّنَسَةُ فَاجْتَنِبْهَا، لِأَنَّهَا يَتَقَدَّمُونَ إِلَى أَكْثَرِ فُجُورٍ، <sup>١٧</sup>وَكَلِمَتُهُمْ تَرَعَى كَأَكَلَةٍ، الَّذِينَ مِنْهُمْ هِيْمَيْنَايُسُ

concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

<sup>19</sup>Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

<sup>20</sup>But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

<sup>21</sup>If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

<sup>22</sup>Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. <sup>23</sup>But foolish and unlearned questions avoid, knowing that they do gender strifes. <sup>24</sup>And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, <sup>25</sup>In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; <sup>26</sup>And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

### The Last Days

**3** <sup>1</sup>This know also, that in the last days perilous times shall come. <sup>2</sup>For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, <sup>3</sup>Without natural affection, trucebreakers, false accusers,

وَفِيلَيْسُسُ، <sup>١٨</sup>الَّذِينَ زَاغَا عَنِ الْحَقِّ، قَائِلِينَ: «إِنَّ الْقِيَامَةَ قَدْ صَارَتْ» فَيَقْلَبَانِ إِيمَانَ قَوْمٍ. <sup>١٩</sup>وَلَكِنْ أَسَاسُ اللَّهِ الرَّاسِخُ قَدْ ثَبَتَ، إِذْ لَهُ هَذَا الْخَتْمُ. يَعْلَمُ الرَّبُّ الَّذِينَ هُمْ لَهُ. وَلَيَتَجَبَّبِ الْإِنَّمُ كُلُّ مَنْ يُسَمِّي اسْمَ الْمَسِيحِ. <sup>٢٠</sup>وَلَكِنْ فِي بَيْتٍ كَبِيرٍ لَيْسَ أُنْيَةً مِنْ ذَهَبٍ وَفِضَّةٍ فَقَطْ، بَلْ مِنْ خَشَبٍ وَخَرْفٍ أَيْضًا، وَتِلْكَ لِلْكَرَامَةِ وَهَذِهِ لِلْهَوَانِ. <sup>٢١</sup>إِنْ طَهَّرَ أَحَدٌ نَفْسَهُ مِنْ هَذِهِ يَكُونُ إِنَاءً لِلْكَرَامَةِ، مُقَدَّسًا، نَافِعًا لِلسَّيِّدِ، مُسْتَعَدًّا لِكُلِّ عَمَلٍ صَالِحٍ. <sup>٢٢</sup>أَمَّا الشَّهَوَاتُ الشَّبَابِيَّةُ فَاهْرُبْ مِنْهَا، وَأَتَّبِعِ الْبِرَّ وَالْإِيمَانَ وَالْمَحَبَّةَ وَالسَّلَامَ مَعَ الَّذِينَ يَدْعُونَ الرَّبَّ مِنْ قَلْبٍ نَقِيٍّ. <sup>٢٣</sup>وَالْمُبَاحَثَاتُ الْعُغْيَبِيَّةُ وَالسَّخِيفَةُ اجْتَنِبْنَهَا، عَالِمًا أَنَّهَا تُؤَلِّدُ خُصُومَاتٍ، <sup>٢٤</sup>وَعَبْدُ الرَّبِّ لَا يَجِبُ أَنْ يُخَاصِمَ، بَلْ يَكُونُ مُتَرْفِقًا بِالْجَمِيعِ، صَالِحًا لِلتَّعْلِيمِ، صَبُورًا عَلَى الْمَشَقَّاتِ، مُؤَدِّبًا بِالْوَدَاعَةِ الْمُقَاوِمِينَ، عَسَى أَنْ يُعْطِيَهُمُ اللَّهُ تَوْبَةً لِمَعْرِفَةِ الْحَقِّ، <sup>٢٦</sup>فَيَسْتَنْصِفُوا مِنْ فِتْحِ إبْلِيسَ إِذْ قَدْ أَقْتَنَصَهُمْ لِإِرَادَتِهِ.

### الأيام الأخيرة

**٣** <sup>١</sup>وَلَكِنْ أَعْلَمُ هَذَا أَنَّهُ فِي الْآيَّامِ الْأَخِيرَةِ سَتَأْتِي أَرْمَنَةٌ صَعْبَةٌ، <sup>٢</sup>لِأَنَّ النَّاسَ يَكُونُونَ مُحِبِّينَ لَأَنْفُسِهِمْ، مُحِبِّينَ لِلْمَالِ، مُتَعَطِّمِينَ، مُسْتَكْبِرِينَ، مُجَادِّفِينَ، غَيْرَ طَائِعِينَ لِوَالِدِيهِمْ، غَيْرَ

incontinent, fierce, despisers of those that are good, <sup>4</sup>Traitors, heady, highminded, lovers of pleasures more than lovers of God; <sup>5</sup>Having a form of godliness, but denying the power thereof: from such turn away.

<sup>6</sup>For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, <sup>7</sup>Ever learning, and never able to come to the knowledge of the truth. <sup>8</sup>Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. <sup>9</sup>But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.

شَاكِرِينَ، ذَسِينِ، <sup>٣</sup>بِلَا حُنُوٍّ، بِلَا رِضَى،  
ثَالِيْنَ، عَدِيْمِي الْزَاهَةِ، شَرَسِيْنَ، غَيْرَ  
مُحِبِّيْنَ لِلصَّلَاحِ، <sup>٤</sup>خَائِنِيْنَ، مُقْتَحِمِيْنَ،  
مُتَصَلِّفِيْنَ، مُحِبِّيْنَ لِلذَّاتِ دُونَ مَحَبَّةِ لِلَّهِ،  
لَهُمْ صُورَةُ التَّقْوَى وَلَكِنَّهُمْ مُنْكَرُونَ  
فُوتَهَا. فَأَعْرَضَ عَنْ هَؤُلَاءِ. <sup>٦</sup>فَإِنَّهُ مِنْ  
هَؤُلَاءِ هُمُ الَّذِينَ يَدْخُلُونَ الْبُيُوتَ،  
وَيَسْبُونَ نُسِيَّاتٍ مُحَمَّلَاتٍ خَطَايَا،  
مُنْسَاقَاتٍ بِشَهَوَاتٍ مُخْتَلِفَةٍ. <sup>٧</sup>يَتَعَلَّمْنَ فِي  
كُلِّ حِينٍ، وَلَا يَسْتَطِيعْنَ أَنْ يَقْبَلْنَ إِلَى  
مَعْرِفَةِ الْحَقِّ أَبَدًا. <sup>٨</sup>وَكَمَا قَاوَمَ يَتْسِسُ  
وَيَمْبْرِيسُ مُوسَى، كَذَلِكَ هَؤُلَاءِ أَيْضًا  
يُقَاوِمُونَ الْحَقَّ. أَنَاسٌ فَاسِدَةٌ أَذْهَانُهُمْ،  
وَمِنْ جِهَةِ الْإِيمَانِ مَرْفُوضُونَ. <sup>٩</sup>لَكِنَّهُمْ لَا  
يَتَقَدَّمُونَ أَكْثَرَ، لِأَنَّ حَقْمَهُمْ سَيَكُونُ  
وَاضِحًا لِلْجَمِيعِ، كَمَا كَانَ حُفْمُ ذُنُوكَ  
أَيْضًا.

### All Scripture is God Breathed

<sup>10</sup>But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, <sup>11</sup>Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. <sup>12</sup>Yea, and all that will live godly in Christ Jesus shall suffer persecution. <sup>13</sup>But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

<sup>14</sup>But continue thou in the things which thou hast learned and hast been assured of, knowing of whom

كُلِّ الْكِتَابِ مَوْحَى بِهِ مِنَ اللَّهِ  
١) وَأَمَّا أَنْتَ فَقَدْ تَبِعْتَ تَعْلِيمِي،  
وَسِرَّتِي، وَقَصْدِي، وَإِيمَانِي، وَأَنَاتِي،  
وَمَحَبَّتِي، وَصَبْرِي، <sup>١١</sup>وَأَصْطِهَاذَاتِي،  
وَالْأَمِي، مِثْلَ مَا أَصَابَنِي فِي أُطَّاكِيَّةَ  
وَإِيْقُونِيَّةَ وَلسْتِرَةَ. أَيَّةَ أَصْطِهَاذَاتٍ أَحْتَمَلْتُ!  
وَمِنْ الْجَمِيعِ أَنْقَذَنِي الرَّبُّ. <sup>١٢</sup>وَجَمِيعُ  
الَّذِينَ يُرِيدُونَ أَنْ يَعِيشُوا بِالتَّقْوَى فِي  
الْمَسِيحِ يَسُوعَ يُضْطَهُدُونَ. <sup>١٣</sup>وَلَكِنَّ النَّاسَ  
الْأَشْرَارَ الْمَزُورِينَ سَيَتَقَدَّمُونَ إِلَى أَرْدَاءِ،  
مُضْلِينَ وَمُضْلِينَ. <sup>١٤</sup>وَأَمَّا أَنْتَ فَاتَّبَتْ عَلَيَّ

thou hast learned them; <sup>15</sup>And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. <sup>16</sup>All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: <sup>17</sup>That the man of God may be perfect, thoroughly furnished unto all good works.

### Instructions to Timothy

**4** <sup>1</sup>I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; <sup>2</sup>Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. <sup>3</sup>For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; <sup>4</sup>And they shall turn away their ears from the truth, and shall be turned unto fables. <sup>5</sup>But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

<sup>6</sup>For I am now ready to be offered, and the time of my departure is at hand. <sup>7</sup>I have fought a good fight, I have finished my course, I have kept the faith: <sup>8</sup>Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

مَا تَعَلَّمْتَ وَأَيَقَنْتَ، عَارِفاً مِمَّنْ تَعَلَّمْتَ.  
<sup>١٥</sup>وَأَنَّكَ مِنْذُ الطُّفُولِيَّةِ تَعْرِفُ الْكُتُبَ  
 الْمَقْدَسَةَ، الْقَادِرَةَ أَنْ تُحَكِّمَكَ لِلْخَلَاصِ،  
 بِالْإِيمَانِ الَّذِي فِي الْمَسِيحِ يَسُوعَ. <sup>١٦</sup>كُلُّ  
 الْكِتَابِ هُوَ مُوحَى بِهِ مِنَ اللَّهِ، وَنَافِعٌ  
 لِلتَّعْلِيمِ وَالتَّوْبِيخِ، لِلتَّقْوِيمِ وَالتَّادِيْبِ الَّذِي  
 فِي الْبَرِّ، <sup>١٧</sup>لِكَيْ يَكُونَ إِنْسَانٌ اللَّهُ كَامِلاً،  
 مُتَأَهِّباً لِكُلِّ عَمَلٍ صَالِحٍ.

### توجيهات لتيموثاوس

**٤** <sup>١</sup>أَنَا أَنَا شِدْكَ إِذَا أَمَامَ اللَّهِ وَالرَّبِّ  
 يَسُوعَ الْمَسِيحِ، الْعَتِيدِ أَنْ يَدِينَ  
 الْأَحْيَاءَ وَالْأَمْوَاتَ، عِنْدَ ظُهُورِهِ وَمَلَكُوتِهِ:  
<sup>٢</sup>أَكْرِرْ بِالْكَلِمَةِ. اعْكُفْ عَلَى ذَلِكَ فِي  
 وَقْتٍ مُنَاسِبٍ وَغَيْرِ مُنَاسِبٍ. وَبِحْ، انْتَهِرْ،  
 عِظْ بِكُلِّ آنَاءَةٍ وَتَعْلِيمٍ. <sup>٣</sup>لَأَنَّهُ سَيَكُونُ وَقْتٌ  
 لَا يَحْتَمِلُونَ فِيهِ التَّعْلِيمَ الصَّحِيحَ، بَلْ  
 حَسَبَ شَهَوَاتِهِمُ الْخَاصَّةِ يَجْمَعُونَ لَهُمْ  
 مُعَلِّمِينَ مُسْتَحْكَةً مَسَامِعُهُمْ، فَيَصْرِفُونَ  
 مَسَامِعَهُمْ عَنِ الْحَقِّ، وَيَنْحَرِفُونَ إِلَى  
 الْخُرَافَاتِ. <sup>٤</sup>وَأَمَّا أَنْتَ فَاصْبِرْ فِي كُلِّ شَيْءٍ.  
 احْتَمِلِ الْمَشَقَّاتِ. اَعْمَلْ عَمَلَ الْمُبَشِّرِ.  
 تَمِّمْ خِدْمَتَكَ. <sup>٥</sup>فَإِنِّي أَنَا الْآنَ أَسْكَبُ  
 سَكْبِيَا، وَوَقْتُ انْحِلَالِي قَدْ حَضَرَ. <sup>٦</sup>قَدْ  
 جَاهَدْتُ الْجِهَادَ الْحَسَنَ، أَكْمَلْتُ السَّعْيَ،  
 حَفِظْتُ الْإِيمَانَ، <sup>٨</sup>وَأَخِيرًا قَدْ وُضِعَ لِي  
 إِكْلِيلُ الْبَرِّ، الَّذِي يَهَبُهُ لِي فِي ذَلِكَ الْيَوْمِ  
 الرَّبُّ الدَّيَّانُ الْعَادِلُ، وَلَيْسَ لِي فَتْقٌ، بَلْ  
 لِجَمِيعِ الَّذِينَ يُحِبُّونَ ظُهُورَهُ أَيْضًا.



## Final Advice

<sup>9</sup>Do thy diligence to come shortly unto me: <sup>10</sup>For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. <sup>11</sup>Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. <sup>12</sup>And Tychicus have I sent to Ephesus. <sup>13</sup>The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

<sup>14</sup>Alexander the coppersmith did me much evil: the Lord reward him according to his works: <sup>15</sup>Of whom be thou ware also; for he hath greatly withstood our words.

<sup>16</sup>At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. <sup>17</sup>Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. <sup>18</sup>And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

<sup>19</sup>Salute Prisca and Aquila, and the household of Onesiphorus. <sup>20</sup>Erastus abode at Corinth: but Trophimus have I left at Miletum sick. <sup>21</sup>Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

<sup>22</sup>The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

## وصايا ختامية

<sup>٩</sup>بَادِرْ أَنْ تَجِيءَ إِلَيَّ سَرِيعًا، <sup>١٠</sup>لَأَنَّ دِيمَاسَ قَدْ تَرَكَنِي إِذْ أَحَبَّ الْعَالَمَ الْحَاضِرَ وَذَهَبَ إِلَى تَسَالُونِيكِي، وَكَرِيْسْكَيْسَ إِلَى غَلَاطِيَّةَ، وَتَيْطُسَ إِلَى دَلْمَاطِيَّةَ. <sup>١١</sup>لَوْفَا وَحْدَهُ مَعِي. خُذْ مَرْفَسَ وَأَحْضِرْهُ مَعَكَ لِأَنَّهُ نَافِعٌ لِي لِلْخِدْمَةِ. <sup>١٢</sup>أَمَّا تَيْخِيْكُسُ فَقَدْ أَرْسَلْتُهُ إِلَى أَسُسُسَ. <sup>١٣</sup>الرِّدَاءَ الَّذِي تَرَكْتُهُ فِي تْرُوَاسَ عِنْدَ كَارْبِسَ أَحْضِرْهُ مَتَى جِئْتَ، وَالْكِتَابَ أَيْضًا وَلَا سِيَّمَا الرَّفُوقَ. <sup>١٤</sup>إِسْكَندَرُ النَّحَّاسُ أَظْهَرَ لِي شُرُورًا كَثِيرَةً. لِيَجَازِهِ الرَّبُّ حَسَبَ أَعْمَالِهِ. <sup>١٥</sup>فَاحْتَفِظْ مِنْهُ أَنْتَ أَيْضًا لِأَنَّهُ قَاوِمٌ أَقْوَالَنَا جِدًّا. <sup>١٦</sup>فِي أَحْتِجَاجِي الْأَوَّلِ لَمْ يَحْضُرْ أَحَدٌ مَعِي، بَلِ الْجَمِيعُ تَرَكُونِي. لَا يُحْسَبُ عَلَيْهِمْ. <sup>١٧</sup>وَلَكِنَّ الرَّبَّ وَقَفَ مَعِي وَقَوَّانِي، لِكَيْ تُتَمَّ بِي الْكِرَاةُ، وَيَسْمَعَ جَمِيعُ الْأُمَمِ، فَأَنْقَذْتُ مِنْ فَمِ الْأَسَدِ. <sup>١٨</sup>وَسَيَنْقِذُنِي الرَّبُّ مِنْ كُلِّ عَمَلٍ رَدِيٍّ وَيَخَلِّصُنِي لِمَلَكُوتِهِ السَّمَاوِيِّ. الَّذِي لَهُ الْمَجْدُ إِلَى دَهْرِ الدَّهْرِ. آمِينَ. <sup>١٩</sup>سَلِّمْ عَلَى فِرْسَكَا وَأَكِيلا وَبَيْتِ أَنْيْسِيفُورُسَ. <sup>٢٠</sup>أَرَاَسْتُسُ بَقِيَ فِي كُورِنْثُوسَ. وَأَمَّا تْرُوفِيمُسُ فَتَرَكْتُهُ فِي مِيلِيْسَ مَرِيضًا. <sup>٢١</sup>بَادِرْ أَنْ تَجِيءَ قَبْلَ الشِّتَاءِ. يَسَلِّمْ عَلَيْكَ أَفْبُولُسُ وَبُودِيْسُ وَلِيْسُ وَكَلَاوْدِيَّةُ وَالْإِخْوَةُ جَمِيعًا. <sup>٢٢</sup>الرَّبُّ يَسُوعُ الْمَسِيحُ مَعَ رُوحِكَ. التَّعْمَةُ مَعَكُمْ. آمِينَ.

The Epistle of Paul the Apostle to

رِسَالَةُ بُولُسَ الرَّسُولِ إِلَى

Titus

تَيْطُسَ

Greetings

تحية

**1** <sup>1</sup>Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; <sup>2</sup>In hope of eternal life, which God, that cannot lie, promised before the world began; <sup>3</sup>But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

**١** بُولُسُ، عَبْدُ اللَّهِ، وَرَسُولُ يَسُوعَ الْمَسِيحِ، لِأَجْلِ إِيْمَانِ مُخْتَارِي اللَّهِ وَمَعْرِفَةِ الْحَقِّ، الَّذِي هُوَ حَسَبُ التَّقْوَى، أَعْلَى رَجَاءِ الْحَيَاةِ الْأَبَدِيَّةِ، الَّتِي وَعَدَ بِهَا اللَّهُ الْمُنَزَّهُ عَنِ الْكُذِبِ، قَبْلَ الْأَزْمِنَةِ الْأَزَلِيَّةِ، <sup>٣</sup> وَإِنَّمَا أَظْهَرَ كَلِمَتَهُ فِي أَوْقَاتِهَا الْخَاصَّةِ، بِالْكَرَّازَةِ الَّتِي أَوْثَمْتُ أَنَا عَلَيْهَا، بِحَسَبِ أَمْرِ مُخْلِصِنَا اللَّهُ، <sup>٤</sup> إِلَى تَيْطُسَ، الْإِبْنِ الصَّرِيحِ حَسَبُ الْإِيْمَانِ الْمَشْتَرَكِ. نِعْمَةٌ وَرَحْمَةٌ وَسَلَامٌ مِنْ اللَّهِ الْآبِ وَالرَّبِّ يَسُوعَ الْمَسِيحِ مُخْلِصِنَا.

<sup>4</sup>To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

The Character of Elders

صفات شيوخ الكنيسة

<sup>5</sup>For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: <sup>6</sup>If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. <sup>7</sup>For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; <sup>8</sup>But a lover of hospitality, a lover of good men, sober, just, holy, temperate; <sup>9</sup>Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both

<sup>٥</sup> مِنْ أَجْلِ هَذَا تَرَكْتُكَ فِي كَرِيْتِ لِكَيْ تُكْمَلَ تَرْتِيبُ الْأُمُورِ النَّاقِصَةِ، وَتُقِيمَ فِي كُلِّ مَدِينَةٍ شُيُوخًا كَمَا أَوْصَيْتُكَ. <sup>٦</sup> إِنْ كَانَ أَحَدٌ بِلَا لَوْمٍ، بَعْلَ امْرَأَةٍ وَاحِدَةٍ، لَهُ أَوْلَادٌ مُؤْمِنُونَ لَيْسُوا فِي شِكَايَةِ الْخَلَاعَةِ وَلَا مُتَمَرِّدِينَ - <sup>٧</sup> لِأَنَّهُ يَجِبُ أَنْ يَكُونَ الْأَسْقُفُ بِلَا لَوْمٍ كَوَكِيلِ اللَّهِ، غَيْرَ مُعْجَبٍ بِنَفْسِهِ، وَلَا غَضُوبٍ، وَلَا مُذْمَنٍ الْخَمْرِ، وَلَا ضَرَّابٍ، وَلَا طَامِعٍ فِي الرَّبْحِ الْقَفِيحِ، <sup>٨</sup> بَلْ مُضَيِّفًا لِلْغُرَبَاءِ، مُجِبًّا لِلْخَيْرِ، مُتَعَقِّلًا، بَارًّا، وَرِعًا، ضَابِطًا لِنَفْسِهِ، <sup>٩</sup> مُلَازِمًا لِلْكَلِمَةِ الصَّادِقَةِ الَّتِي بِحَسَبِ التَّعْلِيمِ،

to exhort and to convince the gainsayers.

لِكَيْ يَكُونَ قَادِرًا أَنْ يَعِظَ بِالتَّعْلِيمِ الصَّحِيحِ  
وَيُبَيِّحَ الْمُنَاقِضِينَ.

### Opposing False Teachers

<sup>10</sup>For there are many unruly and vain talkers and deceivers, specially they of the circumcision: <sup>11</sup>Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. <sup>12</sup>One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies. <sup>13</sup>This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; <sup>14</sup>Not giving heed to Jewish fables, and commandments of men, that turn from the truth. <sup>15</sup>Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. <sup>16</sup>They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

### مقاومة المعلمين الكذبة

١٠ فَإِنَّهُ يُوجَدُ كَثِيرُونَ مُتَمَرِّدِينَ  
يَتَكَلَّمُونَ بِالْبَاطِلِ، وَيَحْدَعُونَ الْعُقُولَ،  
وَلَا سِيَّمَا الَّذِينَ مِنَ الْخِتَانِ - ١١ الَّذِينَ  
يَجِبُ سَدُّ أَفْوَاهِهِمْ، فَإِنَّهُمْ يَقْلِبُونَ بَيُوتًا  
بِجُمْلَتِهَا، مُعَلِّمِينَ مَا لَا يَجِبُ، مِنْ أَجْلِ  
الرَّيْحِ الْقَبِيحِ. ١٢ قَالَ وَاحِدٌ مِنْهُمْ - وَهُوَ  
نَبِيٌّ لَهُمْ خَاصٌّ: «الْكْرِيْتِيُّونَ دَائِمًا كَذَّابُونَ.  
وُحُوشٌ رَدِيَّةٌ. بُطُونٌ بَطَالَةٌ». ١٣ هَذِهِ  
الشَّهَادَةُ صَادِقَةٌ. فَلِهَذَا السَّبَبِ وَبِحُجْمِهِمْ  
بِصِرَامَةٍ لِكَيْ يَكُونُوا أَصِحَّاءَ فِي الْإِيمَانِ،  
١٤ لَا يَصْعُقُونَ إِلَى خُرَافَاتٍ يَهُودِيَّةٍ وَوَصَايَا  
أَنَاسٍ مُرْتَدِّينَ عَنِ الْحَقِّ. ١٥ كُلُّ شَيْءٍ طَاهِرٌ  
لِلطَّاهِرِينَ، وَأَمَّا لِلنَّجِسِينَ وَغَيْرِ الْمُؤْمِنِينَ  
فَلَيْسَ شَيْءٌ طَاهِرًا، بَلْ قَدْ تَنَجَّسَ ذَهْنُهُمْ  
أَيْضًا وَضَمِيرُهُمْ. ١٦ يَعْتَرِفُونَ بِأَنَّهُمْ يَعْرِفُونَ  
اللَّهَ، وَلَكِنَّهُمْ بِالْأَعْمَالِ يُنْكِرُونَهُ، إِذْ هُمْ  
رَاجِسُونَ غَيْرُ طَائِعِينَ، وَمِنْ جِهَةِ كُلِّ عَمَلٍ  
صَالِحٍ مَرْفُوضُونَ.

### Instructions to Believers

**2** <sup>1</sup>But speak thou the things which become sound doctrine: <sup>2</sup>That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. <sup>3</sup>The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; <sup>4</sup>That they may teach the

### وصايا للمؤمنين

٢ **١** وَأَمَّا أَنْتَ فَتَكَلَّمْ بِمَا يَلِيقُ  
بِالتَّعْلِيمِ الصَّحِيحِ: ٢ أَنْ يَكُونَ  
الْأَشْيَاخُ صَاحِينَ، ذَوِي وَقَارٍ، مُتَعَقِّلِينَ،  
أَصِحَّاءَ فِي الْإِيمَانِ وَالْمَحَبَّةِ وَالصَّبْرِ.  
٣ كَذَلِكَ الْعَجَائِزُ فِي سِيرَةٍ تَلِيقُ بِالقَدَاسَةِ،  
غَيْرَ نَالِبَاتٍ، غَيْرَ مُسْتَعْبَدَاتٍ لِللَّخْمِ

young women to be sober, to love their husbands, to love their children,<sup>5</sup>To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

<sup>6</sup>Young men likewise exhort to be sober minded. <sup>7</sup>In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, <sup>8</sup>Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

<sup>9</sup>Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; <sup>10</sup>Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

<sup>11</sup>For the grace of God that bringeth salvation hath appeared to all men, <sup>12</sup>Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; <sup>13</sup>Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; <sup>14</sup>Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

<sup>15</sup>These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

الكَثِيرِ، مُعَلِّمَاتِ الصَّلَاحِ،<sup>٤</sup> لِكَيْ يَنْصَحْنَ  
الْحَدَثَاتِ أَنْ يَكُنَّ مُحِبَّاتٍ لِرِجَالِهِنَّ  
وَيُحِبِّينَ أَوْلَادَهُنَّ،<sup>٥</sup> مُتَعَقِّلَاتٍ، عَظِيمَاتٍ،  
مُلازِمَاتِ بَيْوتِهِنَّ، صَالِحَاتٍ، خَاصِعَاتٍ  
لِرِجَالِهِنَّ، لِكَيْ لَا يَجْدَفَ عَلَى كَلِمَةِ اللَّهِ.  
كَذَلِكَ عَظَّ الْأَحْدَاثَ أَنْ يَكُونُوا  
مُتَعَقِّلِينَ،<sup>٧</sup> مُقَدِّمًا نَفْسَكَ فِي كُلِّ شَيْءٍ  
قُدُوءَ لِلْأَعْمَالِ الْحَسَنَةِ، وَمُقَدِّمًا فِي  
التَّعْلِيمِ نِقَاوَةً، وَوَقَارًا، وَإِخْلَاصًا،  
<sup>٨</sup> وَكَلَامًا صَحِيحًا غَيْرَ مَلُومٍ، لِكَيْ يُحْزَى  
الْمُضَادُّ، إِذْ لَيْسَ لَهُ شَيْءٌ رَدِيٌّ يَقُولُهُ  
عَنْكُمْ.<sup>٩</sup> وَالْعَبِيدَ أَنْ يَخْضَعُوا لِسَادَتِهِمْ،  
وَيَرْضُوهُمْ فِي كُلِّ شَيْءٍ، غَيْرَ مُنَاقِضِينَ،  
<sup>١٠</sup> غَيْرَ مُخْتَلِسِينَ، بَلْ مُقَدِّمِينَ كُلَّ أَمَانَةٍ  
صَالِحَةٍ، لِكَيْ يَزَيِّنُوا تَعْلِيمَ مُخْلِصِنَا اللَّهُ  
فِي كُلِّ شَيْءٍ.<sup>١١</sup> لِأَنَّهُ قَدْ ظَهَرَتْ نِعْمَةُ اللَّهِ  
الْمُخْلِصَةَ لِجَمِيعِ النَّاسِ،<sup>١٢</sup> مُعَلِّمَةً إِيَّانَا أَنْ  
تُنْكِرَ الْفُجُورَ وَالشَّهَوَاتِ الْعَالَمِيَّةَ، وَتَعِيشَ  
بِالتَّعْقُلِ وَالْبِرِّ وَالتَّقْوَى فِي الْعَالَمِ  
الْحَاضِرِ،<sup>١٣</sup> مُنْتَظِرِينَ الرَّجَاءَ الْمُبَارَكِ  
وَيُظْهِرُ مَجْدَ اللَّهِ الْعَظِيمِ وَمُخْلِصِنَا يَسُوعَ  
الْمَسِيحَ،<sup>١٤</sup> الَّذِي بَدَّلَ نَفْسَهُ لِأَجْلِنَا، لِكَيْ  
يَقْدِينَا مِنْ كُلِّ إِثْمٍ، وَيُطَهِّرَ لِنَفْسِهِ شَعْبًا  
خَاصًّا غَيْرًا فِي أَعْمَالِ حَسَنَةٍ.<sup>١٥</sup> تَكَلِّمْ  
بِهَذِهِ وَعَظْ وَوَبِّخْ بِكُلِّ سُلْطَانٍ. لَا يَسْتَهْنِ  
بِكَ أَحَدٌ.

## Christian Conduct

**3** <sup>1</sup>Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, <sup>2</sup>To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

<sup>3</sup>For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

<sup>4</sup>But after that the kindness and love of God our Saviour toward man appeared, <sup>5</sup>Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; <sup>6</sup>Which he shed on us abundantly through Jesus Christ our Saviour; <sup>7</sup>That being justified by his grace, we should be made heirs according to the hope of eternal life. <sup>8</sup>This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

<sup>9</sup>But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. <sup>10</sup>A man that is an heretick after the first and second admonition reject; <sup>11</sup>Knowing that he that is such is subverted, and sinneth, being condemned of himself.

## السلوك المسيحي

**٣** <sup>١</sup>ذَكَرَهُمْ أَنْ يَخْضَعُوا لِلرِّيَّاسَاتِ وَالسَّلَاطِينِ وَيَطِيعُوا، وَيَكُونُوا مُسْتَعِدِّينَ لِكُلِّ عَمَلٍ صَالِحٍ، <sup>٢</sup>وَلَا يَطْعَنُوا فِي أَحَدٍ، وَيَكُونُوا غَيْرَ مُخَاصِمِينَ، حُلَمَاءَ، مُظْهِرِينَ كُلَّ وَدَاعَةٍ لِجَمِيعِ النَّاسِ. <sup>٣</sup>لَأَنَّا كُنَّا نَحْنُ أَيْضًا قَبْلًا أَغْيَاءَ، غَيْرَ طَائِعِينَ، ضَالِّينَ، مُسْتَعْبِدِينَ لَشَهَوَاتِ وَلَذَاتِ مُخْتَلِفَةٍ، عَائِشِينَ فِي الْحُبِّ وَالْحَسَدِ، مَمْفُوتِينَ، مُبْغِضِينَ بَعْضُنَا بَعْضًا. <sup>٤</sup>وَلَكِنْ حِينَ ظَهَرَ لَطْفُ مُخْلِصِنَا اللَّهُ وَإِحْسَانُهُ - لَا بِأَعْمَالٍ فِي بَرٍّ عَمَلْنَاهَا نَحْنُ، بَلْ بِمُقْتَضَى رَحْمَتِهِ - خَلَّصَنَا بِغَسْلِ الْمِيلَادِ الثَّانِي وَتَجْدِيدِ الرُّوحِ الْقُدُسِ، الَّذِي سَكَبَهُ بَعْنَى عَلَيْنَا بِسُوءِ الْمَسِيحِ مُخْلِصِنَا. <sup>٥</sup>حَتَّى إِذَا تَبَرَّرْنَا بِنِعْمَتِهِ نَصِيرُ وَرَثَةً حَسَبَ رَجَاءِ الْحَيَاةِ الْأَبَدِيَّةِ. <sup>٦</sup>صَادِقَةٌ هِيَ الْكَلِمَةُ. وَأُرِيدُ أَنْ تُقَرَّرَ هَذِهِ الْأُمُورَ، لِكَيْ يَهْتَمَّ الَّذِينَ آمَنُوا بِاللَّهِ أَنْ يَمَارِسُوا أَعْمَالًا حَسَنَةً. فَإِنَّ هَذِهِ الْأُمُورَ هِيَ الْحَسَنَةُ وَالنَّافِعَةُ لِلنَّاسِ. <sup>٧</sup>وَأَمَّا الْمُبَاحَثَاتُ الْعَبِيَّةُ وَالْأَسَابُ وَالْخُصُومَاتُ وَالْمَنَازَعَاتُ النَّامُوسِيَّةُ فَاجْتَنِبْهَا، لِأَنَّهَا غَيْرُ نَافِعَةٍ وَبَاطِلَةٌ. <sup>٨</sup>الرَّجُلُ الْمُبْتَدِعُ بَعْدَ الْإِنذَارِ مَرَّةً وَمَرَّتَيْنِ أَعْرَضَ عَنْهُ. <sup>٩</sup>عَالِمًا أَنَّ مِثْلَ هَذَا قَدْ انْحَرَفَ، وَهُوَ يُحْطِئُ مُحْكُومًا عَلَيْهِ مِنْ نَفْسِهِ.

**Final Instructions**

<sup>12</sup>When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. <sup>13</sup>Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. <sup>14</sup>And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

<sup>15</sup>All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

**وصايا ختامية**

١٢ حينما أُرْسِلُ إِلَيْكَ أَرْتِيمَاسَ أَوْ تِيخِيكُسَ بَادِرْ أَنْ تَأْتِيَ إِلَيَّ إِلَى نِيكُوبُولِيسَ، لِأَنِّي عَزَمْتُ أَنْ أَشْتِيَ هُنَاكَ. <sup>١٣</sup> جَهِّزْ زِينَاَسَ النَّامُوسِيَّ وَأَبْلُوسَ بِاجْتِهَادٍ لِلسَّفَرِ حَتَّى لَا يُعْوِزُهُمَا شَيْءٌ. <sup>١٤</sup> وَلْيَتَعَلَّمْ مَنْ لَنَا أَيْضًا أَنْ يُمَارِسُوا أَعْمَالًا حَسَنَةً لِلحَاجَاتِ الضَّرُورِيَّةِ، حَتَّى لَا يَكُونُوا بِلَا ثَمَرٍ. <sup>١٥</sup> يُسَلِّمُ عَلَيْكَ الَّذِينَ مَعِيَ جَمِيعًا. سَلِّمْ عَلَى الَّذِينَ يُحِبُّونَنَا فِي الْإِيمَانِ. التَّعْمَةُ مَعَ جَمِيعِكُمْ. آمِينَ.

## The Epistle of Paul the Apostle to

### Philemon

رِسَالَةُ بُولُسَ الرَّسُولِ إِلَى

فَلِيمُون

#### Greetings

<sup>1</sup>Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer, <sup>2</sup>And to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:

<sup>3</sup>Grace to you, and peace, from God our Father and the Lord Jesus Christ.

#### Philemon's Love and Faith

<sup>4</sup>I thank my God, making mention of thee always in my prayers, <sup>5</sup>Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; <sup>6</sup>That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. <sup>7</sup>For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

#### Paul's Plea For Onesimus

<sup>8</sup>Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, <sup>9</sup>Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. <sup>10</sup>I beseech thee for my son Onesimus, whom I have begotten in my bonds: <sup>11</sup>Which in time past was to thee unprofitable, but now profitable to thee and to me:

<sup>12</sup>Whom I have sent again: thou

تَحِيَّة

١ بُولُسُ، أَسِيرُ يَسُوعَ الْمَسِيحِ، وَتِيموثَاوُسُ الْأَخُّ: إِلَى فَلِيمُونِ الْمَحْبُوبِ وَالْعَامِلِ مَعَنَا، ٢ وَإِلَى أُنْفِيَّةِ الْمَحْبُوبَةِ، وَأَرْخَيْسَ الْمُتَجَنِّدِ مَعَنَا، وَإِلَى الْكَنِيسَةِ الَّتِي فِي بَيْتِكَ. ٣ نِعْمَةٌ لَكُمْ وَسَلَامٌ مِنَ اللَّهِ آيِينَا وَالرَّبِّ يَسُوعَ الْمَسِيحِ.

حُبَّة فليمون وإيمانه

٤ أَشْكُرُ إِلَهِي كُلَّ حِينٍ ذَاكِرًا إِيَّاكَ فِي صَلَوَاتِي، ٥ سَامِعًا بِمَحَبَّتِكَ، وَالْإِيمَانَ الَّذِي لَكَ نَحْوَ الرَّبِّ يَسُوعَ وَلِجَمِيعِ الْقَدِيسِينَ، الْكَيِّ تَكُونُ شَرَكَةً إِيْمَانِكَ فَعَالَةً فِي مَعْرِفَةِ كُلِّ الصَّلَاحِ الَّذِي فِيكُمْ لِأَجْلِ الْمَسِيحِ يَسُوعَ. ٧ لِأَنَّ لَنَا فَرَحًا كَثِيرًا وَتَعَزُّبَةً بِسَبَبِ مَحَبَّتِكَ، لِأَنَّ أَحْشَاءَ الْقَدِيسِينَ قَدْ اسْتَرَاخَتْ بِكَ أَيُّهَا الْأَخُّ.

التشفع لأنسيمس

٨ لِذَلِكَ، وَإِنْ كَانَ لِي بِالْمَسِيحِ ثِقَةٌ كَثِيرَةٌ أَنْ أَمُرَكَ بِمَا يَلِيقُ، ٩ مِنْ أَجْلِ الْمَحَبَّةِ، أَطْلُبُ بِالْحَرِيِّ إِذْ أَنَا إِنْسَانٌ هَكَذَا نَظِيرُ بُولُسِ الشَّيْخِ، وَالْآنَ أَسِيرُ يَسُوعَ الْمَسِيحِ أَيْضًا - ١٠ أَطْلُبُ إِلَيْكَ لِأَجْلِ ابْنِي أَنْسِيمُسَ، الَّذِي وَلَدْتُهُ فِي فُيُودِي، ١١ الَّذِي كَانَ قَبْلًا غَيْرَ نَافِعٍ لَكَ، وَلَكِنَّهُ الْآنَ نَافِعٌ لَكَ وَلِي، ١٢ الَّذِي رَدَدْتُهُ. فَاقْبَلْهُ، الَّذِي

therefore receive him, that is, mine own bowels: <sup>13</sup>Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: <sup>14</sup>But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. <sup>15</sup>For perhaps he therefore departed for a season, that thou shouldst receive him for ever; <sup>16</sup>Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

<sup>17</sup>If thou count me therefore a partner, receive him as myself. <sup>18</sup>If he hath wronged thee, or oweth thee ought, put that on mine account; <sup>19</sup>I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides. <sup>20</sup>Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord. <sup>21</sup>Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

<sup>22</sup>But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

### Final Greetings

<sup>23</sup>There salute thee Epaphras, my fellowprisoner in Christ Jesus; <sup>24</sup>Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.

<sup>25</sup>The grace of our Lord Jesus Christ be with your spirit. Amen.

هُوَ أَحْسَائِي. <sup>١٣</sup> الَّذِي كُنْتُ أَشَاءُ أَنْ أُمْسِكَهُ عِنْدِي لِكَيْ يَخْدِمَنِي عَوَضًا عَنْكَ فِي قُبُودِ الْإِنْجِيلِ - <sup>١٤</sup> وَلَكِنْ بَدُونَ رَأْيِكَ لَمْ أَرُدْ أَنْ أَفْعَلَ شَيْئًا، لِكَيْ لَا يَكُونَ خَيْرُكَ كَأَنَّهُ عَلَيَّ سَبِيلَ الْأَضْطِرَّارِ بَلْ عَلَيَّ سَبِيلَ الْأَخْتِيَارِ. <sup>١٥</sup> لِأَنَّهُ رُبَّمَا لِأَجْلِ هَذَا أَفْتَرَقَ عَنْكَ إِلَيَّ سَاعَةً، لِكَيْ يَكُونَ لَكَ إِلَى الْأَبَدِ، <sup>١٦</sup> لَا كَعَبْدٍ فِي مَا بَعْدُ، بَلْ أَفْضَلَ مِنْ عَبْدٍ: أَخًا مَحْبُوبًا، وَلَا سَيِّمًا إِلَيَّ. فَكَمْ بِالْحَرِيِّ إِلَيْكَ فِي الْجَسَدِ وَالرَّبِّ جَمِيعًا! <sup>١٧</sup> فَإِنْ كُنْتُ تَحْسِبُنِي شَرِيكًا فَاقْبَلْهُ نَظِيرِي. <sup>١٨</sup> ثُمَّ إِنْ كَانَ قَدْ ظَلَمَكَ بِشَيْءٍ، أَوْ لَكَ عَلَيْهِ دَيْنٌ، فَاحْسِبْ ذَلِكَ عَلَيَّ. <sup>١٩</sup> أَنَا بُولُسُ كَتَبْتُ بِيَدِي. أَنَا أَوْفِي. حَتَّى لَا أَقُولَ لَكَ إِنَّكَ مَذْيُونٌ لِي بِنَفْسِكَ أَيْضًا. <sup>٢٠</sup> نَعَمْ أَيُّهَا الْأَخُّ، لِيَكُنْ لِي فَرَحٌ بِكَ فِي الرَّبِّ. أَرْحُ أَحْسَائِي فِي الرَّبِّ. <sup>٢١</sup> إِذْ أَنَا وَاتَّقُ بِإِطَاعَتِكَ كَتَبْتُ إِلَيْكَ، عَالِمًا أَنَّكَ تَفْعَلُ أَيْضًا أَكْثَرَ مِمَّا أَقُولُ. <sup>٢٢</sup> وَمَعَ هَذَا أَعِدُّ لِي أَيْضًا مَنَزَلًا، لِأَنِّي أَرْجُو أَنِّي بَصَلْوَاتِكُمْ سَأَوْهَبُ لَكُمْ.

### تحیات ختامية

<sup>٢٣</sup> يَسَلِّمُ عَلَيْكَ أَبْفَرَسُ الْمَأْسُورُ مَعِي فِي الْمَسِيحِ يَسُوعَ، وَمَرْفَسُ، وَأَرِسْتَرُخُسُ، وَدِيمَاسُ، وَتُوقَا الْعَامِلُونَ مَعِي. <sup>٢٥</sup> نِعْمَةٌ رَبَّنَا يَسُوعَ الْمَسِيحِ مَعَ رُوحِكُمْ. آمِينَ. (إِلَى فِلِيمُون، كَتَبْتُ مِنْ رُومِيَّةَ، عَلَى يَدِ أَنْسِيمُسَ الْخَادِمِ)



## The Epistle to the Hebrews

## الرِّسَالَةُ إِلَى الْعِبْرَانِيِّينَ

### Christ the Son of God

المسيح كلمة الله وابنه

**1** <sup>1</sup>God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, <sup>2</sup>Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; <sup>3</sup>Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; <sup>4</sup>Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

<sup>5</sup>For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? <sup>6</sup>And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. <sup>7</sup>And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. <sup>8</sup>But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. <sup>9</sup>Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. <sup>10</sup>And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: <sup>11</sup>They shall perish; but thou remainest; and they all shall wax old as doth a garment; <sup>12</sup>And as a vesture

الله، بعد ما كلم الآباء بالأنبياء قديماً، بأنواع وطرق كثيرة، <sup>2</sup>كلمنا في هذه الأيام الأخيرة في ابنه - الذي جعله وارثاً لكل شيء، الذي به أيضاً عمل العالمين. <sup>3</sup>الذي، وهو بهاء مجده، ورسم جوهره، وحامل كل الأشياء بكلمة قدرته، بعد ما صنع بنفسه تطهيراً لخطايانا، جلس في يمين العظمة في الأعالي، <sup>4</sup>صائراً أعظم من الملائكة بمقدار ما ورث اسماً أفضل منهم. <sup>5</sup>لأنه لمن من الملائكة قال قط: «أنت ابني أنا اليوم ولدتك؟» وأيضا: «أنا أكون له أباً وهو يكون لي ابناً؟» <sup>6</sup>وأيضا متى أدخل البكر إلى العالم يقول: «ولتسجد له كل ملائكة الله». <sup>7</sup>وعن الملائكة يقول: «الصانع ملائكته رياحاً وخدامه لهيب نار». <sup>8</sup>وأما عن الابن: «كرسيك يا الله إلى دهر الدهور. قضيب استقامة قضيب ملكك. <sup>9</sup>أحببت البرر وأبغضت الإثم. من أجل ذلك مسحك الله إلهك بزيت الإبتهاج أكثر من شركائك». <sup>10</sup>و«أنت يا رب في البدء أسست الأرض، والسماوات هي عمل يديك. <sup>11</sup>هي تبيد ولكن أنت تبقى، وكلها كتوب تبلى، <sup>12</sup>وكداء تطوبها فتتغير. ولكن أنت أنت، وسنوك لن تفتى». <sup>13</sup>ثم لمن من الملائكة

shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. <sup>13</sup>But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? <sup>14</sup>Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

### Danger of Ignoring Christ

**2** <sup>1</sup>Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. <sup>2</sup>For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; <sup>3</sup>How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; <sup>4</sup>God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

### The Word Became Flesh

<sup>5</sup>For unto the angels hath he not put in subjection the world to come, whereof we speak. <sup>6</sup>But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? <sup>7</sup>Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: <sup>8</sup>Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him.

قَالَ قَطُّ: «إِجْلِسْ عَن يَمِينِي حَتَّى أَضَعْ أَعْدَاءَكَ مَوْطِنًا لِقَدَمَيْكَ؟» <sup>٤</sup> أَلَيْسَ جَمِيعُهُمْ أَرْوَاحًا خَادِمَةً مُرْسَلَةً لِلْخِدْمَةِ لِأَجْلِ الْعَتِيدِينَ أَنْ يَرِثُوا الْخَلَاصَ!

### خطورة رفض المسيح

**٢** <sup>١</sup> لِذَلِكَ يَجِبُ أَنْ نَتَّبِعَهُ أَكْثَرَ إِلَى مَا سَمِعْنَا لئَلَّا نَفُوتَهُ، لِأَنَّهُ إِنْ كَانَتْ الْكَلِمَةُ الَّتِي تَكَلَّمَ بِهَا مَلَائِكَةٌ قَدْ صَارَتْ ثَابِتَةً، وَكُلُّ تَعَدٍّ وَمَعْصِيَةٍ نَالَ مُجَازَاةَ عَادِلَةٍ، <sup>٢</sup> فَكَيْفَ نَنْجُو نَحْنُ إِنْ أَهْمَلْنَا خَلَاصًا هَذَا مِقْدَارُهُ، قَدْ أَبْتَدَأَ الرَّبُّ بِالتَّكَلُّمِ بِهِ، ثُمَّ تَثَبَّتْ لَنَا مِنَ الَّذِينَ سَمِعُوا، <sup>٣</sup> شَاهِدًا اللَّهُ مَعَهُمْ بِآيَاتٍ وَعَجَائِبٍ وَقُوَاتٍ مُتَنَوِّعَةٍ وَمَوَاهِبِ الرُّوحِ الْقُدُسِّ، حَسَبَ إِرَادَتِهِ؟

### تجسد المسيح

<sup>٥</sup> فَإِنَّهُ لِمَلَائِكَةٍ لَمْ يُخْضِعِ «الْعَالَمَ الْعَتِيدَ» الَّذِي تَتَكَلَّمُ عَنْهُ. لَكِنْ شَهِدَ وَاحِدٌ فِي مَوْضِعٍ قَائِلًا: «مَا هُوَ الْإِنْسَانُ حَتَّى تَذْكُرَهُ، أَوْ ابْنُ الْإِنْسَانِ حَتَّى تَفْتَقِدَهُ؟» <sup>٧</sup> وَضَعْتَهُ قَلِيلًا عَنِ الْمَلَائِكَةِ. بِمَجْدٍ وَكَرَامَةٍ كَلَلْتَهُ، وَأَقَمْتَهُ عَلَى أَعْمَالٍ يَدِيكَ. <sup>٨</sup> أَخْضَعْتَ كُلَّ شَيْءٍ تَحْتَ قَدَمَيْهِ. لِأَنَّهُ إِذْ أَخْضَعَ الْكُلَّ لَهُ لَمْ يَتْرُكْ شَيْئًا غَيْرَ خَاضِعٍ لَهُ - عَلَى أَنَّنَا الْآنَ لَسْنَا نَرَى الْكُلَّ بَعْدُ مُخْضَعًا

But now we see not yet all things put under him. <sup>9</sup>But we see Jesus, who was made a little lower than the angels of the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

<sup>10</sup>For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

<sup>11</sup>For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, <sup>12</sup>Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. <sup>13</sup>And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

<sup>14</sup>Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; <sup>15</sup>And deliver them who through fear of death were all their lifetime subject to bondage.

<sup>16</sup>For verily he took not on him the nature of angels; but he took on him the seed of Abraham. <sup>17</sup>Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. <sup>18</sup>For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

لَهُ - <sup>٩</sup> وَلَكِنَّ الَّذِي وُضِعَ قَلِيلاً عَنْ  
الْمَلَائِكَةِ، يَسُوعَ، نَرَاهُ مُكَلَّلاً بِالْمَجْدِ  
وَالْكَرَامَةِ، مِنْ أَجْلِ أَلَمِ الْمَوْتِ، لِكَيْ  
يَذُوقَ بِنِعْمَةِ اللَّهِ الْمَوْتَ لِأَجْلِ كُلِّ وَاحِدٍ.  
<sup>١٠</sup> لِأَنَّهُ لَأَقْبَدُكَ الَّذِي مِنْ أَجْلِهِ أَلْكُلُّ وَبِهِ  
الْكُلُّ، وَهُوَ آتٍ بِأَبْنَاءٍ كَثِيرِينَ إِلَى الْمَجْدِ  
أَنْ يُكْمَلَ رِئِيسَ خَلَاصِهِمْ بِالْأَلَامِ. <sup>١١</sup> لِأَنَّ  
الْمَقْدَسَ وَالْمَقْدَسِينَ جَمِيعَهُمْ مِنْ وَاحِدٍ،  
فَلِهَذَا السَّبَبِ لَا يَسْتَحِي أَنْ يَدْعُوهُمْ  
إِخْوَةً، <sup>١٢</sup> قَائِلاً: «أَخْبَرُ بِاسْمِكَ إِخْوَتِي،  
وَفِي وَسَطِ الْكَنِيسَةِ أَسْبِّحُكَ». <sup>١٣</sup> وَأَيْضاً:  
«أَنَا أَكُونُ مُتَوَكِّلاً عَلَيْهِ». وَأَيْضاً: «هَا أَنَا  
وَالْأَوْلَادُ الَّذِينَ أَعْطَانِيهِمُ اللَّهُ». <sup>١٤</sup> فَإِذَا قَدْ  
تَشَارَكَ الْأَوْلَادُ فِي اللَّحْمِ وَالْدَّمِ اشْتَرَكَ  
هُوَ أَيْضاً كَذَلِكَ فِيهِمَا، لِكَيْ يُبِيدَ بِالْمَوْتِ  
ذَلِكَ الَّذِي لَهُ سُلْطَانُ الْمَوْتِ، أَيِ إِبْلِيسَ،  
<sup>١٥</sup> وَيَعْتِقَ أَوْلِيَاءَ الَّذِينَ خَوْفاً مِنَ الْمَوْتِ  
كَانُوا جَمِيعاً كُلَّ حَيَاتِهِمْ تَحْتَ الْعُبُودِيَّةِ.  
<sup>١٦</sup> لِأَنَّهُ حَقًّا لَيْسَ يُمَسِّكُ الْمَلَائِكَةَ، بَلْ  
يُمَسِّكُ نَسْلَ إِبْرَاهِيمَ. <sup>١٧</sup> مِنْ تَمَّ كَانَ يَنْبَغِي  
أَنْ يُشَبَّهَ إِخْوَتَهُ فِي كُلِّ شَيْءٍ، لِكَيْ يَكُونَ  
رَحِيماً، وَرِئِيسَ كَهَنَةٍ أَمِيناً فِي مَا لِلَّهِ حَتَّى  
يُكْفِرَ خَطَايَا الشَّعْبِ. <sup>١٨</sup> لِأَنَّهُ فِي مَا هُوَ قَدْ  
تَأَلَّمَ مُجْرَباً يَقْدِرُ أَنْ يُعِينَ الْمُجْرَبِينَ.

## Christ Greater than Moses

**3** <sup>1</sup>Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; <sup>2</sup>Who was faithful to him that appointed him, as also Moses was faithful in all his house. <sup>3</sup>For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. <sup>4</sup>For every house is builded by some man; but he that built all things is God. <sup>5</sup>And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; <sup>6</sup>But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

## Do not Harden your Hearts

<sup>7</sup>Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, <sup>8</sup>Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: <sup>9</sup>When your fathers tempted me, proved me, and saw my works forty years. <sup>10</sup>Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. <sup>11</sup>So I swear in my wrath, They shall not enter into my rest.) <sup>12</sup>Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. <sup>13</sup>But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. <sup>14</sup>For we are made partakers of Christ, if we hold

## المسيح أعظم من موسى

**٣** <sup>١</sup> مِنْ نَمَّ أَيُّهَا الإِخْوَةُ الْقَدِيسُونَ، شُرَكَاءَ الدَّعْوَةِ السَّمَاوِيَّةِ، لَأَحْظُوا رَسُولَ اعْتِرَافِنَا وَرَيْسَ كَهَنَتِهِ الْمَسِيحِ يَسُوعَ، <sup>٢</sup> أَحَالَ كَوْنَهُ أَمِينًا لِلَّذِي أَقَامَهُ، كَمَا كَانَ مُوسَى أَيْضًا فِي كُلِّ بَيْتِهِ. <sup>٣</sup> فَإِنَّ هَذَا قَدْ حَسِبَ أَهْلًا لِمَجْدٍ أَكْثَرَ مِنْ مُوسَى، بِمِقْدَارِ مَا لِبَانِي الْبَيْتِ مِنْ كَرَامَةٍ أَكْثَرَ مِنَ الْبَيْتِ. <sup>٤</sup> لِأَنَّ كُلَّ بَيْتٍ يَبْنِيهِ إِنْسَانٌ مَا، وَلَكِنَّ بَانِي الْكُلِّ هُوَ اللَّهُ. <sup>٥</sup> وَمُوسَى كَانَ أَمِينًا فِي كُلِّ بَيْتِهِ كَخَادِمٍ، شَهَادَةً لِلْعَتِيدِ أَنْ يَتَكَلَّمَ بِهِ. <sup>٦</sup> وَأَمَّا الْمَسِيحُ فَكَابَنٌ عَلَى بَيْتِهِ. وَبَيْتُهُ نَحْنُ إِنْ تَمَسَّكْنَا بِثِقَةٍ الرَّجَاءِ وَافْتِخَارِهِ ثَابِتَةً إِلَى التَّهَائِيَةِ.

## لا تقسوا قلوبكم

<sup>٧</sup>لِذَلِكَ كَمَا يَقُولُ الرُّوحُ الْقُدُسُ: «الْيَوْمَ إِنْ سَمِعْتُمْ صَوْتَهُ <sup>٨</sup>فَلَا تُقْسُوا قُلُوبَكُمْ، كَمَا فِي الإِسْحَاطِ، يَوْمَ التَّجْرِبَةِ فِي الْفَقْرِ <sup>٩</sup>حَيْثُ جَرَّبَنِي أَبَاؤُكُمْ. اخْتَبَرُونِي وَأَبْصَرُوا أَعْمَالِي أَرْبَعِينَ سَنَةً. <sup>١٠</sup>لِذَلِكَ مَقَّتْ ذَلِكَ الْجِيلَ، وَقُلْتُ إِنَّهُمْ دَائِمًا يَضِلُّونَ فِي قُلُوبِهِمْ، وَلَكِنَّهُمْ لَمْ يَعْرِفُوا سُبُلِي. <sup>١١</sup>حَتَّى أَقْسَمْتُ فِي غَضَبِي لَنْ يَدْخُلُوا رَاحَتِي». <sup>١٢</sup>انظُرُوا أَيُّهَا الإِخْوَةُ أَنْ لَا يَكُونَ فِي أَحَدِكُمْ قَلْبٌ شَرِيرٌ بَعْدَ إِيمَانٍ فِي الْإِرْتِدَادِ عَنِ اللَّهِ الْحَيِّ، <sup>١٣</sup>بَلْ عَظُّوا أَنْفُسَكُمْ كُلَّ يَوْمٍ، مَا دَامَ الْوَقْتُ يُدْعَى الْيَوْمَ، لِكَيْ لَا يُقْسَى أَحَدٌ مِنْكُمْ بِغُرُورٍ

the beginning of our confidence steadfast unto the end; <sup>15</sup>While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

<sup>16</sup>For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. <sup>17</sup>But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness? <sup>18</sup>And to whom sware he that they should not enter into his rest, but to them that believed not? <sup>19</sup>So we see that they could not enter in because of unbelief.

الْحَظِيَّةِ. <sup>١٤</sup> لِأَنَّنا قَدْ صِرْنَا شُرَكَاءَ الْمَسِيحِ،  
إِنْ تَمَسَّكْنَا بِبِدَاءِ الثَّقَةِ ثَابِتَةً إِلَى النِّهَائَةِ،  
<sup>١٥</sup> إِذْ قِيلَ: «الْيَوْمَ إِنْ سَمِعْتُمْ صَوْتَهُ فَلَا  
تُقْسُوا قُلُوبَكُمْ، كَمَا فِي الْإِسْحَاطِ».  
<sup>١٦</sup> فَمَنْ هُمْ الَّذِينَ إِذْ سَمِعُوا أُسْحَطُوا؟  
أَلَيْسَ جَمِيعَ الَّذِينَ خَرَجُوا مِنْ مِصْرَ  
بِوَسْطَةِ مُوسَى؟ <sup>١٧</sup> وَمَنْ مَقَّتْ أَرْبَعِينَ  
سَنَةً؟ أَلَيْسَ الَّذِينَ أَحْطَأُوا، الَّذِينَ جَشُّهُمْ  
سَقَطَتْ فِي الْفَقْرِ؟ <sup>١٨</sup> وَلِمَنْ أَقْسَمَ لَنْ  
يَدْخُلُوا رَاحَتَهُ، إِلَّا لِلَّذِينَ لَمْ يُطِيعُوا؟  
<sup>١٩</sup> فَتَرَى أَنَّهُمْ لَمْ يَقْدِرُوا أَنْ يَدْخُلُوا لِعَدَمِ  
الْإِيمَانِ.

### The Promise of Divine Rest

### الوعد بالراحة

**4** <sup>1</sup>Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. <sup>2</sup>For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

<sup>3</sup>For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. <sup>4</sup>For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. <sup>5</sup>And in this place again, If they shall enter into my rest.

<sup>6</sup>Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: <sup>7</sup>Again, he limiteth a certain day, saying in

**٤** <sup>١</sup> فَلْتَخَفْ، أَنَّهُ مَعَ بَقَاءِ وَعْدِ  
بِالدُّخُولِ إِلَى رَاحَتِهِ، يُرَى أَحَدًا  
مِنْكُمْ أَنَّهُ قَدْ خَابَ مِنْهُ! لِأَنَّنا نَحْنُ أَيْضًا  
قَدْ بَشَّرْنَا كَمَا أَوْلَيْتُكَ، لَكِنْ لَمْ تَنْفَعِ كَلِمَةُ  
الْخَبَرِ أَوْلَيْتِكَ. إِذْ لَمْ تَكُنْ مُمْتَرِجَةً بِالْإِيمَانِ  
فِي الَّذِينَ سَمِعُوا. <sup>٣</sup> لِأَنَّنا نَحْنُ الْمُؤْمِنِينَ  
نَدْخُلُ الرَّاحَةَ، كَمَا قَالَ: «حَتَّى أَقْسَمْتُ  
فِي غَضَبِي لَنْ يَدْخُلُوا رَاحَتِي!» مَعَ كَوْنِ  
الْأَعْمَالِ قَدْ أَكْمِلَتْ مِنْذُ تَأْسِيسِ الْعَالَمِ.  
<sup>٤</sup> لِأَنَّهُ قَالَ فِي مَوْضِعٍ عَنِ السَّابِعِ هَكَذَا:  
«وَأَسْتَرَحَّ اللَّهُ فِي الْيَوْمِ السَّابِعِ مِنْ جَمِيعِ  
أَعْمَالِهِ». وَفِي هَذَا أَيْضًا: «لَنْ يَدْخُلُوا  
رَاحَتِي». <sup>٦</sup> فَإِذْ بَقِيَ أَنَّ قَوْمًا يَدْخُلُونَهَا،  
وَالَّذِينَ بَشَّرُوا أَوَّلًا لَمْ يَدْخُلُوا لِسَبَبِ  
الْعَصِيانِ، <sup>٧</sup> يَعِينُ أَيْضًا يَوْمًا قَانِلًا فِي دَاوُدَ:

David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. <sup>8</sup>For if Jesus had given them rest, then would he not afterward have spoken of another day. <sup>9</sup>There remaineth therefore a rest to the people of God. <sup>10</sup>For he that is entered into his rest, he also hath ceased from his own works, as God did from his. <sup>11</sup>Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

<sup>12</sup>For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. <sup>13</sup>Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

### Jesus the Great High Priest

<sup>14</sup>Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. <sup>15</sup>For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. <sup>16</sup>Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

### Jesus and Melchisedec

**5** <sup>1</sup>For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

«الْيَوْمَ» بَعْدَ زَمَانٍ هَذَا مَقْدَارُهُ، كَمَا قِيلَ: «الْيَوْمَ إِنْ سَمِعْتُمْ صَوْتَهُ فَلَا تُقْسُوا قُلُوبَكُمْ». <sup>٨</sup> لِأَنَّهُ لَوْ كَانَ يَسُوعُ قَدْ أَرَاهُمْ لَمَا تَكَلَّمَ بَعْدَ ذَلِكَ عَنْ يَوْمٍ آخَرَ. <sup>٩</sup> إِذَا بَقِيَتْ رَاحَةٌ لِشَعْبِ اللَّهِ! <sup>١٠</sup> لِأَنَّ الَّذِي دَخَلَ رَاحَتَهُ اسْتَرَاحَ هُوَ أَيْضًا مِنْ أَعْمَالِهِ، كَمَا اللَّهُ مِنْ أَعْمَالِهِ. <sup>١١</sup> فَلَنَجْتَهِدْ أَنْ نَدْخُلَ تِلْكَ الرَّاحَةَ، لِئَلَّا يَسْقُطَ أَحَدٌ فِي عِبْرَةِ الْعَصِيَانِ هَذِهِ عَيْنِهَا. <sup>١٢</sup> لِأَنَّ كَلِمَةَ اللَّهِ حَيَّةٌ وَفَعَالَةٌ وَأَمْضَى مِنْ كُلِّ سَيْفٍ ذِي حَدَّيْنِ، وَخَارِقَةٌ إِلَى مَفْرَقِ النَّفْسِ وَالرُّوحِ وَالْمَفَاصِلِ وَالْمِخَاحِ، وَمُمَيِّزَةٌ أَفْكَارِ الْقَلْبِ وَنِيَّاتِهِ. <sup>١٣</sup> وَلَيْسَتْ خَلِيقَةً غَيْرَ ظَاهِرَةٍ قَدَامَهُ، بَلْ كُلُّ شَيْءٍ عُرْيَانٌ وَمَكْشُوفٌ لِعَيْنِي ذَلِكَ الَّذِي مَعَهُ أَمْرُنَا.

### يسوع رئيس الكهنة العظيم

<sup>١٤</sup> فَإِذْ لَنَا رَئِيسُ كَهَنَةٍ عَظِيمٍ قَدْ اجْتَازَ السَّمَاوَاتِ، يَسُوعُ ابْنُ اللَّهِ، فَلْنَتَمَسَّكْ بِالْإِقْرَارِ. <sup>١٥</sup> لِأَنَّ لَيْسَ لَنَا رَئِيسُ كَهَنَةٍ غَيْرِ قَادِرٍ أَنْ يَرْتَبِي لِضَعْفَاتِنَا، بَلْ مُجْرَبٌ فِي كُلِّ شَيْءٍ مِثْلَنَا، بِإِلَّا خَطِيئَةٍ. <sup>١٦</sup> فَلْنَتَقَدَّمْ بِثِقَةٍ إِلَى عَرْشِ النُّعْمَةِ لِكَيْ نَنَالَ رَحْمَةً وَنَجِدَ نِعْمَةً عَوْنًا فِي حِينِهِ.

### على رتبة ملكي صادق

**٥** <sup>١</sup> لِأَنَّ كُلَّ رَئِيسٍ كَهَنَةٍ مَأْخُودٍ مِنَ النَّاسِ يُقَامُ لِأَجْلِ النَّاسِ فِي مَا لَهُ، لِكَيْ يُقَدَّمَ قَرَايِنَ وَذَبَائِحَ عَنْ

<sup>2</sup>Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. <sup>3</sup>And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

<sup>4</sup>And no man taketh this honour unto himself, but he that is called of God, as was Aaron. <sup>5</sup>So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. <sup>6</sup>As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

<sup>7</sup>Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; <sup>8</sup>Though he were a Son, yet learned he obedience by the things which he suffered; <sup>9</sup>And being made perfect, he became the author of eternal salvation unto all them that obey him; <sup>10</sup>Called of God an high priest after the order of Melchisedec.

<sup>11</sup>Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. <sup>12</sup>For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. <sup>13</sup>For every one that useth milk is unskilful in the word of righteousness: for he is a babe. <sup>14</sup>But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

الْحَطَايَا، <sup>٢</sup>قَادِرًا أَنْ يَتَرَاقَ بِالْجُهَالِ وَالضَّالِّينَ، إِذْ هُوَ أَيْضًا مُحَاطٌ بِالضَّعْفِ. <sup>٣</sup>وَلِهَذَا الضَّعْفِ يَلْتَزِمُ أَنَّهُ كَمَا يُقَدِّمُ عَنِ الْحَطَايَا لِأَجْلِ الشَّعْبِ هَكَذَا أَيْضًا لِأَجْلِ نَفْسِهِ. <sup>٤</sup>وَلَا يَأْخُذُ أَحَدٌ هَذِهِ الْوَطِيفَةَ بِنَفْسِهِ، بَلِ الْمَدْعُوُّ مِنَ اللَّهِ، كَمَا هَارُونَ أَيْضًا. <sup>٥</sup>كَذَلِكَ الْمَسِيحُ أَيْضًا لَمْ يَمَجِّدْ نَفْسَهُ لِيَصِيرَ رَئِيسَ كَهَنَةٍ، بَلِ الَّذِي قَالَ لَهُ: «أَنْتَ ابْنِي أَنَا الْيَوْمَ وَلَدْتُكَ». كَمَا يَقُولُ أَيْضًا فِي مَوْضِعٍ آخَرَ: «أَنْتَ كَاهِنٌ إِلَى الْأَبَدِ عَلَى رُتْبَةِ مَلَكِي صَادِقٍ». <sup>٧</sup>الَّذِي، فِي أَيَّامِ جَسَدِهِ، إِذْ قَدَّمَ بِصَرَاحٍ شَدِيدٍ وَدُمُوعِ طِلْبَاتٍ وَتَضَرُّعَاتٍ لِلْقَادِرِ أَنْ يُخَلِّصَهُ مِنَ الْمَوْتِ، وَسَمِعَ لَهُ مِنْ أَجْلِ تَقْوَاهُ، <sup>٨</sup>مَعَ كَوْنِهِ ابْنًا تَعَلَّمَ الطَّاعَةَ مِمَّا تَأَلَّمَ بِهِ. <sup>٩</sup>وَإِذْ كَمَّلَ صَارَ لِجَمِيعِ الَّذِينَ يُطِيعُونَهُ سَبَبَ خَلَاصٍ أَبَدِيٍّ، <sup>١٠</sup>مَدْعُوًّا مِنَ اللَّهِ رَئِيسَ كَهَنَةٍ عَلَى رُتْبَةِ مَلَكِي صَادِقٍ. <sup>١١</sup>الَّذِي مِنْ جِهَتِهِ الْكَلَامُ كَثِيرٌ عِنْدَنَا، وَعَسِرُ التَّفْسِيرِ لِنُنْطِقَ بِهِ، إِذْ قَدْ صِرْتُمْ مُتَبَاطِئِي الْمَسَامِعِ. <sup>١٢</sup>لَأَنَّكُمْ إِذْ كَانَ يَنْبَغِي أَنْ تَكُونُوا مُعَلِّمِينَ لِسَبَبِ طُولِ الزَّمَانِ، تَحْتَاجُونَ أَنْ يُعَلِّمَكُمُ أَحَدًا مَا هِيَ أَرْكَانُ بَدَاءَةِ أَقْوَالِ اللَّهِ، وَصِرْتُمْ مُحْتَاجِينَ إِلَى اللَّبَنِ لَا إِلَى طَعَامِ قَوِيٍّ. <sup>١٣</sup>لَأَنَّ كُلَّ مَنْ يَتَنَاوَلُ اللَّبْنَ هُوَ عَدِيمُ الْخَبْرَةِ فِي كَلَامِ الْبَرِّ لِأَنَّهُ لَطْفٌ، <sup>١٤</sup>وَأَمَّا الطَّعَامُ الْقَوِيُّ فَلِلْبَالِغِينَ، الَّذِينَ بِسَبَبِ التَّمَرُّنِ قَدْ صَارَتْ لَهُمُ الْحَوَاسُّ مُدْرَبَةً عَلَى التَّمْيِيزِ بَيْنَ الْخَيْرِ وَالشَّرِّ.

## Warning against Falling Away

## التحذير من الارتداد

**6** <sup>1</sup>Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, <sup>2</sup>Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. <sup>3</sup>And this will we do, if God permit.

<sup>4</sup>For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, <sup>5</sup>And have tasted the good word of God, and the powers of the world to come, <sup>6</sup>If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

<sup>7</sup>For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: <sup>8</sup>But that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned.

<sup>9</sup>But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. <sup>10</sup>For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. <sup>11</sup>And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: <sup>12</sup>That ye be not slothful, but followers of them who through faith and patience inherit the promises.

**٦** <sup>١</sup>لِلذِّكَ وَنَحْنُ تَارِكُونَ كَلَامَ  
بِدَاءِ الْمَسِيحِ لِنَتَقَدَّمَ إِلَى  
الْكَمَالِ، غَيْرَ وَاضِعِينَ أَيْضاً أَسَاسَ التَّوْبَةِ  
مِنَ الْأَعْمَالِ الْمَيِّتَةِ، وَالْإِيمَانَ بِاللَّهِ، <sup>٢</sup>تَعْلِيمِ  
الْمَعْمُودِيَّاتِ، وَوَضْعِ الْأَيْدِي، قِيَامَةَ  
الْأَمْوَاتِ، وَالْدِّيُونَةَ الْأَبَدِيَّةَ - وَهَذَا  
سَنَفْعَلُهُ إِنْ أذنَ اللهُ. <sup>٤</sup>لأنَّ الَّذِينَ اسْتَنِيرُوا  
مَرَّةً، وَذَاقُوا الْمَوْهَبَةَ السَّمَاوِيَّةَ وَصَارُوا  
شُرَكَاءَ الرُّوحِ الْقُدُسِ، <sup>٥</sup>وَذَاقُوا كَلِمَةَ اللهِ  
الصَّالِحَةِ وَقَوَاتِ الدَّهْرِ الْآتِي، <sup>٦</sup>وَسَقَطُوا،  
لَا يُمْكِنُ تَجْدِيدُهُمْ أَيْضاً لِلتَّوْبَةِ، إِذْ هُمْ  
يَصَلِّبُونَ لَأَنْفُسِهِمْ ابْنَ اللهِ ثَانِيَةً وَيَشْهَرُونَهُ.  
<sup>٧</sup>لأنَّ أَرْضاً قَدْ شَرِبَتْ الْمَطَرَ الْآتِي عَلَيْهَا  
مِرَاراً كَثِيرَةً، وَأَنْتَجَتْ عُشْباً صَالِحاً لِلَّذِينَ  
فُلِحَتْ مِنْ أَجْلِهِمْ، تَنَالُ بَرَكَةً مِنَ اللهِ.  
<sup>٨</sup>وَلَكِنْ إِنْ أُخْرِجَتْ شَوْكاً وَحَسَكاً، فَهِيَ  
مَرْفُوضَةٌ وَقَرِيبَةٌ مِنَ اللَّعْنَةِ، الَّتِي نَهَائِهَا  
لِلْحَرِيقِ. <sup>٩</sup>وَلَكِنَّا قَدْ تَيْقَنَّا مِنْ جَهَنَّمِ أَيُّهَا  
الْأَحِبَّاءُ أَمْوَرًا أَفْضَلَ، وَمُخْتَصَةً بِالْخِلَاصِ،  
وَإِنْ كُنَّا نَتَكَلَّمُ هَكَذَا. <sup>١٠</sup>لأنَّ اللهُ لَيْسَ  
بِظَالِمٍ حَتَّى يَنْسَى عَمَلَكُمْ وَتَعَبَ الْمَحَبَّةِ  
الَّتِي أَظْهَرْتُمُوهَا نَحْوَ اسْمِهِ، إِذْ قَدْ خَدَمْتُمْ  
الْقُدَيْسِينَ وَتَخَدِمُونَهُمْ. <sup>١١</sup>وَلَكِنَّا نَسْتَهْيِي أَنْ  
كُلِّ وَاحِدٍ مِنْكُمْ يَظْهَرُ هَذَا الْاجْتِهَادَ عَيْنَهُ  
لِقِيَنِ الرَّجَاءِ إِلَى النَّهَائِيَّةِ، <sup>١٢</sup>لِكَيْ لَا تَكُونُوا  
مُتَبَاطِئِينَ بَلْ مُتَمَثِّلِينَ بِالَّذِينَ بِالْإِيمَانِ  
وَالْأَنَاءَةِ يَرْتُونَ الْمَوَاعِيدَ.



## The Certainty of God's Promise

<sup>13</sup>For when God made promise to Abraham, because he could swear by no greater, he swore by himself, <sup>14</sup>Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. <sup>15</sup>And so, after he had patiently endured, he obtained the promise.

<sup>16</sup>For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

<sup>17</sup>Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

<sup>18</sup>That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: <sup>19</sup>Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; <sup>20</sup>Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

## Melchisedec Prinst and King

**7** <sup>1</sup>For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; <sup>2</sup>To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; <sup>3</sup>Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

<sup>4</sup>Now consider how great this man

## وعد الله الصادق

<sup>١٣</sup> فَإِنَّهُ لَمَّا وَعَدَ اللَّهُ إِبْرَاهِيمَ، إِذْ لَمْ يَكُنْ لَهُ أَكْبَرُ يُقْسِمُ بِهِ، أَقْسَمَ بِنَفْسِهِ، <sup>١٤</sup> قَائِلًا: «إِنِّي لأَبَارِكُكَ بِرِكََّةٍ وَأَكْثُرُكَ تَكْثِيرًا». <sup>١٥</sup> وَهَكَذَا إِذْ تَأْتَى نَالَ الْمَوْعِدِ. <sup>١٦</sup> فَإِنَّ النَّاسَ يُقْسِمُونَ بِالْأَكْبَرِ، وَنَهَايَةُ كُلِّ مُشَاجِرَةٍ عِنْدَهُمْ لِأَجْلِ التَّثْبِيتِ هِيَ الْقَسْمُ. <sup>١٧</sup> فَلِذَلِكَ إِذْ أَرَادَ اللَّهُ أَنْ يُظْهِرَ أَكْثَرَ كَثِيرًا لَوْرَثَةِ الْمَوْعِدِ عَدَمَ تَغْيِيرِ قَضَائِهِ، تَوَسَّطَ بِقَسْمِ، <sup>١٨</sup> حَتَّى بِأَمْرَيْنِ عَدِيمِي التَّغْيِيرِ، لَا يُمْكِنُ أَنْ اللَّهُ يَكْذِبَ فِيهِمَا، تَكُونَ لَنَا تَعْزِيَةٌ قَوِيَّةٌ، نَحْنُ الَّذِينَ التَّجَانُّا لِنُمْسِكِ بِالرَّجَاءِ الْمَوْضُوعِ أَمَامَنَا، <sup>١٩</sup> الَّذِي هُوَ لَنَا كِمِرْسَاةٍ لِلنَّفْسِ مُؤْتَمِنَةٌ وَثَابِتَةٌ، تَدْخُلُ إِلَى مَا دَاخِلِ الْحِجَابِ، <sup>٢٠</sup> حَيْثُ دَخَلَ يَسُوعُ كَسَابِقٍ لِأَجْلِنَا، صَائِرًا عَلَى رُتْبَةِ مَلِكِي صَادِقٍ، رَيْسِ كَهَنَةٍ إِلَى الْأَبَدِ.

## ملكي صادق كاهن وملك

**٧** <sup>١</sup> لِأَنَّ مَلِكِي صَادِقَ هَذَا، مَلِكِ سَالِيمٍ، كَاهِنِ اللَّهِ الْعَلِيِّ، الَّذِي اسْتَقْبَلَ إِبْرَاهِيمَ رَاجِعًا مِنْ كَسْرَةِ الْمُلُوكِ وَبَارَكَهُ، <sup>٢</sup> الَّذِي قَسَمَ لَهُ إِبْرَاهِيمُ عَشْرًا مِنْ كُلِّ شَيْءٍ. الْمَتْرَجَمُ أَوْلًا «مَلِكِ الْبِرِّ» ثُمَّ أَيْضًا «مَلِكِ سَالِيمٍ» أَي مَلِكِ السَّلَامِ <sup>٣</sup> بِلَا أَبِ بِلَا أُمٍّ بِلَا نَسَبٍ. لِأَبْدَاءَةِ أَيَّامٍ لَهُ وَلَا نَهَايَةَ حَيَاةٍ. بَلْ هُوَ مُشَبَّهٌ بِابْنِ اللَّهِ. هَذَا يَبْقَى كَاهِنًا إِلَى الْأَبَدِ. <sup>٤</sup> ثُمَّ أَنْظُرُوا مَا أَكْبَرُ هَذَا الَّذِي أَعْطَاهُ إِبْرَاهِيمُ رَيْسَ الْأَبَاءِ عَشْرًا

was, unto whom even the patriarch Abraham gave the tenth of the spoils.<sup>5</sup> And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: <sup>6</sup>But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

<sup>7</sup>And without all contradiction the less is blessed of the better.

<sup>8</sup>And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

<sup>9</sup>And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. <sup>10</sup>For he was yet in the loins of his father, when Melchisedec met him.

#### Priesthood from Levi to Melchisedec

<sup>11</sup>If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? <sup>12</sup>For the priesthood being changed, there is made of necessity a change also of the law. <sup>13</sup>For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. <sup>14</sup>For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

<sup>15</sup>And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, <sup>16</sup>Who is made, not after the law of a carnal commandment, but

أَيْضاً مِنْ رَأْسِ الْغَنَائِمِ. ° وَأَمَّا الَّذِينَ هُمْ مِنْ بَنِي لَأْوِي، الَّذِينَ يَأْخُذُونَ الْكَهَنُوتَ، فَلَهُمْ وَصِيَّةٌ أَنْ يُعَشِّرُوا الشَّعْبَ بِمُقْتَضَى النَّامُوسِ - أَيِ إِخْوَتِهِمْ، مَعَ أَنَّهُمْ قَدْ خَرَجُوا مِنْ صُلْبِ إِبْرَاهِيمَ. ٦ وَلَكِنَّ الَّذِي لَيْسَ لَهُ نَسَبٌ مِنْهُمْ قَدْ عَشَّرَ إِبْرَاهِيمَ، وَبَارَكَ الَّذِي لَهُ الْمَوَاعِيدُ! ٧ وَبَدُونَ كُلِّ مُشَاجِرَةٍ: الْأَصْغَرُ يُبَارِكُ مِنَ الْأَكْبَرِ. ٨ وَهُنَا أَنَسٌ مَا تَوْتُونَ يَأْخُذُونَ عَشْرًا، وَأَمَّا هُنَاكَ فَالْمَشْهُودُ لَهُ بِأَنَّهُ حَيٌّ. ٩ حَتَّى أَقُولُ كَلِمَةً: إِنَّ لَأْوِي أَيْضاً أَخَذَ الْأَعْشَارَ قَدْ عَشَّرَ بِإِبْرَاهِيمَ! ١٠ لِأَنَّهُ كَانَ بَعْدُ فِي صُلْبِ أَبِيهِ حِينَ اسْتَقْبَلَهُ مَلَكِي صَادِقٌ.

#### الكهنوت من لاوي إلى ملكي صادق

١١ فَلَوْ كَانَ بِالْكَهَنُوتِ الْأَوِيِّ كَمَالٌ - إِذِ الشَّعْبُ أَحَدَ النَّامُوسِ عَلَيْهِ - مَاذَا كَانَتْ الْحَاجَةُ بَعْدُ إِلَى أَنْ يَقُومَ كَاهِنٌ آخَرَ عَلَى رُتْبَةِ مَلَكِي صَادِقٍ، وَلَا يُقَالُ «عَلَى رُتْبَةِ هَارُونَ»؟ ١٢ لِأَنَّهُ إِنَّ تَغْيَرَ الْكَهَنُوتِ فَبِالضَّرُورَةِ يَصِيرُ تَغْيِيرٌ لِلنَّامُوسِ أَيْضاً. ١٣ لِأَنَّ الَّذِي يُقَالُ عَنْهُ هَذَا كَانَ شَرِيكًا فِي سِبْطِ آخَرَ لَمْ يَلِازِمَ أَحَدٌ مِنْهُ الْمَدْبَحَ. ١٤ فَإِنَّهُ وَاضِحٌ أَنْ رَبَّنَا قَدْ طَلَعَ مِنْ سِبْطِ يَهُوذَا، الَّذِي لَمْ يَتَكَلَّمْ عَنْهُ مُوسَى شَيْئًا مِنْ جِهَةِ الْكَهَنُوتِ. ١٥ وَذَلِكَ أَكْثَرُ وَضُوحًا أَيْضاً إِنَّ كَانَ عَلَى شِبْهِ مَلَكِي صَادِقٍ يَقُومُ كَاهِنٌ آخَرَ، قَدْ صَارَ لَيْسَ بِحَسَبِ

after the power of an endless life.  
<sup>17</sup>For he testifieth, Thou art a priest for ever after the order of Melchisedec.

<sup>18</sup>For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. <sup>19</sup>For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

<sup>20</sup>And inasmuch as not without an oath he was made priest: <sup>21</sup>(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) <sup>22</sup>By so much was Jesus made a surety of a better testament.

<sup>23</sup>And they truly were many priests, because they were not suffered to continue by reason of death: <sup>24</sup>But this man, because he continueth ever, hath an unchangeable priesthood. <sup>25</sup>Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

<sup>26</sup>For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; <sup>27</sup>Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. <sup>28</sup>For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

نَامُوسٍ وَصِيَّةِ جَسَدِيَّةٍ، بَلْ بِحَسَبِ قُوَّةِ حَيَاةٍ لَا تَزُولُ. <sup>١٧</sup> لِأَنَّهُ يَشْهَدُ أَنَّكَ «كَاهِنٌ إِلَى الْأَبَدِ عَلَى رُتْبَةِ مَلَكِي صَادِقٍ». <sup>١٨</sup> فَإِنَّهُ يَصِيرُ إِبْطَالُ الْوَصِيَّةِ السَّابِقَةِ مِنْ أَجْلِ ضَعْفِهَا وَعَدَمِ نَفْعِهَا، <sup>١٩</sup> إِذِ النَّامُوسُ لَمْ يُكْمَلْ شَيْئًا. وَلَكِنْ يَصِيرُ إِدْخَالُ رَجَاءٍ أَفْضَلَ بِهِ نَقْتَرِبُ إِلَى اللَّهِ. <sup>٢٠</sup> وَعَلَى قَدْرِ مَا إِنَّهُ لَيْسَ بِدُونِ قَسَمٍ - <sup>٢١</sup> لِأَنَّ أَوْلَيْكَ بِدُونِ قَسَمٍ قَدْ صَارُوا كَهَنَةً، وَأَمَّا هَذَا فَيَقْسِمُ مِنَ الْقَائِلِ لَهُ: «أَقْسَمَ الرَّبُّ وَلَنْ يَنْدَمَ، أَنْتَ كَاهِنٌ إِلَى الْأَبَدِ عَلَى رُتْبَةِ مَلَكِي صَادِقٍ». <sup>٢٢</sup> عَلَى قَدْرِ ذَلِكَ قَدْ صَارَ يَسُوعُ ضَامِنًا لِعَهْدِ أَفْضَلِ. <sup>٢٣</sup> وَأَوْلَيْكَ قَدْ صَارُوا كَهَنَةً كَثِيرِينَ مِنْ أَجْلِ مَنَعَهُمْ بِالْمَوْتِ عَنِ الْبَقَاءِ، <sup>٢٤</sup> وَأَمَّا هَذَا فَمِنْ أَجْلِ أَنَّهُ يَبْقَى إِلَى الْأَبَدِ، لَهُ كَهَنُوتٌ لَا يَزُولُ. <sup>٢٥</sup> فَمِنْ تَمَّ يَقْدِرُ أَنْ يُخَلِّصَ أَيْضًا إِلَى الْتَمَامِ الَّذِينَ يَتَقَدَّمُونَ بِهِ إِلَى اللَّهِ، إِذْ هُوَ حَيٌّ فِي كُلِّ حِينٍ لِيَسْتَفْعَ فِيهِمْ. <sup>٢٦</sup> لِأَنَّهُ كَانَ يَلِيقُ بِنَا رَئِيسُ كَهَنَةٍ مِثْلَ هَذَا، قُدُوسٌ بِلَا شَرٍّ وَلَا دَنَسٍ، قَدْ انفصلَ عَنِ الْخَطَاةِ وَصَارَ أَعْلَى مِنَ السَّمَاوَاتِ <sup>٢٧</sup> الَّذِي لَيْسَ لَهُ اضْطِرَارٌ كُلَّ يَوْمٍ مِثْلَ رُؤَسَاءِ الْكَهَنَةِ أَنْ يُقَدِّمَ ذَبَائِحَ أَوْلًا عَنْ خَطَايَا نَفْسِهِ ثُمَّ عَنْ خَطَايَا الشَّعْبِ، لِأَنَّهُ فَعَلَ هَذَا مَرَّةً وَاحِدَةً، إِذْ قَدَّمَ نَفْسَهُ. <sup>٢٨</sup> فَإِنَّ النَّامُوسَ يُقِيمُ أَنَاثًا بِهِمْ ضَعْفُ رُؤَسَاءِ كَهَنَةٍ. وَأَمَّا كَلِمَةُ الْقَسَمِ الَّتِي بَعْدَ النَّامُوسِ فَتُقِيمُ أَبْنَاءَ مُكْمَلًا إِلَى الْأَبَدِ.

## Jesus, High Priest in Heaven

**8** <sup>1</sup>Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; <sup>2</sup>A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

<sup>3</sup>For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. <sup>4</sup>For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: <sup>5</sup>Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. <sup>6</sup>But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

<sup>7</sup>For if that first covenant had been faultless, then should no place have been sought for the second. <sup>8</sup>For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: <sup>9</sup>Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. <sup>10</sup>For this is the covenant that I will make with the house of Israel

**٨** <sup>١</sup>وَأَمَّا رَأْسُ الْكَلَامِ فَهُوَ أَنَّ لَنَا رَئِيسَ كَهَنَةٍ مِثْلَ هَذَا ، قَدْ جَلَسَ فِي يَمِينِ عَرْشِ الْعِظَمَةِ فِي السَّمَاوَاتِ أَحَادِمًا لِلْأَقْدَاسِ وَالْمَسْكَنِ الْحَقِيقِيِّ الَّذِي نَصَبَهُ الرَّبُّ لَا إِنْسَانَ. <sup>٢</sup>لَآنَ كُلِّ رَئِيسِ كَهَنَةٍ يُقَامُ لِكَيْ يُقَدِّمَ قَرَابِينَ وَذَبَائِحَ. فَمِنْ ثَمَّ يَلْزَمُ أَنْ يَكُونَ لِهَذَا أَيْضًا شَيْءٌ يُقَدِّمُهُ. <sup>٣</sup>فَإِنَّهُ لَوْ كَانَ عَلَى الْأَرْضِ لَمَا كَانَ كَاهِنًا، إِذْ يُوجَدُ الْكَهَنَةُ الَّذِينَ يُقَدِّمُونَ قَرَابِينَ حَسَبَ التَّامُوسِ، <sup>٤</sup>الَّذِينَ يَخْدُمُونَ شِبْهَ السَّمَاوِيَّاتِ وَظِلِّهَا، كَمَا أُوحِيَ إِلَى مُوسَى وَهُوَ مُرْمَعٌ أَنْ يَصْنَعَ الْمَسْكَنَ. لِأَنَّهُ قَالَ: «انظُرْ أَنْ تَصْنَعَ كُلَّ شَيْءٍ حَسَبَ الْمِثَالِ الَّذِي أَظْهَرَ لَكَ فِي الْجَبَلِ». <sup>٥</sup>وَلَكِنَّهُ الْآنَ قَدْ حَصَلَ عَلَى خِدْمَةِ أَفْضَلَ بِمِقْدَارِ مَا هُوَ وَسِيطٌ أَيْضًا لِعَهْدِ أَعْظَمَ، قَدْ تَبَيَّنَ عَلَى مَوَاعِيدِ أَفْضَلَ. <sup>٦</sup>فَإِنَّهُ لَوْ كَانَ ذَلِكَ الْأَوَّلُ بِلا عَيْبٍ لَمَا طُلِبَ مَوْضِعٌ لثَانٍ. <sup>٧</sup>لِأَنَّهُ يَقُولُ لَهُمْ لِأَنَّمَا: «هُوَذَا أَيَّامٌ تَأْتِي يَقُولُ الرَّبُّ، حِينَ أَكْمَلُ مَعَ بَيْتِ إِسْرَائِيلَ وَمَعَ بَيْتِ يَهُوذَا عَهْدًا جَدِيدًا. <sup>٨</sup>لِأَنَّ كَالْعَهْدِ الَّذِي عَمَلْتُهُ مَعَ آبَائِهِمْ يَوْمَ أَمْسَكْتُ بِيَدِهِمْ لِأَخْرَجَهُمْ مِنْ أَرْضِ مِصْرَ، لِأَنَّهُمْ لَمْ يَتَّبِعُوا فِي عَهْدِي، وَأَنَا أَهْمَلْتُهُمْ يَقُولُ الرَّبُّ. <sup>٩</sup>لِأَنَّ هَذَا هُوَ الْعَهْدُ الَّذِي أَعَاهَدُهُ مَعَ بَيْتِ إِسْرَائِيلَ بَعْدَ تِلْكَ الْأَيَّامِ يَقُولُ الرَّبُّ: أَجْعَلُ نَوَامِيسِي فِي أَدْهَانِهِمْ، وَأَكْتُبُهَا عَلَى قُلُوبِهِمْ، وَأَنَا أَكُونُ لَهُمْ إِلَهًا

after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: <sup>11</sup>And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. <sup>12</sup>For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

<sup>13</sup>In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

#### Christ the Mediator of the New Covenant

**9** <sup>1</sup>Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. <sup>2</sup>For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. <sup>3</sup>And after the second veil, the tabernacle which is called the Holiest of all; <sup>4</sup>Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; <sup>5</sup>And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

<sup>6</sup>Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. <sup>7</sup>But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for

وَهُمْ يَكُونُونَ لِي شَعْبًا. <sup>١١</sup> وَلَا يَعْلَمُونَ كُلُّ وَاحِدٍ قَرِيبَهُ وَكُلُّ وَاحِدٍ أَخَاهُ قَائِلًا: أَعْرِفِ الرَّبَّ، لِأَنَّ الْجَمِيعَ سَيَعْرِفُونَنِي مِنْ صَغِيرِهِمْ إِلَى كَبِيرِهِمْ. <sup>١٢</sup> لِأَنِّي أَكُونُ صَفُوحًا عَنْ آثَامِهِمْ، وَلَا أَذْكَرُ خَطَايَاهُمْ وَتَعَدِّيَاتِهِمْ فِي مَا بَعْدَ. <sup>١٣</sup> فَإِذْ قَالَ «جَدِيدًا» عَتَقَ الْأَوَّلَ. وَأَمَّا مَا عَتَقَ وَشَاخَ فَهُوَ قَرِيبٌ مِنَ الْأَضْمِحْلَالِ.

#### المسيح وسيط العهد الجديد

**٩** <sup>١</sup> ثُمَّ الْعَهْدُ الْأَوَّلُ كَانَ لَهُ أَيْضًا فَرَائِضُ خِدْمَةِ وَالْقُدْسُ الْعَالَمِيُّ، لِأَنَّهُ نُصِبَ الْمَسْكَنُ الْأَوَّلُ الَّذِي يُقَالُ لَهُ «الْقُدْسُ» الَّذِي كَانَ فِيهِ الْمَنَارَةُ، وَالْمَائِدَةُ، وَخَبِزُ التَّقْدِيمَةِ. <sup>٢</sup> وَوَرَاءَ الْحِجَابِ الثَّانِي الْمَسْكَنُ الَّذِي يُقَالُ لَهُ «قُدْسُ الْأَفْدَاسِ» فِيهِ مِبْحَرَةٌ مِنْ ذَهَبٍ، وَتَابُوتُ الْعَهْدِ مُعَشَى مِنْ كُلِّ جِهَةٍ بِالذَّهَبِ، الَّذِي فِيهِ قِسْطٌ مِنْ ذَهَبٍ فِيهِ الْمَنُّ، وَعَصَا هَارُونَ الَّتِي أَفْرَخَتْ، وَلَوْحَا الْعَهْدِ. <sup>٣</sup> وَفَوْقَهُ كَرُوبَا الْمَجْدِ مُظْلَلِينَ الْعِطَاءِ. أَشْيَاءٌ لَيْسَ لَنَا الْآنَ أَنْ نَتَكَلَّمَ عَنْهَا بِالتَّفْصِيلِ. <sup>٤</sup> ثُمَّ إِذْ صَارَتْ هَذِهِ مُهَيَّأَةً هَكَذَا، يَدْخُلُ الْكَهَنَةُ إِلَى الْمَسْكَنِ الْأَوَّلِ كُلِّ حِينٍ، صَانِعِينَ الْخِدْمَةَ. <sup>٥</sup> وَأَمَّا إِلَى الثَّانِي فَرَتِيسُ الْكَهَنَةِ فَقَطُّ مَرَّةً فِي السَّنَةِ، لَيْسَ بِلَا دَمٍ يُقَدِّمُهُ عَنْ نَفْسِهِ وَعَنْ

the errors of the people: <sup>8</sup>The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: <sup>9</sup>Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; <sup>10</sup>Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

<sup>11</sup>But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; <sup>12</sup>Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. <sup>13</sup>For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: <sup>14</sup>How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

<sup>15</sup>And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

<sup>16</sup>For where a testament is, there must also of necessity be the death of the testator. <sup>17</sup>For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

جَهَالَاتِ الشَّعْبِ، <sup>٨</sup>مُعَلِّناً الرُّوحَ الْقُدُسُ  
بِهَذَا أَنَّ طَرِيقَ الْأَقْدَاسِ لَمْ يُظْهَرْ بَعْدُ، مَا  
دَامَ الْمَسْكَنُ الْأَوَّلُ لَهُ إِقَامَةً، <sup>٩</sup>الَّذِي هُوَ  
رَمَزٌ لِلْوَقْتِ الْحَاضِرِ، الَّذِي فِيهِ تَقَدَّمَ  
قَرَابِينَ وَذَبَائِحُ لَا يُمْكِنُ مِنْ جِهَةِ الضَّمِيرِ  
أَنْ تُكَمَّلَ الَّذِي يَخْدُمُ، <sup>١٠</sup>وَهِيَ قَائِمَةٌ  
بِاطْعَمَةٍ وَأَشْرَبَةٍ وَعَسَلَاتٍ مُخْتَلِفَةٍ  
وَفَرَائِضَ جَسَدِيَّةٍ فَقَطْ، مَوْضُوعَةٍ إِلَى  
وَقْتِ الْإِصْلَاحِ. <sup>١١</sup>وَأَمَّا الْمَسِيحُ، وَهُوَ قَدْ  
جَاءَ رَيْسَ كَهَنَةٍ لِلْخَيْرَاتِ الْعَتِيدَةِ،  
فَبِالْمَسْكَنِ الْأَعْظَمِ وَالْأَكْمَلِ، غَيْرِ  
الْمَصْنُوعِ بِيَدٍ، أَيِ الَّذِي لَيْسَ مِنْ هَذِهِ  
الْخَلِيقَةِ. <sup>١٢</sup>وَلَيْسَ بِدَمِ ثِيُوسٍ وَعُجُولٍ، بَلْ  
بِدَمِ نَفْسِهِ، دَخَلَ مَرَّةً وَاحِدَةً إِلَى  
الْأَقْدَاسِ، فَوَجَدَ فِدَاءً أَبَدِيًّا. <sup>١٣</sup>لَأَنَّهُ إِنْ كَانَ  
دَمُ ثِيرَانٍ وَثِيُوسٍ وَرَمَادُ عِجَلَةٍ مَرشُوشٌ  
عَلَى الْمُنَجِّسِينَ يَقْدَسُ إِلَى طَهَارَةِ الْجَسَدِ،  
<sup>١٤</sup>فَكَمْ بِالْحَرِيِّ يَكُونُ دَمُ الْمَسِيحِ، الَّذِي  
بِرُوحِ أَزَلِيٍّ قَدَّمَ نَفْسَهُ لِلَّهِ بِلاَ عَيْبٍ، يُظْهَرُ  
ضَمَائِرَكُمْ مِنْ أَعْمَالٍ مَيِّتَةٍ لِتَخْدِمُوا اللَّهَ  
الْحَيَّ! <sup>١٥</sup>وَلَا جُلَّ هَذَا هُوَ وَسِيطَ عَهْدِ  
جَدِيدٍ، لِكَيْ يَكُونَ الْمَدْعُوعُونَ - إِذْ صَارَ  
مَوْتٌ لِفِدَاءِ التَّعْدِيَّاتِ الَّتِي فِي الْعَهْدِ الْأَوَّلِ  
- يَنَالُونَ وَعَدَّ الْمِيرَاثِ الْأَبَدِيِّ. <sup>١٦</sup>لَأَنَّهُ  
حَيْثُ تُوجَدُ وَصِيَّةٌ يَلْزَمُ بَيَانُ مَوْتِ  
الْمُوصِي. <sup>١٧</sup>لَأَنَّ الْوَصِيَّةَ ثَابِتَةٌ عَلَى  
الْمَوْتِ، إِذْ لَا قُوَّةَ لَهَا الْبَتَّةَ مَا دَامَ  
الْمُوصِي حَيًّا. <sup>١٨</sup>فَمِنْ تَمَّ الْأَوَّلُ أَيْضًا لَمْ  
يُكْرَسَ بِلاَ دَمٍ، <sup>١٩</sup>لَأَنَّ مُوسَى بَعْدَ مَا كَلَّمَ

<sup>18</sup>Whereupon neither the first testament was dedicated without blood. <sup>19</sup>For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, <sup>20</sup>Saying, This is the blood of the testament which God hath enjoined unto you. <sup>21</sup>Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. <sup>22</sup>And almost all things are by the law purged with blood; and without shedding of blood is no remission.

#### Christ's Sacrifice Once and For All

<sup>23</sup>It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. <sup>24</sup>For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: <sup>25</sup>Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; <sup>26</sup>For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. <sup>27</sup>And as it is appointed unto men once to die, but after this the judgment: <sup>28</sup>So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

جَمِيعَ الشَّعْبِ بِكُلِّ وَصِيَّةٍ بِحَسَبِ  
النَّمُوسِ، أَخَذَ دَمَ الْعُجُولِ وَالْتِيُوسِ، مَعَ  
مَاءٍ وَصُوفًا قَرْمِزِيًّا وَزَوْفًا، وَرَشَّ الْكِتَابَ  
نَفْسَهُ وَجَمِيعَ الشَّعْبِ، <sup>٢٠</sup>قَاتِلًا: «هَذَا هُوَ  
دَمُ الْعَهْدِ الَّذِي أَوْصَاكُمْ اللَّهُ بِهِ».  
<sup>٢١</sup>وَالْمَسْكَنَ أَيْضًا وَجَمِيعَ آيَةِ الْخِدْمَةِ  
رَشَّهَا كَذَلِكَ بِالدَّمِ. <sup>٢٢</sup>وَكُلُّ شَيْءٍ تَقْرِيْبًا  
يَتَطَهَّرُ حَسَبَ النَّمُوسِ بِالدَّمِ، وَبِدُونِ  
سَفْكِ دَمٍ لَا تَحْصُلُ مَغْفِرَةٌ!

#### ذبيحة المسيح مرة وإلى الأبد

<sup>٢٣</sup>فَكَانَ يَلْزَمُ أَنْ أَمْثَلَةَ الْأَشْيَاءِ الَّتِي فِي  
السَّمَاوَاتِ تُطَهَّرُ بِهِدَّةٍ، وَأَمَّا السَّمَاوِيَّاتُ  
عَيْنَهَا فَبِذَبَائِحَ أَفْضَلَ مِنْ هَذِهِ. <sup>٢٤</sup>لَأَنَّ  
الْمَسِيحَ لَمْ يَدْخُلْ إِلَى أَقْدَاسٍ مَصْنُوعَةٍ بِيَدٍ  
أَشْبَاهَ الْحَقِيقِيَّةِ، بَلْ إِلَى السَّمَاءِ عَيْنَهَا،  
لِيُظْهَرَ الْآنَ أَمَامَ وَجْهِ اللَّهِ لِأَجْلِنَا. <sup>٢٥</sup>وَلَا  
لِيَقْدَمَ نَفْسَهُ مَرَارًا كَثِيرَةً، كَمَا يَدْخُلُ رَئِيسُ  
الْكَهَنَةِ إِلَى الْأَقْدَاسِ كُلِّ سَنَةٍ بِدَمِ آخَرَ.  
<sup>٢٦</sup>فَإِذْ ذَاكَ كَانَ يَجِبُ أَنْ يَتَأَلَّمَ مَرَارًا كَثِيرَةً  
مُنْذُ تَأْسِيسِ الْعَالَمِ، وَلَكِنَّهُ الْآنَ قَدْ أُظْهِرَ  
مَرَّةً عِنْدَ انْقِضَاءِ الدُّهُورِ لِيُبْطَلَ الْخَطِيئَةُ  
بِذَبِيحَةِ نَفْسِهِ. <sup>٢٧</sup>وَكَمَا وَضِعَ لِلنَّاسِ أَنْ  
يَمُوتُوا مَرَّةً ثُمَّ بَعْدَ ذَلِكَ الدَّيْنُونَةُ، <sup>٢٨</sup>هَكَذَا  
الْمَسِيحُ أَيْضًا، بَعْدَ مَا قُدِّمَ مَرَّةً لِكَيْ  
يَحْمَلَ خَطَايَا كَثِيرِينَ، سَيُظْهِرُ ثَانِيَةً بِلَا  
خَطِيئَةٍ لِلخَلَاصِ لِلَّذِينَ يَنْتَظِرُونَهُ.

**10** <sup>1</sup>For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. <sup>2</sup>For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. <sup>3</sup>But in those sacrifices there is a remembrance again made of sins every year. <sup>4</sup>For it is not possible that the blood of bulls and of goats should take away sins.

<sup>5</sup>Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: <sup>6</sup>In burnt offerings and sacrifices for sin thou hast had no pleasure. <sup>7</sup>Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

<sup>8</sup>Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; <sup>9</sup>Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. <sup>10</sup>By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

<sup>11</sup>And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: <sup>12</sup>But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; <sup>13</sup>From henceforth expecting till his enemies be made his footstool. <sup>14</sup>For by one offering he

١٠ <sup>١</sup>لأنَّ التَّامُوسَ، إِذْ لَهُ ظِلٌّ  
الْخَيْرَاتِ الْعَتِيدَةِ لَا نَفْسُ صُورَةٍ  
الْأَشْيَاءِ، لَا يَقْدِرُ أَبَدًا بِنَفْسِ الذَّبَائِحِ كُلِّ  
سَنَةٍ، الَّتِي يَقْدَمُونَهَا عَلَى الدَّوَامِ، أَنْ  
يُكْمَلَ الَّذِينَ يَتَقَدَّمُونَ. <sup>٢</sup>وَأِلَّا، أَفَمَا زَالَتْ  
تُقَدَّمُ؟ مِنْ أَجْلِ أَنْ الْخَادِمِينَ، وَهُمْ  
مُطَهَّرُونَ مَرَّةً، لَا يَكُونُ لَهُمْ أَيْضًا ضَمِيرٌ  
خَطَايَا. <sup>٣</sup>لَكِنْ فِيهَا كُلِّ سَنَةٍ ذِكْرٌ خَطَايَا.  
<sup>٤</sup>لأنَّهُ لَا يُمْكِنُ أَنْ دَمُ ثِيرَانٍ وَثِيُوسٍ يَرْفَعُ  
خَطَايَا. <sup>٥</sup>لِذَلِكَ عِنْدَ دُخُولِهِ إِلَى الْعَالَمِ  
يَقُولُ: «ذَبِيحَةٌ وَقُرْبَانًا لَمْ تُرَدْ، وَلَكِنْ  
هَيَاتُ لِي جَسَدًا. <sup>٦</sup>بِمُحْرَقَاتٍ وَذَّبَائِحِ  
لِلْخَطِيئَةِ لَمْ تُسَّرْ. <sup>٧</sup>ثُمَّ قُلْتُ: هَتَّنَا أَجِيءُ.  
فِي دَرَجِ الْكِتَابِ مَكْتُوبٌ عَنِّي، لِأَفْعَلَ  
مَشِيئَتِكَ يَا اللَّهُ». <sup>٨</sup>إِذْ يَقُولُ أَنفَاءً: «إِنَّكَ  
ذَبِيحَةٌ وَقُرْبَانًا وَمُحْرَقَاتٍ وَذَّبَائِحِ لِلْخَطِيئَةِ  
لَمْ تُرَدْ وَلَا سُرَرْتَ بِهَا». الَّتِي تُقَدَّمُ حَسَبَ  
التَّامُوسِ. <sup>٩</sup>ثُمَّ قَالَ: «هَتَّنَا أَجِيءُ لِأَفْعَلَ  
مَشِيئَتِكَ يَا اللَّهُ». <sup>١٠</sup>يَنْزِعُ الْأَوَّلَ لِكَيْ يَثْبُتَ  
الثَّانِي. <sup>١١</sup>فِيهِذِهِ الْمَشِيئَةِ نَحْنُ مُقَدَّسُونَ  
بِتَقْدِيمِ جَسَدِ يَسُوعَ الْمَسِيحِ مَرَّةً وَاحِدَةً.  
<sup>١٢</sup>وَكُلُّ كَاهِنٍ يَفْعَلُ كُلَّ يَوْمٍ يَخْدُمُ وَيُقَدِّمُ  
مَرَارًا كَثِيرَةً تِلْكَ الذَّبَائِحِ عَيْنَهَا، الَّتِي لَا  
تَسْتَطِيعُ الْبَتَّةَ أَنْ تَنْزِعَ الْخَطِيئَةَ. <sup>١٣</sup>وَأَمَّا هَذَا  
فَبَعْدَ مَا قَدَّمَ عَنِ الْخَطَايَا ذَبِيحَةً وَاحِدَةً،  
جَلَسَ إِلَى الْأَبَدِ عَنْ يَمِينِ اللَّهِ، <sup>١٤</sup>مُنْتَظِرًا  
بَعْدَ ذَلِكَ حَتَّى تَوْضَعَ أَعْدَاؤُهُ مَوْطِنًا  
لِقَدَمَيْهِ. <sup>١٥</sup>لأنَّهُ بِقُرْبَانٍ وَاحِدٍ قَدْ أَكْمَلَ إِلَى  
الْأَبَدِ الْمُقَدَّسِينَ. <sup>١٥</sup>وَيَشْهَدُ لَنَا الرُّوحُ



hath perfected for ever them that are sanctified.

<sup>15</sup>Whereof the Holy Ghost also is a witness to us: for after that he had said before, <sup>16</sup>This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; <sup>17</sup>And their sins and iniquities will I remember no more. <sup>18</sup>Now where remission of these is, there is no more offering for sin.

### Results of the Sacrifice of Christ

<sup>19</sup>Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, <sup>20</sup>By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; <sup>21</sup>And having an high priest over the house of God; <sup>22</sup>Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. <sup>23</sup>Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) <sup>24</sup>And let us consider one another to provoke unto love and to good works: <sup>25</sup>Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

### Consequences of Rejecting Christ

<sup>26</sup>For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, <sup>27</sup>But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. <sup>28</sup>He that despised Moses' law died without mercy under

الْقُدُّسُ أَيْضًا. لِأَنَّهُ بَعْدَ مَا قَالَ سَابِقًا: <sup>١٦</sup>«هَذَا هُوَ الْعَهْدُ الَّذِي أَعَاهَدُهُ مَعَهُمْ بَعْدَ تِلْكَ الْأَيَّامِ، يَقُولُ الرَّبُّ، أَجْعَلُ نَوَامِيسِي فِي قُلُوبِهِمْ وَأَكْتُبُهَا فِي أَدْهَانِهِمْ» <sup>١٧</sup>و: «لَنْ أَذْكَرَ خَطَايَاهُمْ وَتَعْدِيَاتِهِمْ فِي مَا بَعْدَ». <sup>١٨</sup>وَلِنَّمَا حَيْثُ تَكُونُ مَغْفِرَةٌ لِهَذِهِ لَا يَكُونُ بَعْدَ قُرْبَانٍ عَنِ الْخَطِيئَةِ.

### نتائج ذبيحة المسيح

<sup>١٩</sup>فَإِذْ لَنَا أَيُّهَا الْإِخْوَةُ ثَقَّةٌ بِالذُّخُولِ إِلَى «الْأَقْدَاسِ» بِدَمِ يَسُوعَ، <sup>٢٠</sup>طَرِيقًا كَرَّسَهُ لَنَا حَدِيثًا حَيًّا، بِالْحِجَابِ، أَيْ جَسَدِهِ، <sup>٢١</sup>وَكَاهِنٌ عَظِيمٌ عَلَى بَيْتِ اللَّهِ، لِنَتَقَدَّمَ بِقَلْبٍ صَادِقٍ فِي يَقِينِ الْإِيمَانِ، مَرَشُوشَةً قُلُوبِنَا مِنْ ضَمِيرٍ شَرِيرٍ، وَمُعْتَسِلَةً أَجْسَادِنَا بِمَاءٍ نَقِيٍّ. <sup>٢٢</sup>لِنَتَمَسَّكَ بِإِقْرَارِ الرَّجَاءِ رَاسِحًا، لِأَنَّ الَّذِي وَعَدَ هُوَ آمِنٌ. <sup>٢٣</sup>وَلِنُتَلَحَّظْ بَعْضُنَا بَعْضًا لِلتَّحْرِيزِ عَلَى الْمَحَبَّةِ وَالْأَعْمَالِ الْحَسَنَةِ، <sup>٢٤</sup>غَيْرَ تَارِكِينَ اجْتِمَاعِنَا كَمَا لِقَوْمٍ عَادَةٍ، بَلْ وَاعِظِينَ بَعْضُنَا بَعْضًا، وَبِالْأَكْثَرِ عَلَى قَدْرِ مَا تَرَوْنَ الْيَوْمَ يَقْرُبُ،

### عاقبة رفض المسيح

<sup>٢٦</sup>فَإِنَّهُ إِنْ أَحْطَأْنَا بِاخْتِيَارِنَا بَعْدَ مَا أَخَذْنَا مَعْرِفَةَ الْحَقِّ، لَا تَبْقَى بَعْدَ ذَبِيحَةٍ عَنِ الْخَطَايَا، <sup>٢٧</sup>بَلْ قُبُولُ دَيْتُونَةٍ مُخِيفَةٍ، وَغَيْرَةِ نَارٍ عَيْدَةٍ أَنْ تَأْكُلَ الْمُضَادِّينَ. <sup>٢٨</sup>مَنْ خَالَفَ نَامُوسَ مُوسَى فَعَلَى شَاهِدَيْنِ أَوْ

two or three witnesses: <sup>29</sup>Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

<sup>30</sup>For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. <sup>31</sup>It is a fearful thing to fall into the hands of the living God.

<sup>32</sup>But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; <sup>33</sup>Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. <sup>34</sup>For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

<sup>35</sup>Cast not away therefore your confidence, which hath great recompence of reward. <sup>36</sup>For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. <sup>37</sup>For yet a little while, and he that shall come will come, and will not tarry. <sup>38</sup>Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. <sup>39</sup>But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

ثَلَاثَةً شُهُودٌ يَمُوتُ بِدُونِ رَافِعَةٍ. <sup>٢٩</sup> فَكَمْ عِقَابًا أَشْرَّ تَطْتُونُ أَنَّهُ يُحْسَبُ مُسْتَحَقًّا مَنْ دَاسَ ابْنَ اللَّهِ، وَحَسِبَ دَمَ الْعَهْدِ الَّذِي قُدِّسَ بِهِ دِنْسًا، وَأَزْدَرَى بِرُوحِ النِّعْمَةِ؟ <sup>٣٠</sup> فَإِنَّا نَعْرِفُ الَّذِي قَالَ: «لِي الْإِنْتِقَامُ، أَنَا أَجَازِي، يَقُولُ الرَّبُّ». وَأَيْضًا: «الرَّبُّ يَدِينُ شَعْبَهُ». <sup>٣١</sup> مُخِيفٌ هُوَ الْوُقُوعُ فِي يَدَيِ اللَّهِ الْحَيِّ! <sup>٣٢</sup> وَلَكِنْ تَذَكَّرُوا الْأَيَّامَ السَّالِفَةَ الَّتِي فِيهَا بَعْدَ مَا أُنزِمْتُمْ صَبْرْتُمْ عَلَى مُجَاهَدَةِ الْأَمِّ كَثِيرَةٍ. <sup>٣٣</sup> مِنْ جِهَةٍ مَشْهُورِينَ بِتَعْيِيرَاتٍ وَضِيقَاتٍ، وَمِنْ جِهَةٍ صَائِرِينَ شُرَكَاءَ الَّذِينَ تُصْرَفُ فِيهِمْ هَكَذَا. <sup>٣٤</sup> لِأَنَّكُمْ رَتَبْتُمْ لِقِيُودِي أَيْضًا، وَقَبِلْتُمْ سَلْبَ أَمْوَالِكُمْ بِفَرَحٍ، عَالِمِينَ فِي أَنْفُسِكُمْ أَنَّ لَكُمْ مَالًا أَفْضَلَ فِي السَّمَاوَاتِ وَبَاقِيًا. <sup>٣٥</sup> فَلَا تَطْرَحُوا ثِقَتَكُمْ الَّتِي لَهَا مُجَازَاةٌ عَظِيمَةٌ. <sup>٣٦</sup> لِأَنَّكُمْ تَحْتَاجُونَ إِلَى الصَّبْرِ، حَتَّى إِذَا صَنَعْتُمْ مَشِيئَةَ اللَّهِ تَنَالُونَ الْمَوْعِدَ. <sup>٣٧</sup> لِأَنَّهُ بَعْدَ قَلِيلٍ جَدًّا «سَيَأْتِي الْآتِي وَلَا يُبْطِئُ». <sup>٣٨</sup> أَمَّا الْبَارُّ فَبِالْإِيمَانِ يَحْيَا، وَإِنْ أَرْتَدَّ لَا تُسْرَبُ بِهِ نَفْسِي. <sup>٣٩</sup> وَأَمَّا نَحْنُ فَلَسْنَا مِنْ الْإِرْتِدَادِ لِلْهَلَاكِ، بَلْ مِنْ الْإِيمَانِ لِإِقْتِنَاءِ النَّفْسِ.

## Faith

**11** <sup>1</sup>Now faith is the substance of things hoped for, the evidence of things not seen.

<sup>2</sup>For by it the elders obtained a good report.

<sup>3</sup>Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

## Faith: The Basis for Righteousness

<sup>4</sup>By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

<sup>5</sup>By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

<sup>6</sup>But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

<sup>7</sup>By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

## Abraham's Faith

<sup>8</sup>By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. <sup>9</sup>By faith he sojourned in the land of

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١١ <sup>١</sup>وَأَمَّا الْإِيمَانُ فَهُوَ الثَّقَّةُ بِمَا يُرْجَى وَالْإِيقَانُ بِأُمُورٍ لَا تُرَى. <sup>٢</sup>فَإِنَّهُ فِي هَذَا شُهِدَ لِلْقُدَمَاءِ. <sup>٣</sup>بِالْإِيمَانِ نَفَهُمُ أَنَّ الْعَالَمِينَ أُثْقِنْتَ بِكَلِمَةِ اللَّهِ، حَتَّى لَمْ يَتَكَوَّنَ مَا يَرَى مِمَّا هُوَ ظَاهِرٌ.

## الإيمان أساس البر

<sup>٤</sup>بِالْإِيمَانِ قَدَّمَ هَابِيلُ لِلَّهِ ذَبِيحَةً أَفْضَلَ مِنْ قَايِينَ، فِيهِ شُهِدَ لَهُ أَنَّهُ بَارٌّ، إِذْ شُهِدَ اللَّهُ لِقَرَابِيِّهِ. وَبِهِ، وَإِنْ مَاتَ، يَتَكَلَّمُ بَعْدًا. <sup>٥</sup>بِالْإِيمَانِ نُقِلَ أَخْنُوحُ لِكَيْ لَا يَرَى الْمَوْتَ، وَلَمْ يُوجَدْ لِأَنَّ اللَّهَ نَقَلَهُ - إِذْ قَبْلَ نَقْلِهِ شُهِدَ لَهُ بِأَنَّهُ قَدْ أَرْضَى اللَّهَ. <sup>٦</sup>وَلَكِنْ بَدُونَ إِيْمَانٍ لَا يُمْكِنُ إِرْصَاؤُهُ، لِأَنَّهُ يَجِبُ أَنْ الَّذِي يَأْتِي إِلَى اللَّهِ يُؤْمِنُ بِأَنَّهُ مُوجُودٌ، وَأَنَّهُ يُجَازِي الَّذِينَ يَطُوبُونَهُ. <sup>٧</sup>بِالْإِيمَانِ نُوحٌ لَمَّا أُوحِيَ إِلَيْهِ عَنْ أُمُورٍ لَمْ تُرَ بَعْدُ خَافَ، فَبَنَى فُلْكَاً لِحَلَاصِ بَيْتِهِ، فِيهِ دَانَ الْعَالَمَ، وَصَارَ وَارِثًا لِلْبِرِّ الَّذِي حَسَبَ الْإِيمَانَ.

## إيمان إبراهيم والآباء

<sup>٨</sup>بِالْإِيمَانِ إِبْرَاهِيمُ لَمَّا دُعِيَ أَطَاعَ أَنْ يَخْرُجَ إِلَى الْمَكَانِ الَّذِي كَانَ عَتِيداً أَنْ يَأْخُذَهُ مِيرَاثاً، فَخَرَجَ وَهُوَ لَا يَعْلَمُ إِلَى أَيْنَ يَأْتِي. <sup>٩</sup>بِالْإِيمَانِ تَعَرَّبَ فِي أَرْضِ الْمُوعَدِ

promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: <sup>10</sup>For he looked for a city which hath foundations, whose builder and maker is God.

<sup>11</sup>Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

<sup>12</sup>Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

<sup>13</sup>These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

<sup>14</sup>For they that say such things declare plainly that they seek a country. <sup>15</sup>And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. <sup>16</sup>But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

<sup>17</sup>By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, <sup>18</sup>Of whom it was said, That in Isaac shall thy seed be called: <sup>19</sup>Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

<sup>20</sup>By faith Isaac blessed Jacob and Esau concerning things to come.

<sup>21</sup>By faith Jacob, when he was a dying, blessed both the sons of

كَأَنَّهَا غَرِيبَةٌ، سَاكِنًا فِي خِيَامٍ مَعَ إِسْحَاقَ وَيَعْقُوبَ الْوَارِثَيْنِ مَعَهُ لِهَذَا الْمَوْعِدِ عَيْنِهِ.

<sup>١٠</sup>لِأَنَّهُ كَانَ يَنْتَظِرُ الْمَدِينَةَ الَّتِي لَهَا الْأَسَاسَاتُ، الَّتِي صَانِعُهَا وَبَارِئُهَا اللَّهُ.

<sup>١١</sup>بِالْإِيمَانِ سَارَةُ نَفْسُهَا أَيْضًا أَخَذَتْ قُدْرَةً عَلَى إِثْنَاءِ نَسْلِ، وَبَعْدَ وَقْتِ السَّنِّ

وَلَدَتْ، إِذْ حَسِبَتْ الَّذِي وَعَدَ صَادِقًا.

<sup>١٢</sup>لِذَلِكَ وُلِدَ أَيْضًا مِنْ وَاحِدٍ، وَذَلِكَ مِنْ مُمَاتٍ، مِثْلَ نُجُومِ السَّمَاءِ فِي الْكَثْرَةِ،

وَكَالرَّمْلِ الَّذِي عَلَى شَاطِئِ الْبَحْرِ الَّذِي لَا يُعَدُّ.

<sup>١٣</sup>فِي الْإِيمَانِ مَاتَ هَؤُلَاءِ أَجْمَعُونَ، وَهُمْ لَمْ يَنَالُوا الْمَوْاعِدَ، بَلْ مِنْ بَعِيدٍ

نَظَرُوهَا وَصَدَّقُوهَا وَحَيَّوهَا، وَأَقْرَبُوا بِأَنَّهُمْ غُرَبَاءَ وَنَزَلَاءَ عَلَى الْأَرْضِ.

<sup>١٤</sup>فَإِنَّ الَّذِينَ يَقُولُونَ مِثْلَ هَذَا يُظْهِرُونَ أَنَّهُمْ يَطْلُبُونَ وَطَنًا.

<sup>١٥</sup>فَلَوْ ذَكَرُوا ذَلِكَ الَّذِي خَرَجُوا مِنْهُ، لَكَانَ لَهُمْ فُرْصَةٌ لِلرُّجُوعِ.

<sup>١٦</sup>وَلَكِنْ الْآنَ يَبْتَغُونَ وَطَنًا أَفْضَلَ، أَيَّ سَمَاوِيًّا.

لِذَلِكَ لَا يَسْتَحِجُّ بِهِمُ اللَّهُ أَنْ يُدْعَى إِلَهُهُمْ، لِأَنَّهُ أَعَدَّ لَهُمْ مَدِينَةً.

<sup>١٧</sup>بِالْإِيمَانِ قَدَّمَ إِبْرَاهِيمُ إِسْحَاقَ وَهُوَ مُجْرَبٌ - قَدَّمَ الَّذِي قَبْلَ الْمَوْاعِدِ، وَحِيدَهُ <sup>١٨</sup>الَّذِي قِيلَ لَهُ: «إِنَّهُ بِإِسْحَاقَ يُدْعَى لَكَ نَسْلٌ».

<sup>١٩</sup>إِذْ حَسِبَ أَنَّ اللَّهَ قَادِرٌ عَلَى الْإِقَامَةِ مِنَ الْأَمْوَاتِ أَيْضًا، الَّذِينَ مِنْهُمْ أَخَذَهُ أَيْضًا فِي مِثَالٍ.

<sup>٢٠</sup>بِالْإِيمَانِ إِسْحَاقُ بَارَكَ يَعْقُوبَ وَعَيْسُو مِنْ جِهَةِ أُمُورٍ عَتِيدَةٍ. <sup>٢١</sup>بِالْإِيمَانِ يَعْقُوبُ عِنْدَ مَوْتِهِ بَارَكَ كُلَّ وَاحِدٍ مِنْ ابْنَيْ يُوسُفَ، وَسَجَدَ عَلَى رَأْسِ عَصَاهُ. <sup>٢٢</sup>بِالْإِيمَانِ يُوسُفُ عِنْدَ

Joseph; and worshipped, leaning upon the top of his staff.

<sup>22</sup>By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

### The Faith of Moses and His Parents

<sup>23</sup>By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

<sup>24</sup>By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

<sup>25</sup>Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

<sup>26</sup>Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. <sup>27</sup>By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

<sup>28</sup>Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

### Faith and Miracles

<sup>29</sup>By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.

<sup>30</sup>By faith the walls of Jericho fell down, after they were compassed about seven days.

<sup>31</sup>By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

مَوْتِهِ ذَكَرَ خُرُوجَ بَنِي إِسْرَائِيلَ وَأَوْصَى مِنْ جِهَةِ عِظَامِهِ.

### إيمان موسى وأبويه

<sup>٢٣</sup> بِالْإِيمَانِ مُوسَى، بَعْدَ مَا وُلِدَ، أَخْفَاهُ آبَاؤُهُ ثَلَاثَةَ أَشْهُرٍ، لِأَنَّهُمَا رَأَيَا الصَّبِيَّ جَمِيلًا، وَلَمْ يَخْشِيَ أَمْرَ الْمَلِكِ. <sup>٢٤</sup> بِالْإِيمَانِ مُوسَى لَمَّا كَبُرَ أَبِي أَنْ يُدْعَى ابْنُ ابْنَةِ فِرْعَوْنَ، <sup>٢٥</sup> مُفَضَّلًا بِالْآخَرَى أَنْ يَذُلَّ مَعَ شَعْبِ اللَّهِ عَلَى أَنْ يَكُونَ لَهُ تَمَتُّعٌ وَقْتِيٌّ بِالْخَطِيئَةِ، <sup>٢٦</sup> حَاسِبًا عَارَ الْمَسِيحِ غِنَىٰ أَعْظَمَ مِنْ خَزَائِنِ مِصْرَ، لِأَنَّهُ كَانَ يَنْظُرُ إِلَى الْمَجَازَةِ. <sup>٢٧</sup> بِالْإِيمَانِ تَرَكَ مِصْرَ غَيْرَ خَائِفٍ مِنْ غَضَبِ الْمَلِكِ، لِأَنَّهُ تَشَدَّدَ، كَأَنَّهُ يَرَىٰ مَنْ لَا يَرَىٰ. <sup>٢٨</sup> بِالْإِيمَانِ صَنَعَ الْفِصْحَ وَرَشَّ الدَّمِ لَيْلًا يَمْسَهُمُ الَّذِي أَهْلَكَ الْأَبْكَارَ.

### الإيمان ومعجزاته

<sup>٢٩</sup> بِالْإِيمَانِ اجْتَازُوا فِي الْبَحْرِ الْأَحْمَرِ كَمَا فِي الْيَابِسَةِ، الْأَمْرَ الَّذِي لَمَّا شَرَعَ فِيهِ الْمِصْرِيُّونَ غَرَفُوا. <sup>٣٠</sup> بِالْإِيمَانِ سَقَطَتِ أَسْوَارُ أَرِيحَا بَعْدَ مَا طِيفَ حَوْلَهَا سَبْعَةَ أَيَّامٍ. <sup>٣١</sup> بِالْإِيمَانِ رَاحَبُ الزَّانِيَةِ لَمْ تَهْلِكْ مَعَ الْعَصَاةِ، إِذْ قَبِلَتِ الْجَاسُوسِينَ بِسَلَامٍ.

## Faith of the Judges and Prophets

<sup>32</sup>And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: <sup>33</sup>Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, <sup>34</sup>Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

<sup>35</sup>Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: <sup>36</sup>And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: <sup>37</sup>They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; <sup>38</sup>(Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

<sup>39</sup>And these all, having obtained a good report through faith, received not the promise: <sup>40</sup>God having provided some better thing for us, that they without us should not be made perfect.

**12** <sup>1</sup>Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and

## إيمان القضاة والأنبياء

<sup>٣٢</sup> وَمَاذَا أَقُولُ أَيضًا؟ لِأَنَّهُ يُعَوِّزُنِي  
الْوَقْتُ إِنْ أَخْبِرْتُ عَنْ جِدْعُونَ، وَبَارَاقَ،  
وَسَمْشُونَ، وَيَفْتَاحَ، وَدَاوُدَ، وَصَمُوئِيلَ،  
وَالْأَنْبِيَاءِ، <sup>٣٣</sup> الَّذِينَ بِالْإِيمَانِ قَهَرُوا مَمَالِكَ،  
صَنَعُوا بَرًّا، نَالُوا مَوَاعِيدَ، سَدُّوا أَفْوَاهَ  
أُسُودَ، <sup>٣٤</sup> أَطْفَأُوا قُوَّةَ النَّارِ، نَجَّوْا مِنْ حَدِّ  
السَّيْفِ، تَقَوُّوا مِنْ ضَعْفٍ، صَارُوا أَشْدَاءَ  
فِي الْحَرْبِ، هَزَمُوا جِيُوشَ غُرَبَاءَ،  
<sup>٣٥</sup> أَخَذَتْ نِسَاءٌ أَمْوَاتَهُنَّ بِقِيَامَةٍ. وَآخَرُونَ  
عَذَّبُوا وَلَمْ يَقْبَلُوا النَّجَاةَ لِكَيْ يَنَالُوا قِيَامَةً  
أَفْضَلَ. <sup>٣٦</sup> وَآخَرُونَ تَجَرَّبُوا فِي هُزْءٍ  
وَجَلْدٍ، ثُمَّ فِي قُبُودٍ أَيضًا وَحَبْسٍ.  
<sup>٣٧</sup> رُجِمُوا، نُشِرُوا، جُرِبُوا، مَاتُوا قَتْلًا  
بِالسَّيْفِ، طَافُوا فِي جُلُودٍ غَنَمٍ وَجُلُودِ  
مِعْزَى، مُعْتَازِينَ مَكْرُوبِينَ مُدْلِينَ، <sup>٣٨</sup> وَهُمْ  
لَمْ يَكُنِ الْعَالَمُ مُسْتَحِقًّا لَهُمْ. تَاهَبِينَ فِي  
بَرَارِيٍّ وَجِبَالٍ وَمَعَايِرَ وَشُقُوقِ الْأَرْضِ.  
<sup>٣٩</sup> فَهَوَّلَاءَ كُلَّهُمْ، مَشْهُودًا لَهُمْ بِالْإِيمَانِ،  
لَمْ يَنَالُوا الْمَوْعِدَ، <sup>٤٠</sup> إِذْ سَبَقَ اللَّهُ فَنظَرَ لَنَا  
شَيْئًا أَفْضَلَ، لِكَيْ لَا يَكْمَلُوا بِدُونِنَا.

**١٢** لِذَلِكَ نَحْنُ أَيضًا إِذْ لَنَا سَحَابَةٌ  
مِنَ الشُّهُودِ مَقْدَارٌ هَدَاهِ مُحِيطَةٌ  
بِنَا، لِنَطْرَحَ كُلَّ ثِقَلٍ وَالْحَاطِيَّةِ الْمُحِيطَةِ بِنَا

let us run with patience the race that is set before us, <sup>2</sup>Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. <sup>3</sup>For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

<sup>4</sup>Ye have not yet resisted unto blood, striving against sin. <sup>5</sup>And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: <sup>6</sup>For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

<sup>7</sup>If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? <sup>8</sup>But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

<sup>9</sup>Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? <sup>10</sup>For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. <sup>11</sup>Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

<sup>12</sup>Wherefore lift up the hands which hang down, and the feeble knees;

<sup>13</sup>And make straight paths for your

بِسُهُولَةٍ، وَلِنَحَاضِرٍ بِالصَّبْرِ فِي الْجِهَادِ  
الْمَوْضُوعِ أَمَامَنَا، <sup>٢</sup>نَاظِرِينَ إِلَى رَئِيسِ  
الْإِيمَانِ وَمُكَمِّلِهِ يَسُوعَ، الَّذِي مِنْ أَجْلِ  
السَّرُورِ الْمَوْضُوعِ أَمَامَهُ أَحْتَمَلَ الصَّلِيبَ  
مُسْتَهِينًا بِالْخِزْيِ، فَجَلَسَ فِي يَمِينِ عَرْشِ  
اللَّهِ. <sup>٣</sup>فَتَفَكَّرُوا فِي الَّذِي أَحْتَمَلَ مِنَ الْخَطَاةِ  
مُقَاوِمَةً لِنَفْسِهِ مِثْلَ هَذِهِ لِئَلَّا تَكَلُّوا  
وَتَحْزَنُوا فِي نُفُوسِكُمْ. <sup>٤</sup>لَمْ تَقَاوِمُوا بَعْدَ  
حَتَّى الدَّمِ مُجَاهِدِينَ ضِدَّ الْخَطِيئَةِ، <sup>٥</sup>وَقَدْ  
نَسِيتُمْ الْوَعْدَ الَّذِي يُخَاطِبُكُمْ كَبِينٍ: «يَا  
أَبْنِي لَا تَحْتَقِرْ تَأْدِيبَ الرَّبِّ، وَلَا تَحْزَنْ إِذَا  
وَبَحَّكَ. <sup>٦</sup>لَأَنَّ الَّذِي يُحِبُّهُ الرَّبُّ يُؤَدِّبُهُ،  
وَيَجْلِدُ كُلَّ ابْنٍ يَقْبَلُهُ». <sup>٧</sup>إِنْ كُنْتُمْ تَحْتَمِلُونَ  
التَّأْدِيبَ بِعَامِلِكُمْ اللَّهُ كَالْبَنِينَ. فَأَيُّ ابْنٍ لَا  
يُؤَدِّبُهُ أَبُوهُ؟ <sup>٨</sup>وَلَكِنْ إِنْ كُنْتُمْ بِلا تَأْدِيبِ،  
قَدْ صَارَ الْجَمِيعُ شُرَكَاءَ فِيهِ، فَأَنْتُمْ نَعُولٌ  
لَا بَنُونَ. <sup>٩</sup>نَمْ قَدْ كَانَ لَنَا آبَاءٌ أَجْسَادِنَا  
مُؤَدِّبِينَ، وَكُنَّا نَهَابُهُمْ. أَفَلَا نَحْضَعُ بِالْأَوْلَى  
جِدًّا لِأَبِي الأَرْوَاحِ، فَنَحْيَا؟ <sup>١٠</sup>لَأَنَّ أَوْلَيْكَ  
أَدَّبُونَا أَيَّامًا قَلِيلَةً حَسَبَ اسْتِحْسَانِهِمْ، وَأَمَّا  
هَذَا فَلْأَجْلِ الْمَنْفَعَةِ، لِكَيْ نَشْتَرِكَ فِي  
قَدَاسَتِهِ. <sup>١١</sup>وَلَكِنْ كُلُّ تَأْدِيبٍ فِي الْحَاضِرِ  
لَا يَرَى أَنَّهُ لِلْفَرْحِ بَلْ لِلْحَزَنِ. وَأَمَّا آخِرًا  
فَيُعْطِي الَّذِينَ يَتَدَرَّبُونَ بِهِ ثَمَرٌ بَرٌّ لِلسَّلَامِ.  
<sup>١٢</sup>لِلذَلِكَ قَوْمُوا الْأَيَادِي الْمُسْتَرَحِيَةَ  
وَالرُّكْبَ الْمُخْلَعَةَ، <sup>١٣</sup>وَأَصْنَعُوا لِرِجْلِكُمْ  
مَسَالِكَ مُسْتَقِيمَةً، لِكَيْ لَا يَعْتَسِفَ  
الْأَعْرَجُ، بَلْ بِالْحَرِيِّ يُسْتَقَى. <sup>١٤</sup>اِتَّبِعُوا  
السَّلَامَ مَعَ الْجَمِيعِ، وَالْقَدَاسَةَ الَّتِي بَدُونَهَا

feet, lest that which is lame be turned out of the way; but let it rather be healed.

<sup>14</sup>Follow peace with all men, and holiness, without which no man shall see the Lord:

<sup>15</sup>Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

<sup>16</sup>Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

<sup>17</sup>For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

#### Our God is a Consuming Fire

<sup>18</sup>For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

<sup>19</sup>And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:

<sup>20</sup>(For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: <sup>21</sup>And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

<sup>22</sup>But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, <sup>23</sup>To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, <sup>24</sup>And to Jesus the mediator of the new covenant, and to the blood

لَنْ يَرَى أَحَدًا الرَّبَّ. <sup>١٥</sup>مَلَاخِظِينَ لَيْلًا يَخِيبَ أَحَدًا مِنْ نِعْمَةِ اللَّهِ. لَيْلًا يَطْلُعُ أَصْلُ مَرَارَةٍ وَيَصْنَعُ ائْزَعَاجًا، فَيَتَنَجَّسُ بِهِ كَثِيرُونَ. <sup>١٦</sup>لَيْلًا يَكُونُ أَحَدًا زَانِيًا أَوْ مُسْتَبِيحًا كَعِيسُو، الَّذِي لِأَجْلِ أَكْلَةٍ وَاحِدَةٍ بَاعَ بَكُورِيَّتَهُ. <sup>١٧</sup>فَإِنَّكُمْ تَعْلَمُونَ أَنَّهُ أَيْضًا بَعْدَ ذَلِكَ، لَمَّا أَرَادَ أَنْ يَرِثَ الْبَرَكَةَ رُفِضَ، إِذْ لَمْ يَجِدْ لِلتَّوْبَةِ مَكَانًا، مَعَ أَنَّهُ طَلَبَهَا بِدُمُوعٍ.

#### إنها نار آكلة

<sup>١٨</sup>لَأَنَّكُمْ لَمْ تَأْتُوا إِلَى جَبَلٍ مَلْمُوسٍ مُضْطَرِّمٍ بِالنَّارِ، وَإِلَى ضَبَابٍ وَظَلَامٍ وَزَوْبَعَةٍ، <sup>١٩</sup>وَهَتَافِ بُوقٍ وَصَوْتِ كَلِمَاتٍ، اسْتَعْفَى الَّذِينَ سَمِعُوهُ مِنْ أَنْ تَزَادَ لَهُمْ كَلِمَةٌ، <sup>٢٠</sup>لَأَنَّكُمْ لَمْ يَحْتَمِلُوا مَا أَمْرِي بِهِ، وَإِنْ مَسَّتِ الْجَبَلُ بِهَيْمَةٍ تُرْجَمُ أَوْ تُرْمَى بِسَهْمٍ. <sup>٢١</sup>وَكَانَ الْمَنْظَرُ هَكَذَا مُخِيفًا حَتَّى قَالَ مُوسَى: «أَنَا مُرْتَعِبٌ وَمُرْتَعِدٌ!». <sup>٢٢</sup>بَلْ قَدْ أَتَيْتُمْ إِلَى جَبَلٍ صِهْيُونِ، وَإِلَى مَدِينَةِ اللَّهِ الْحَيِّ: أورشليمَ السَّمَاوِيَّةِ، وَإِلَى رَبَوَاتٍ هُمْ مَحْفَلُ مَلَائِكَةٍ، <sup>٢٣</sup>وَكَنْيَسَةِ أَبْكَارٍ مَكْتُوبِينَ فِي السَّمَاوَاتِ، وَإِلَى اللَّهِ دِيَّانِ الْجَمِيعِ، وَإِلَى أَرْوَاحِ آبَرَارٍ مُكْمَلِينَ، <sup>٢٤</sup>وَإِلَى وَسِيطِ الْعَهْدِ الْجَدِيدِ: يَسُوعَ، وَإِلَى دَمِ رَشٍّ يَتَكَلَّمُ أَفْضَلَ مِنْ هَابِيلَ. <sup>٢٥</sup>أُنْظَرُوا أَنْ لَا تَسْتَعْمُوا مِنَ الْمُتَكَلِّمِ. لِأَنَّهُ



of sprinkling, that speaketh better things than that of Abel.

<sup>25</sup>See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: <sup>26</sup>Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. <sup>27</sup>And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

<sup>28</sup>Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: <sup>29</sup>For our God is a consuming fire.

### Instructions

**13** <sup>1</sup>Let brotherly love continue. <sup>2</sup>Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. <sup>3</sup>Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

<sup>4</sup>Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

<sup>5</sup>Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. <sup>6</sup>So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

<sup>7</sup>Remember them which have the

إِنْ كَانَ أَوْلَيْكَ لَمْ يَنْجُوا إِذِ اسْتَعْفَوْا مِنْ  
الْمَتَكَلِّمِ عَلَى الْأَرْضِ، فَبِأَوْلَى جِدًّا لَا  
نَنْجُو نَحْنُ الْمُرْتَدِّينَ عَنِ الَّذِي مِنْ  
السَّمَاءِ، <sup>٢٦</sup>الَّذِي صَوْتُهُ زَعَزَعَ الْأَرْضَ  
حِينَئِذٍ، وَأَمَّا الْآنَ فَقَدْ وَعَدَ قَائِلًا: «إِنِّي  
مَرَّةً أُيْضًا أُزَلِّزُ لَا الْأَرْضَ فَقَطْ بَلِ السَّمَاءَ  
أَيْضًا». <sup>٢٧</sup>فَقَوْلُهُ «مَرَّةً أُيْضًا» يَدُلُّ عَلَى  
تَغْيِيرِ الْأَشْيَاءِ الْمُنْتَزِعَةِ كَمَصْنُوعَةٍ، لِكَيْ  
تَبْقَى الَّتِي لَا تَتَزَعَزَعُ. <sup>٢٨</sup>لِذَلِكَ وَنَحْنُ  
قَابِلُونَ مَلَكُوتًا لَا يَتَزَعَزَعُ لِيَكُنْ عِنْدَنَا شُكْرٌ  
بِهِ نَخْدِمُ اللَّهَ خِدْمَةً مُرْضِيَةً، بِخُشُوعٍ  
وَتَقْوَى. <sup>٢٩</sup>لِأَنَّ إِلَهَنَا نَارٌ آكِلَةٌ.

### توصيات

**١٣** <sup>١</sup>الْتَبَّتِ الْمَحَبَّةُ الْأَخَوِيَّةُ. لَا  
تَنْسُوا إِضَافَةَ الْعُرَبَاءِ، لِأَنَّ بِهَا  
أَضَافَ أَنْاسٌ مَلَائِكَةً وَهُمْ لَا يَدْرُونَ.  
<sup>٢</sup>أَذْكُرُوا الْمُقِيدِينَ كَأَنَّكُمْ مُقِيدُونَ مَعَهُمْ،  
وَالْمُذَلِّينَ كَأَنَّكُمْ أَنْتُمْ أَيْضًا فِي الْجَسَدِ.  
<sup>٣</sup>لِيَكُنَ الزَّوْجُ مَكْرَمًا عِنْدَ كُلِّ وَاحِدٍ،  
وَالْمُضْجَعُ غَيْرَ نَجِسٍ. وَأَمَّا الْعَاهِرُونَ  
وَالزَّنَاةُ فَسَيِّدِيهِمْ اللَّهُ. <sup>٤</sup>لِتَكُنْ سِيرَتُكُمْ  
خَالِيَةً مِنْ مَحَبَّةِ الْمَالِ. كُونُوا مُكْتَفِينَ بِمَا  
عِنْدَكُمْ، لِأَنَّهُ قَالَ: «لَا أَهْمِلُكَ وَلَا  
أُتْرِكُكَ» <sup>٥</sup>حَتَّىٰ إِنَّا نَقُولُ وَآثِقِينَ: «الرَّبُّ  
مُعِينٌ لِي فَلَا أَخَافُ. مَاذَا يَصْنَعُ بِي

rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

<sup>8</sup>Jesus Christ the same yesterday, and to day, and for ever.

<sup>9</sup>Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. <sup>10</sup>We have an altar, whereof they have no right to eat which serve the tabernacle.

<sup>11</sup>For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

<sup>12</sup>Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

<sup>13</sup>Let us go forth therefore unto him without the camp, bearing his reproach. <sup>14</sup>For here have we no continuing city, but we seek one to come.

<sup>15</sup>By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. <sup>16</sup>But to do good and to communicate forget not: for with such sacrifices God is well pleased.

<sup>17</sup>Obeys them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

<sup>18</sup>Pray for us: for we trust we have a good conscience, in all things willing to live honestly. <sup>19</sup>But I beseech you the rather to do this, that I may be restored to you the sooner.

إِنْسَانًا؟<sup>٧</sup> اذْكُرُوا مُرْشِدِيكُمْ الَّذِينَ كَلَّمْتُمْ بِكَلِمَةِ اللَّهِ. أَنْظُرُوا إِلَى نَهَايَةِ سِيرَتِهِمْ فَتَمَثَّلُوا بِإِيمَانِهِمْ.<sup>٨</sup> يَسُوعُ الْمَسِيحُ هُوَ هُوَ أَمْسًا وَالْيَوْمَ وَإِلَى الْأَبَدِ.<sup>٩</sup> لَا تَسَاقُوا بِتَعَالِيمٍ مُتَنَوِّعَةٍ وَعَرَبِيَّةٍ، لِأَنَّهُ حَسَنٌ أَنْ يُثَبَّتَ الْقَلْبُ بِالتَّعْمَةِ، لَا بِبَاطِعِمَةٍ لَمْ يَنْتَفِعْ بِهَا الَّذِينَ تَعَاظَوْهَا. <sup>١٠</sup>لَنَا «مَذْبَحٌ» لَا سُلْطَانَ لِلَّذِينَ يَخْدُمُونَ الْمَسْكَنَ أَنْ يَأْكُلُوا مِنْهُ. <sup>١١</sup>فَإِنَّ الْحَيَوَانَاتِ الَّتِي يَدْخُلُ بِدَمِهَا عَنِ الْخَطِيئَةِ إِلَى «الْأَقْدَاسِ» بِيَدِ رَئِيسِ الْكَهَنَةِ تُحْرَقُ أَجْسَامُهَا خَارِجَ الْمَحَلَّةِ. <sup>١٢</sup>لِذَلِكَ يَسُوعُ أَيْضًا، لِكَيْ يُقَدِّسَ الشَّعْبَ بِدَمِ نَفْسِهِ، تَأَلَّمَ خَارِجَ الْبَابِ. <sup>١٣</sup>فَلْنُخْرُجْ إِذَا إِلَيْهِ خَارِجَ الْمَحَلَّةِ حَامِلِينَ عَارَهُ. <sup>١٤</sup>لَأَنَّ لَيْسَ لَنَا هُنَا مَدِينَةٌ بَاقِيَةٌ، لَكِنَّا نَطْلُبُ الْعَتِيدَةَ. <sup>١٥</sup>فَلْنُقَدِّمْ بِهِ فِي كُلِّ حِينٍ لِلَّهِ ذَبِيحَةَ التَّسْبِيحِ، أَي تَمْرَ شِفَاهِ مُعْتَرِفَةٍ بِاسْمِهِ. <sup>١٦</sup>وَلَكِنْ لَا تَنْسُوا فِعْلَ الْخَيْرِ وَالتَّوَزُّعِ، لِأَنَّهُ بِذَبَائِحٍ مِثْلِ هَذِهِ يُسَرُّ اللَّهُ. <sup>١٧</sup>أَطِيعُوا مُرْشِدِيكُمْ وَأَخْضَعُوا، لِأَنَّهُمْ يَسْهَرُونَ لِأَجْلِ نَفُوسِكُمْ كَأَنَّهُمْ سَوْفَ يُعْطُونَ حِسَابًا، لِكَيْ يَفْعَلُوا ذَلِكَ بِفَرَحٍ، لَا آتِينَ، لِأَنَّ هَذَا غَيْرٌ نَافِعٌ لَكُمْ. <sup>١٨</sup>صَلُّوا لِأَجْلِنَا، لِأَنَّنَا نَتَّقُ أَنْ لَنَا ضَمِيرًا صَالِحًا، رَاغِبِينَ أَنْ نَتَّصِرَفَ حَسَنًا فِي كُلِّ شَيْءٍ. <sup>١٩</sup>وَلَكِنْ أَطْلُبُ أَكْثَرَ أَنْ تَفْعَلُوا هَذَا لِكَيْ أَرُدَّ إِلَيْكُمْ بِأَكْثَرِ سُرْعَةٍ.

## Prayer

<sup>20</sup>Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, <sup>21</sup>Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

## صلاة

٢٠ وَإِلَهُ السَّلَامِ الَّذِي أَقَامَ مِنَ الْأَمْوَاتِ رَاعِي الْخِرَافِ الْعَظِيمِ، رَبَّنَا يَسُوعَ، بِدَمِ الْعَهْدِ الْأَبَدِيِّ، <sup>٢١</sup> لِيَكْمَلَكُمُ فِي كُلِّ عَمَلٍ صَالِحٍ لِتَصْنَعُوا مَشِيئَتَهُ، عَامِلًا فِيكُمْ مَا يُرْضِي أَمَامَهُ بِيَسُوعَ الْمَسِيحِ، الَّذِي لَهُ الْمَجْدُ إِلَى أَبَدِ الْأَبَدِينَ. آمِينَ.

## Final Greetings

<sup>22</sup>And I beseech you, brethren, suffer the word of exhortation; for I have written a letter unto you in few words.

<sup>23</sup>Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

<sup>24</sup>Salute all them that have the rule over you, and all the saints. They of Italy salute you.

<sup>25</sup>Grace be with you all. Amen.

## تحية ختامية

٢٢ وَأَطْلُبُ إِلَيْكُمْ أَيُّهَا الْإِخْوَةُ أَنْ تَحْتَمِلُوا كَلِمَةَ الْوَعْظِ، لِأَنِّي بِكَلِمَاتٍ قَلِيلَةٍ كَتَبْتُ إِلَيْكُمْ. <sup>٢٣</sup> اعْلَمُوا أَنَّهُ قَدْ أُطْلِقَ الْأَخُ تِيموثَاوُسُ، الَّذِي مَعَهُ سَوْفَ أَرَاكُمْ، إِنْ أَتَى سَرِيعًا. <sup>٢٤</sup> سَلِّمُوا عَلَى جَمِيعِ مُرْشِدِيكُمْ وَجَمِيعِ الْقَدِّيسِينَ. يُسَلِّمُ عَلَيْكُمْ الَّذِينَ مِنْ إِيطَالِيَا. <sup>٢٥</sup> النِّعْمَةُ مَعَ جَمِيعِكُمْ. آمِينَ

(إِلَى الْعَبْرَانِيِّينَ، كَتَبْتُ مِنْ إِيطَالِيَا، عَلَى يَدِ تِيموثَاوُسَ)

## The Epistle of James

## رِسَالَةُ يَعْقُوبَ

### Greetings

**1** James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

تحية

يَعْقُوبُ، عَبْدُ اللَّهِ وَالرَّبِّ يَسُوعَ الْمَسِيحِ، يُهْدِي السَّلَامَ إِلَى الْإِثْنَيْ عَشَرَ سِبْطاً الَّذِينَ فِي الشَّتَاتِ.

### Victory in Trials

<sup>2</sup>My brethren, count it all joy when ye fall into divers temptations; <sup>3</sup>Knowing this, that the trying of your faith worketh patience. <sup>4</sup>But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. <sup>5</sup>If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. <sup>6</sup>But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. <sup>7</sup>For let not that man think that he shall receive any thing of the Lord. <sup>8</sup>A double minded man is unstable in all his ways.

### نصرة وسط التجارب

أَحْسِبُوهُ كُلَّ فَرَحٍ يَا إِخْوَتِي حِينَمَا تَقْعُونَ فِي تَجَارِبَ مُتَنَوِّعَةٍ، <sup>3</sup>عَالِمِينَ أَنَّ أَمْتِحَانَ إِيمَانِكُمْ يُنْشِئُ صَبْرًا. <sup>4</sup>وَأَمَّا الصَّبْرُ فَلْيَكُنْ لَهُ عَمَلٌ تَامٌ، لِكَيْ تَكُونُوا تَامِينَ وَكَامِلِينَ غَيْرَ نَاقِصِينَ فِي شَيْءٍ. <sup>5</sup>وَإِنَّمَا إِنْ كَانَ أَحَدُكُمْ تُعَوزُهُ حِكْمَةٌ فَلْيَطْلُبْ مِنَ اللَّهِ الَّذِي يُعْطِي الْجَمِيعَ بِسَخَاءٍ وَلَا يُعِيرُ، فَسَيُعْطِي لَهُ. <sup>6</sup>وَلَكِنْ لِيَطْلُبْ بِإِيمَانٍ غَيْرِ مُرْتَابٍ الْبَتَّةَ، لِأَنَّ الْمُرْتَابَ يُشْبِهُ مَوْجًا مِنَ الْبَحْرِ تَحْطِطُهُ الرِّيحُ وَتَدْفَعُهُ. <sup>7</sup>فَلَا يَطْنُ ذَلِكَ الْإِنْسَانُ أَنَّهُ يَنَالُ شَيْئًا مِنْ عِنْدِ الرَّبِّ. <sup>8</sup>رَجُلٌ دُورَانَيْنِ هُوَ مُتَقَلِّبٌ فِي جَمِيعِ طُرُقِهِ.

### Poverty and Riches

<sup>9</sup>Let the brother of low degree rejoice in that he is exalted: <sup>10</sup>But the rich, in that he is made low: because as the flower of the grass he shall pass away. <sup>11</sup>For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

### الغنى والفقير

<sup>9</sup>وَلْيَفْتَحِرِ الْأَخُ الْمَتَّصِعُ بِارْتِفَاعِهِ، <sup>10</sup>وَأَمَّا الْغَنِيُّ فَيَاْبْضَاعِهِ، لِأَنَّهُ كَزَهْرِ الْعُشْبِ يَزُولُ. <sup>11</sup>لِأَنَّ الشَّمْسَ أَشْرَقَتْ بِالْحَرِّ، فَيَسْتِ الْعُشْبُ، فَسَقَطَ زَهْرُهُ وَفَنِيَ جَمَالُ مَنْظَرِهِ. هَكَذَا يَذْبُلُ الْغَنِيُّ أَيْضًا فِي طُرُقِهِ.

### God Tempts no One

<sup>12</sup>Blessed is the man that endureth

الله لا يجرب أحداً

<sup>12</sup>طُوبَى لِلرَّجُلِ الَّذِي يَحْتَمِلُ التَّجْرِبَةَ،

temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

<sup>13</sup>Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: <sup>14</sup>But every man is tempted, when he is drawn away of his own lust, and enticed.

<sup>15</sup>Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

<sup>16</sup>Do not err, my beloved brethren. <sup>17</sup>Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. <sup>18</sup>Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

<sup>19</sup>Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: <sup>20</sup>For the wrath of man worketh not the righteousness of God.

### Listening and Doing

<sup>21</sup>Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

<sup>22</sup>But be ye doers of the word, and not hearers only, deceiving your own selves. <sup>23</sup>For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: <sup>24</sup>For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. <sup>25</sup>But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful

لأنه إذا تزكّى ينال «إكليل الحياة» الذي وعد به الرب للذين يحبونه. <sup>١٣</sup> لا يقل أحد إذا جرب إلي أجرب من قبل الله، لأن الله غير مجرب بالشورور وهو لا يجرب أحداً. <sup>١٤</sup> ولكن كل واحد يجرب إذا انجذب وانخدع من شهوته. <sup>١٥</sup> ثم الشهوة إذا حبلت تلد خطية، والخطية إذا كملت تبتغ موتاً. <sup>١٦</sup> لا تصلوا يا إخوتي الأحباء. <sup>١٧</sup> كل عطية صالحة وكل موهبة تامة هي من فوق، نازلة من عند أبي الأنوار، الذي ليس عنده تغيير ولا ظل دوران. <sup>١٨</sup> شاء فولدنا بكلمة الحق لكي نكون باكورة من خلايقه. <sup>١٩</sup> إذا يا إخوتي الأحباء، ليكن كل إنسان مسرعاً في الاستماع، مبطناً في التكلم، مبطناً في الغضب، <sup>٢٠</sup> لأن غضب الإنسان لا يصنع برّاً لله.

### السمع والعمل

<sup>٢١</sup> لذلك أطرحوا كل نجاسة وكثرة شر. فاقبلوا بوداعة الكلمة المعروسة القادرة أن تخلص نفوسكم. <sup>٢٢</sup> ولكن كونوا عاملين بالكلمة، لا سامعين فقط خادعين نفوسكم. <sup>٢٣</sup> لأنه إن كان أحد سامعاً للكلمة وليس عاملاً، فذلك يشبه رجلاً ناظراً وجه خلقته في مرآة، <sup>٢٤</sup> فإنه نظر ذاته ومضى، ولوقت نسي ما هو. <sup>٢٥</sup> ولكن من أطلع على التاموس الكامل - ناموس الحرية - وثبت، وصار ليس

hearer, but a doer of the work, this man shall be blessed in his deed.

<sup>26</sup>If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. <sup>27</sup>Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

### Warning Against Prejudice

**2** <sup>1</sup>My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. <sup>2</sup>For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; <sup>3</sup>And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: <sup>4</sup>Are ye not then partial in yourselves, and are become judges of evil thoughts?

<sup>5</sup>Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? <sup>6</sup>But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? <sup>7</sup>Do not they blaspheme that worthy name by the which ye are called?

<sup>8</sup>If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: <sup>9</sup>But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. <sup>10</sup>For whosoever

سَامِعًا نَاسِيًا بَلْ عَامِلًا بِالْكَلِمَةِ، فَهَذَا يَكُونُ مَعْبُوطًا فِي عَمَلِهِ. <sup>٢٦</sup> إِنْ كَانَ أَحَدٌ فِيكُمْ يَظُنُّ أَنَّهُ دِينٌ، وَهُوَ لَيْسَ يُلْجِمُ لِسَانَهُ، بَلْ يَخْدَعُ قَلْبَهُ، فَدِيَانَةُ هَذَا بَاطِلَةٌ. <sup>٢٧</sup> الدِّيَانَةُ الطَّاهِرَةُ النَّقِيَّةُ عِنْدَ اللَّهِ الْآبِ هِيَ هَذِهِ: أَتَقَادُ الْيَتَامَى وَالْأَرَامِلَ فِي ضَيْقَتِهِمْ، وَحَفِظَ الْإِنْسَانَ نَفْسَهُ بِلَا دَنْسٍ مِنَ الْعَالَمِ.

### التحذير من الانحياز

**٢** يَا إِخْوَتِي، لَا يَكُنْ لَكُمْ إِيْمَانٌ رَبَّنَا يَسُوعَ الْمَسِيحِ، رَبِّ الْمَجْدِ، فِي الْمَحَابَةِ. أَفَائَهُ إِنْ دَخَلَ إِلَى مَجْمَعِكُمْ رَجُلٌ بِخَوَاتِمٍ ذَهَبٍ فِي لِبَاسٍ بَهِيٍّ، وَدَخَلَ أَيْضًا فَقِيرٌ بِلِبَاسٍ وَسَخٍ، فَظَنَرْتُمْ إِلَى الْأَلْبَسِ اللَّبَاسِ الْبَهِيِّ وَقُلْتُمْ لَهُ: «اجْلِسْ أَنْتَ هُنَا حَسَنًا». وَقُلْتُمْ لِلْفَقِيرِ: «قِفْ أَنْتَ هُنَاكَ» أَوْ: «اجْلِسْ هُنَا تَحْتَ مَوْطِي قَدَمِي» فَهَلْ لَّا تَرْتَابُونَ فِي أَنْفُسِكُمْ، وَتَصِيرُونَ قُضَاةَ أَفْكَارٍ شَرِيْرَةٍ؟ <sup>٥</sup> اسْمَعُوا يَا إِخْوَتِي الْأَحْبَاءَ، أَمَا اخْتَارَ اللَّهُ فَقَرَاءَ هَذَا الْعَالَمِ أَغْنِيَاءَ فِي الْإِيْمَانِ، وَوَرِثَةَ الْمَلَكُوتِ الَّذِي وَعَدَ بِهِ الَّذِينَ يُحِبُّونَهُ؟ <sup>٦</sup> وَأَمَّا أَنْتُمْ فَاهْتُمُّوا لِلْفَقِيرِ. أَلَيْسَ الْأَغْنِيَاءُ يَتَسَلَطُونَ عَلَيْكُمْ وَهُمْ يَجْرُونَكُمْ إِلَى الْمَحَاكِمِ؟ <sup>٧</sup> أَمَا هُمْ يُجَدِّفُونَ عَلَيَّ الْأَسْمِ الْحَسَنِ الَّذِي دُعِيَ بِهِ عَلَيْكُمْ؟ <sup>٨</sup> إِنْ كُنْتُمْ تُكْمَلُونَ النَّامُوسَ الْمَلُوكِيَّ حَسَبَ الْكِتَابِ «تُحِبُّ قَرِيْبَكَ كَنَفْسِكَ». فَحَسَنًا تَفْعَلُونَ. <sup>٩</sup> وَلَكِنْ إِنْ كُنْتُمْ تُحَابُونَ تَفْعَلُونَ خَطِيئَةً،

shall keep the whole law, and yet offend in one point, he is guilty of all. <sup>11</sup>For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

<sup>12</sup>So speak ye, and so do, as they that shall be judged by the law of liberty. <sup>13</sup>For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

### Faith and Deeds

<sup>14</sup>What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? <sup>15</sup>If a brother or sister be naked, and destitute of daily food, <sup>16</sup>And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? <sup>17</sup>Even so faith, if it hath not works, is dead, being alone.

<sup>18</sup>Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

<sup>19</sup>Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

<sup>20</sup>But wilt thou know, O vain man, that faith without works is dead?

<sup>21</sup>Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

<sup>22</sup>Seest thou how faith wrought with his works, and by works was faith made perfect? <sup>23</sup>And the scripture was fulfilled which saith, Abraham believed God, and it was imputed

مُؤَبَّحِينَ مِنَ النَّامُوسِ كَمُتَعَدِّينَ. <sup>١٠</sup> لِأَنَّ مَنْ حَفِظَ كُلَّ النَّامُوسِ، وَإِنَّمَا عَثَرَ فِي وَاحِدَةٍ، فَقَدْ صَارَ مُجْرِمًا فِي الْكُلِّ. <sup>١١</sup> لِأَنَّ الَّذِي قَالَ: «لَا تَزْنِ» قَالَ أَيْضًا: «لَا تَقْتُلْ». فَإِنْ لَمْ تَزْنِ وَلَكِنْ قَتَلْتَ، فَقَدْ صِرْتَ مُتَعَدِّيًا النَّامُوسَ. <sup>١٢</sup> هَكَذَا تَكَلَّمُوا وَهَكَذَا أَفْعَلُوا كَعَتِيدِينَ أَنْ تُحَاكَمُوا بِنَامُوسِ الْحَرِيَّةِ. <sup>١٣</sup> لِأَنَّ الْحُكْمَ هُوَ بِلا رَحْمَةٍ لِمَنْ لَمْ يَعْمَلْ رَحْمَةً، وَالرَّحْمَةَ تَفْتَخِرُ عَلَى الْحُكْمِ.

### الإيمان بدون أعمال ميت

<sup>١٤</sup> مَا الْمَنْفَعَةُ يَا إِخْوَتِي إِنْ قَالَ أَحَدٌ إِنَّ لَهُ إِيمَانًا وَلَكِنْ لَيْسَ لَهُ أَعْمَالٌ؟ هَلْ يَقْدِرُ الْإِيمَانُ أَنْ يُخَلِّصَهُ؟ <sup>١٥</sup> إِنْ كَانَ أَخٌ وَأُخْتٌ عُرْيَانَيْنِ وَمُعْتَازَيْنِ لِلْقَوْتِ الْيَوْمِيِّ، فَقَالَ لَهُمَا أَحَدُكُم: «امْضِيَا بِسَلَامٍ، اسْتَدْفِيَا وَاشْبَعَا» وَلَكِنْ لَمْ تُعْطُوهُمَا حَاجَاتِ الْجَسَدِ، فَمَا الْمَنْفَعَةُ؟ <sup>١٦</sup> هَكَذَا الْإِيمَانُ أَيْضًا، إِنْ لَمْ يَكُنْ لَهُ أَعْمَالٌ، مَيِّتٌ فِي ذَاتِهِ. <sup>١٧</sup> لَكِنْ يَقُولُ قَائِلٌ: «أَنْتَ لَكَ إِيمَانٌ، وَأَنَا لِي أَعْمَالٌ» أُرِنِي إِيمَانَكَ بِدُونِ أَعْمَالِكَ، وَأَنَا أُرِيكَ بِأَعْمَالِي إِيمَانِي. <sup>١٨</sup> أَنْتَ تُؤْمِنُ أَنَّ اللَّهَ وَاحِدٌ. حَسَنًا تَفْعَلُ وَالشَّيَاطِينُ يُؤْمِنُونَ وَيَقْسَعِرُونَ! <sup>١٩</sup> وَلَكِنْ هَلْ تُرِيدُ أَنْ تَعْلَمَ أَيُّهَا الْإِنْسَانُ الْبَاطِلُ أَنَّ الْإِيمَانَ بِدُونِ أَعْمَالٍ مَيِّتٌ؟ <sup>٢٠</sup> أَلَمْ يَتَبَرَّرْ إِبْرَاهِيمُ أَبُوْنَا بِالْأَعْمَالِ، إِذْ قَدَّمَ إِسْحَاقَ ابْنَهُ عَلَى الْمَذْبَحِ؟ <sup>٢١</sup> فَتَرَى أَنَّ الْإِيمَانَ عَمَلٌ مَعَ أَعْمَالِهِ، وَبِالْأَعْمَالِ أُكْمِلُ الْإِيمَانَ،

unto him for righteousness: and he was called the Friend of God. <sup>24</sup>Ye see then how that by works a man is justified, and not by faith only.

<sup>25</sup>Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? <sup>26</sup>For as the body without the spirit is dead, so faith without works is dead also.

٢٣ وَتَمَّ الْكِتَابُ الْقَاتِلُ: «فَأَمَّنَ إِبْرَاهِيمُ بِاللَّهِ فَحَسِبَ لَهُ بَرًّا» وَدُعِيَ خَلِيلَ اللَّهِ. <sup>٢٤</sup> تَرَوْنَ إِذَا أَنَّهُ بِالْأَعْمَالِ يَتَّبِرُ الْإِنْسَانَ، لَا بِالْإِيمَانِ وَحْدَهُ. <sup>٢٥</sup> كَذَلِكَ رَا حَابُ الزَّانِيَةُ أَيضًا، أَمَا تَبَّرَتْ بِالْأَعْمَالِ، إِذْ قَبِلَتْ الرُّسُلَ وَأَخْرَجَتْهُمْ فِي طَرِيقِ آخَرَ؟ <sup>٢٦</sup> لِأَنَّهُ كَمَا أَنَّ الْجَسَدَ بَدُونِ رُوحٍ مَيِّتٌ، هَكَذَا الْإِيمَانُ أَيضًا بَدُونِ أَعْمَالٍ مَيِّتٌ.

### Taming the Tongue

**3** <sup>1</sup>My brethren, be not many masters, knowing that we shall receive the greater condemnation. <sup>2</sup>For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

<sup>3</sup>Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

<sup>4</sup>Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

<sup>5</sup>Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! <sup>6</sup>And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

<sup>7</sup>For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: <sup>8</sup>But the tongue can no man tame; it is an unruly evil,

### ترويض اللسان

٣ **١** يَا تَكُونُوا مُعَلِّمِينَ كَثِيرِينَ يَا إِخْوَتِي، عَالِمِينَ أَنَّنَا نَأْخُذُ دَيْنُونَةً أَعْظَمَ! <sup>٢</sup> لِأَنَّ فِي أَشْيَاءَ كَثِيرَةٍ نَعْتَرُ جَمِيعَنَا. إِنْ كَانَ أَحَدٌ لَا يَعْثُرُ فِي الْكَلَامِ فَذَلِكَ رَجُلٌ كَامِلٌ، قَادِرٌ أَنْ يُلْجِمَ كُلَّ الْجَسَدِ أَيضًا. <sup>٣</sup> هُوَذَا الْخَيْلُ، نَضَعُ اللَّجْمَ فِي أَفْوَاهِهَا لِكَيْ تَطَاوَعَنَا، فَتُدِيرُ جِسْمَهَا كُلَّهُ. <sup>٤</sup> هُوَذَا السُّفُنُ أَيضًا، وَهِيَ عَظِيمَةٌ بِهَذَا الْمِقْدَارِ، وَتَسُوفُهَا رِيَا حُ عَاصِفَةٌ، تُدِيرُهَا دَفَّةً صَغِيرَةً جَدًّا إِلَى حَيْثُمَا شَاءَ فَصَدُّ الْمُدِيرِ. <sup>٥</sup> هَكَذَا اللِّسَانُ أَيضًا، هُوَ عَضْوٌ صَغِيرٌ وَيَفْتَخِرُ مُتَعَطِّمًا. هُوَذَا نَارٌ قَلِيلَةٌ، أَيُّ وَفُودٍ تُحْرَقُ؟ <sup>٦</sup> فَاللسانُ نَارًا! عَالَمٌ الْإِثْمِ. هَكَذَا جُعِلَ فِي أَعْضَائِنَا اللِّسَانُ، الَّذِي يُدَنِّسُ الْجِسْمَ كُلَّهُ، وَيُضْرِمُ دَائِرَةَ الْكُونِ، وَيُضْرِمُ مِنْ جَهَنَّمَ. <sup>٧</sup> لِأَنَّ كُلَّ طَبْعٍ لِلوَحْشِ وَالطُّيُورِ وَالزَّحَافَاتِ وَالْبَحْرِيَّاتِ يُذَلَّلُ، وَقَدْ تَذَلَّلَ لِلطَّبْعِ الْبَشَرِيِّ. <sup>٨</sup> وَأَمَّا اللِّسَانُ فَلَا يَسْتَطِيعُ أَحَدٌ مِنَ النَّاسِ أَنْ



full of deadly poison.

<sup>9</sup>Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

<sup>10</sup>Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. <sup>11</sup>Doth a fountain send forth at the same place sweet water and bitter?

<sup>12</sup>Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

### Divine Wisdom

<sup>13</sup>Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

<sup>14</sup>But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. <sup>15</sup>This wisdom descendeth not from above, but is earthly, sensual, devilish. <sup>16</sup>For where envying and strife is, there is confusion and every evil work.

<sup>17</sup>But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

<sup>18</sup>And the fruit of righteousness is sown in peace of them that make peace.

### Pride Greed and Envy

**4** <sup>1</sup>From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? <sup>2</sup>Ye lust, and have not: ye kill, and desire to have, and cannot

يُدَلِّهُ. هُوَ شَرٌّ لَا يُضْبَطُ، مَمْلُوءٌ سُمًّا مُمَيَّنًا. <sup>٩</sup> بِهِ بُارِكُ اللَّهُ الْآبَ، وَبِهِ نَلْعَنُ النَّاسَ الَّذِينَ قَدْ تَكَوَّنُوا عَلَى شِبْهِ اللَّهِ. <sup>١٠</sup> مِنَ الْفَمِّ الْوَاحِدِ تَخْرُجُ بَرَكَةٌ وَلَعْنَةٌ! لَا يَصْلُحُ يَا إِخْوَتِي أَنْ تَكُونَ هَذِهِ الْأُمُورُ هَكَذَا! <sup>١١</sup> الْاَلَلُّ يَنْبُوغًا يُنْبَعُ مِنْ نَفْسٍ عَيْنٍ وَاحِدَةٍ الْعَذْبُ وَالْمُرُّ؟ <sup>١٢</sup> هَلْ تَقْدِرُ يَا إِخْوَتِي تَيْتَهُ أَنْ تَصْنَعَ زَيْتُونًا، أَوْ كَرَمَةً تَيْنًا؟ وَلَا كَذَلِكَ يَنْبُوغُ يَصْنَعُ مَاءً مَالِحًا وَعَذْبًا!

### الحكمة السماوية

<sup>١٣</sup> مَنْ هُوَ حَكِيمٌ وَعَالِمٌ بَيْنَكُمْ فَلْيُرِ أَعْمَالَهُ بِالتَّصَرُّفِ الْحَسَنِ فِي وِدَاعَةِ الْحِكْمَةِ. <sup>١٤</sup> وَلَكِنْ إِنْ كَانَ لَكُمْ غَيْرَةٌ مَرَّةً وَتَحَزُّبٌ فِي قُلُوبِكُمْ، فَلَا تَفْتَخِرُوا وَتَكْذِبُوا عَلَى الْحَقِّ. <sup>١٥</sup> لَيْسَتْ هَذِهِ الْحِكْمَةُ نَازِلَةٌ مِنْ فَوْقٍ، بَلْ هِيَ أَرْضِيَّةٌ نَفْسَانِيَّةٌ شَيْطَانِيَّةٌ. <sup>١٦</sup> لِأَنَّهُ حَيْثُ الْعَيْرَةُ وَالتَّحَزُّبُ هُنَاكَ التَّشْوِيشُ وَكُلُّ أَمْرٍ رَدِيءٍ. <sup>١٧</sup> وَأَمَّا الْحِكْمَةُ الَّتِي مِنْ فَوْقٍ فَهِيَ أَوْلًا طَاهِرَةٌ، ثُمَّ مُسَالِمَةٌ، مُتَرَفِّقَةٌ، مُدْعِنَةٌ، مَمْلُوءَةٌ رَحْمَةً وَأَثْمَارًا صَالِحَةً، عَدِيمَةٌ الرِّيْبِ وَالرِّيَاءِ. <sup>١٨</sup> وَتَمْرُ الْبَرِّ يُزْرَعُ فِي السَّلَامِ مِنَ الَّذِينَ يَفْعَلُونَ السَّلَامَ.

### الكبرياء والطمع والحسد

**٤** <sup>١</sup> مِنْ أَيْنَ الْحُرُوبُ وَالْخُصُومَاتُ بَيْنَكُمْ أَلَيْسَتْ مِنْ هُنَا مِنْ لَدَاتِكُمْ الْمَحَارِبَةُ فِي أَعْضَائِكُمْ؟ أَتَسْتَهُونَ وَلَسْتُمْ تَمْتَلِكُونَ. تَقْتُلُونَ وَتَحْسَدُونَ

obtain: ye fight and war, yet ye have not, because ye ask not.<sup>3</sup> Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

<sup>4</sup>Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.<sup>5</sup> Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? <sup>6</sup>But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

<sup>7</sup>Submit yourselves therefore to God. Resist the devil, and he will flee from you.<sup>8</sup> Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.<sup>9</sup> Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.<sup>10</sup> Humble yourselves in the sight of the Lord, and he shall lift you up.

<sup>11</sup>Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

<sup>12</sup>There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

### Depending on God

<sup>13</sup>Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:<sup>14</sup> Whereas ye know not what shall be on the morrow. For what is your life? It is

وَلَسْتُمْ تَقْدِرُونَ أَنْ تَنَالُوا. تُحَاصِمُونَ  
وَتُحَارِبُونَ وَلَسْتُمْ تَمْتَلِكُونَ، لِأَنَّكُمْ لَا  
تَطْلُبُونَ. تَطْلُبُونَ وَلَسْتُمْ تَأْخُذُونَ، لِأَنَّكُمْ  
تَطْلُبُونَ رَدِيًّا لِكَيْ تُنْفِقُوا فِي لَذَاتِكُمْ. أَيُّهَا  
الزَّانَةُ وَالزَّوَانِي، أَمَا تَعْلَمُونَ أَنَّ مَحَبَّةَ  
الْعَالَمِ عَدَاوَةٌ لِلَّهِ؟ فَمَنْ أَرَادَ أَنْ يَكُونَ  
مُحِبًّا لِلْعَالَمِ فَقَدْ صَارَ عَدُوًّا لِلَّهِ. أَمْ  
تَظُنُّونَ أَنَّ الْكِتَابَ يَقُولُ بَاطِلًا: الرُّوحُ  
الَّذِي حَلَّ فِيْنَا يَشْتاقُ إِلَى الْحَسَدِ؟ وَلَكِنَّهُ  
يُعْطِي نِعْمَةً عَظِيمًا. لِذَلِكَ يَقُولُ: «يَقَاوِمُ اللَّهُ  
الْمُسْتَكْبِرِينَ، وَأَمَّا الْمَتَوَاضِعُونَ فَيُعْطِيهِمْ  
نِعْمَةً». فَاحْضَعُوا لِلَّهِ. قَاوِمُوا إِبْلِيسَ فَيَهْرَبُ  
مِنْكُمْ. اقْتَرِبُوا إِلَى اللَّهِ فَيَقْتَرِبُ إِلَيْكُمْ. نَقُوا  
أَيْدِيَكُمْ أَيُّهَا الضَّالَّةُ، وَطَهَّرُوا قُلُوبَكُمْ يَا  
ذَوِي الرَّاغِبِينَ. اكْتَسَبُوا وَنُوحُوا وَابْكُوا.  
لِيَتَحَوَّلَ ضِحْكُكُمْ إِلَى نُوحٍ وَفَرَحُكُمْ إِلَى  
عَمٍّ. اتَّضَعُوا قُدَّامَ الرَّبِّ فَيَرْفَعَكُمْ. لِأَنَّ  
يَدْمَ بَعْضِكُمْ بَعْضًا أَيُّهَا الإِخْوَةُ. الَّذِي يَدْمُ  
أَخَاهُ وَيَدِينُ أَخَاهُ يَدْمُ النَّامُوسِ وَيَدِينُ  
النَّامُوسَ. وَإِنْ كُنْتَ تَدِينُ النَّامُوسَ فَلَسْتَ  
عَامِلًا بِالنَّامُوسِ، بَلْ دِينَانًا لَهُ. وَاحِدٌ هُوَ  
وَاضِعُ النَّامُوسِ، الْقَادِرُ أَنْ يُخَلِّصَ  
وَيُهْلِكَ. فَمَنْ أَنْتَ يَا مَنْ تَدِينُ غَيْرَكَ؟

### الاتكال على الله

<sup>13</sup> هَلُمَّ الْآنَ أَيُّهَا الْقَائِلُونَ: «نَذْهَبُ  
الْيَوْمَ أَوْ غَدًا إِلَى هَذِهِ الْمَدِينَةِ أَوْ تِلْكَ،  
وَهَنَّاكَ نَصْرِفُ سَنَةً وَاحِدَةً وَنَتَّجِرُ وَنَرْبِحُ». لِأَنَّكُمْ  
لَا تَعْرِفُونَ أَمْرَ الْغَدِ! لِأَنَّهُ مَا

even a vapour, that appeareth for a little time, and then vanisheth away.

<sup>15</sup>For that ye ought to say, If the Lord will, we shall live, and do this, or that. <sup>16</sup>But now ye rejoice in your boastings: all such rejoicing is evil.

<sup>17</sup>Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

هِيَ حَيَاتِكُمْ؟ إِنَّهَا بُخَارٌ، يَظْهَرُ قَلِيلًا ثُمَّ يَضْمَحِلُّ. <sup>١٥</sup>عَوِضَ أَنْ تَقُولُوا: «إِنْ شَاءَ الرَّبُّ وَعِشْنَا نَفْعَلُ هَذَا أَوْ ذَلِكَ». <sup>١٦</sup>وَأَمَّا الْآنَ فَإِنَّكُمْ تَفْتَخِرُونَ فِي تَعَظْمِكُمْ. كُلُّ افْتِخَارٍ مِثْلُ هَذَا رَدِيءٌ. <sup>١٧</sup>فَمَنْ يَعْرِفُ أَنْ يَعْمَلَ حَسَنًا وَلَا يَعْمَلُ، فَذَلِكَ خَطِيئَةٌ لَهُ.

### Warning to the Rich

### إنذار للأغنياء

**5** <sup>1</sup>Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

<sup>2</sup>Your riches are corrupted, and your garments are moth-eaten. <sup>3</sup>Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. <sup>4</sup>Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. <sup>5</sup>Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. <sup>6</sup>Ye have condemned and killed the just; and he doth not resist you.

**٥** <sup>١</sup>هَلُمَّ الْآنَ أَيُّهَا الْأَغْنِيَاءُ، ابْكُوا مُوَلِّوِينَ عَلَى شَقَاوَتِكُمْ الْقَادِمَةِ. <sup>٢</sup>أَغْنَاكُمْ قَدْ تَهَرَّأَ، وَثِيَابِكُمْ قَدْ أَكَلَهَا الْعَثُّ. <sup>٣</sup>ذَهَبِكُمْ وَفِضَّتِكُمْ قَدْ صَدَّنَا، وَصِدَائِهِمَا يَكُونُ شَهَادَةً عَلَيْكُمْ، وَيَأْكُلُ لِحُومِكُمْ كَنَارًا! قَدْ كَثُرْتُمْ فِي الْأَيَّامِ الْأَخِيرَةِ. <sup>٤</sup>هُوَذَا أُجْرَةُ الْفَعْلَةِ الَّذِينَ حَصَدُوا حُقُولَكُمْ الْمَبْخُوسَةَ مِنْكُمْ تَصْرُخُ، وَصِيَاحُ الْحَصَادِينَ قَدْ دَخَلَ إِلَى أُذُنِي رَبِّ الْجُنُودِ. <sup>٥</sup>قَدْ تَرَفَّهْتُمْ عَلَى الْأَرْضِ وَتَنَعَّمْتُمْ وَرَبَّيْتُمْ قُلُوبَكُمْ، كَمَا فِي يَوْمِ الذَّبْحِ. <sup>٦</sup>حَكَمْتُمْ عَلَى الْبَارِّ. قَتَلْتُمُوهُ. لَا يَقَاوِمُكُمْ!

### Patience and Prayer

### الصبر والصلاة

<sup>7</sup>Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. <sup>8</sup>Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. <sup>9</sup>Grudge not one against another, brethren, lest ye be condemned:

<sup>٧</sup>فَتَأْتُوا أَيُّهَا الْإِخْوَةُ إِلَى مَجِيءِ الرَّبِّ. هُوَذَا الْفَلَّاحُ يَنْتَظِرُ ثَمَرَ الْأَرْضِ الثَّمِينِ مُتَأَنِّيًا عَلَيْهِ حَتَّى يَنَالَ الْمَطَرَ الْمُبَكَّرَ وَالْمَتَأَخَّرَ. <sup>٨</sup>فَتَأْتُوا أَنْتُمْ وَتَبْتُوا قُلُوبَكُمْ، لِأَنَّ مَجِيءَ الرَّبِّ قَدْ اقْتَرَبَ. <sup>٩</sup>لَا يَبْنَ بَعْضُكُمْ عَلَى بَعْضٍ أَيُّهَا الْإِخْوَةُ لِئَلَّا تُدَانُوا. هُوَذَا الْدَيَّانُ وَقَفَّ قُدَّامَ الْبَابِ.

behold, the judge standeth before the door.

<sup>10</sup>Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. <sup>11</sup>Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

<sup>12</sup>But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

<sup>13</sup>Is any among you afflicted? let him pray. Is any merry? let him sing psalms. <sup>14</sup>Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

<sup>15</sup>And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. <sup>16</sup>Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

<sup>17</sup>Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. <sup>18</sup>And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

<sup>19</sup>Brethren, if any of you do err from the truth, and one convert him; <sup>20</sup>Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

١٠ اخذوا يا اخوتي مثالا لاحتِمَالِ الْمَشَقَّاتِ وَالْاَلَانَةِ: الْاَلْبِيَاءَ الَّذِيْنَ تَكَلَّمُوا بِاسْمِ الرَّبِّ. ١١ ها نحن نطوب الصّابرين. قَدْ سَمِعْتُمْ بِصَبْرِ اَيُّوبَ وَرَأَيْتُمْ عَاقِبَةَ الرَّبِّ. لِأَنَّ الرَّبَّ كَثِيرُ الرَّحْمَةِ وَرَوْوْفٌ. ١٢ وَلَكِنْ قَبْلَ كُلِّ شَيْءٍ يَا اخوتي لَا تَحْلِفُوا لَا بِالسَّمَاءِ وَلَا بِالْأَرْضِ وَلَا بِقِسْمِ آخَرَ. بَلْ لِيَكُنْ نَعْمَتُكُمْ نَعْمٌ وَلَاكُمُ لَا، لِئَلَّا تَقْعُوا تَحْتَ دَيْوُونَةِ. ١٣ اَعْلَى أَحَدٍ بَيْنَكُمْ مَشَقَّاتٍ؟ فَلْيُصَلِّ. اَمَسْرُورٌ أَحَدٌ؟ فَلْيُرْتَلِّ. ١٤ اَمْرِيضٌ أَحَدٌ بَيْنَكُمْ؟ فَلْيَدْعُ شَيْوُخَ الْكَنِيسَةِ فَيُصَلُّوا عَلَيْهِ وَيَدْهِنُوهُ بِزَيْتٍ بِاسْمِ الرَّبِّ، ١٥ وَصَلَاةَ الْاِيْمَانِ تَشْفِي الْمَرِيضَ وَالرَّبُّ يُقِيمُهُ، وَإِنْ كَانَ قَدْ فَعَلَ خَطِيئَةً تُعْفَرُ لَهُ. ١٦ اعْتَرَفُوا بَعْضُكُمْ لِبَعْضٍ بِالزَّلَّاتِ، وَصَلُّوا بَعْضُكُمْ لِأَجْلِ بَعْضٍ لِكَيْ تُشْفَوْا. طَلِبَةُ الْبَارِّ تَقْتَدِرُ كَثِيرًا فِي فِعْلِهَا. ١٧ كَانَ اِيلِيَّا اِنْسَانًا تَحْتَ الْاَلَامِ مِثْلَنَا، وَصَلَّى صَلَاةً أَنْ لَا تُمَطَّرَ، فَلَمْ تُمَطَّرْ عَلَى الْأَرْضِ ثَلَاثَ سِنِينَ وَسِتَّةَ أَشْهُرٍ. ١٨ ثُمَّ صَلَّى أَيْضًا فَأَعْطَتِ السَّمَاءُ مَطْرًا وَأَخْرَجَتِ الْأَرْضُ ثَمَرَهَا. ١٩ أَيُّهَا الْاِخْوَةُ، إِنْ ضَلَّ أَحَدٌ بَيْنَكُمْ عَنِ الْحَقِّ فَرَدِّهِ أَحَدًا، ٢٠ فَلْيَعْلَمْ أَنَّ مَنْ رَدَّ خَاطِئًا عَنْ ضَلَالِ طَرِيقِهِ يُخَلِّصُ نَفْسًا مِنَ الْمَوْتِ، وَيَسْتُرُ كَثْرَةً مِنَ الْخَطَايَا.

## The First Epistle of Peter

## رِسَالَةُ بُطْرُسَ الرَّسُولِ الْأُولَى

### Greetings

**1** <sup>1</sup>Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, <sup>2</sup>Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

### The Living Hope

<sup>3</sup>Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, <sup>4</sup>To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, <sup>5</sup>Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. <sup>6</sup>Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: <sup>7</sup>That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: <sup>8</sup>Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: <sup>9</sup>Receiving the end of your faith, even the salvation of your souls. <sup>10</sup>Of which salvation the prophets have inquired and searched

### التحية

١) بُطْرُسُ، رَسُولُ يَسُوعَ الْمَسِيحِ، إِلَى الْمَتَعَرِّينَ مِنْ شَتَاتِ بُتْسُ وَغَلَاطِيَّةَ وَكَبْدُوكِيَّةَ وَأَسِيَّا وَبِيثِينِيَّةَ، الْمُخْتَارِينَ بِمُقْتَضَى عِلْمِ اللَّهِ الْأَبِ السَّابِقِ، فِي تَقْدِيسِ الرُّوحِ لِلطَّاعَةِ، وَرَشِّ دَمِ يَسُوعَ الْمَسِيحِ. لِتُكَثَّرَ لَكُمْ النِّعْمَةُ وَالسَّلَامُ.

### الرجاء الحي

٣) مُبَارَكُ اللَّهِ أَبُو رَبَّنَا يَسُوعَ الْمَسِيحِ، الَّذِي حَسَبَ رَحْمَتِهِ الْكَثِيرَةَ وَلَدَّنَا ثَانِيَةً لِرِجَاءٍ حَيٍّ، بِقِيَامَةِ يَسُوعَ الْمَسِيحِ مِنَ الْأَمْوَاتِ، لِمِيرَاثٍ لَا يَفْنَى وَلَا يَتَدَسُّ وَلَا يَضْمَحِلُّ، مَحْفُوظٍ فِي السَّمَاوَاتِ لِأَجْلِكُمْ، أَنْتُمْ الَّذِينَ بِقُوَّةِ اللَّهِ مَحْرُوسُونَ، بِإِيمَانٍ، لِخَلَاصٍ مُسْتَعَدٍّ أَنْ يُعْلَنَ فِي الزَّمَانِ الْأَخِيرِ. الَّذِي بِهِ تَبْتَهِجُونَ، مَعَ أَنْكُمْ الْآنَ - إِنْ كَانَ يَجِبُ - تُحْزَنُونَ سَيْرًا بِتَجَارِبٍ مُتَنَوِّعَةٍ، لِكَيْ تَكُونَ تَرْكِيَّةَ إِيْمَانِكُمْ، وَهِيَ أَثْمَنُ مِنَ الذَّهَبِ الْفَانِي، مَعَ أَنَّهُ يُمْتَحَنُ بِالنَّارِ، تُوجَدُ لِلْمَدْحِ وَالْكَرَامَةِ وَالْمَجْدِ عِنْدَ اسْتِعْلَانِ يَسُوعَ الْمَسِيحِ، الَّذِي وَإِنْ لَمْ تَرَوْهُ تُحِبُّونَهُ. ذَلِكَ وَإِنْ كُنْتُمْ لَا تَرَوْنَهُ الْآنَ لَكِنْ تُؤْمِنُونَ بِهِ، فَتَبْتَهِجُونَ بِفَرَحٍ لَا يُنْطَقُ بِهِ وَمَجِيدٍ، نَائِلِينَ غَايَةَ إِيْمَانِكُمْ خَلَاصَ النُّفُوسِ. الْخَلَاصَ الَّذِي قَسَّسَ وَبَحَثَ

diligently, who prophesied of the grace that should come unto you: <sup>11</sup>Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. <sup>12</sup>Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. <sup>13</sup>Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

#### A Call to Holy Living

<sup>14</sup>As obedient children, not fashioning yourselves according to the former lusts in your ignorance: <sup>15</sup>But as he which hath called you is holy, so be ye holy in all manner of conversation; <sup>16</sup>Because it is written, Be ye holy; for I am holy.

<sup>17</sup>And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: <sup>18</sup>Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; <sup>19</sup>But with the precious blood of Christ, as of a lamb without blemish and without spot: <sup>20</sup>Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, <sup>21</sup>Who by him do believe in God, that raised him up

عَنْهُ أَنْبِيَاءُ، الَّذِينَ تَنَبَّأُوا عَنْ النِّعْمَةِ الَّتِي لَأَجْلِكُمْ، <sup>١١</sup>بِاحْتِثٍ أَيُّ وَقْتٍ أَوْ مَا الْوَقْتُ الَّذِي كَانَ يَدُلُّ عَلَيْهِ رُوحُ الْمَسِيحِ الَّذِي فِيهِمْ، إِذْ سَبَقَ فَشْهَدَ بِالْأَلَامِ الَّتِي لِلْمَسِيحِ وَالْأَمْجَادِ الَّتِي بَعْدَهَا. <sup>١٢</sup>الَّذِينَ أُعْلِنَ لَهُمْ أَنَّهُمْ لَيْسَ لَأَنْفُسِهِمْ، بَلْ لَنَا كَانُوا يَخْدُمُونَ بِهَذِهِ الْأُمُورِ الَّتِي أُخْبِرْتُمْ بِهَا أَنْتُمْ الْآنَ بِوَسِطَةِ الَّذِينَ بَشَّرُوكُمْ فِي الرُّوحِ الْقُدُسِ الْمُرْسَلِ مِنَ السَّمَاءِ. الَّتِي تَشْتَهِي الْمَلَائِكَةُ أَنْ تَطَّلِعَ عَلَيْهَا. <sup>١٣</sup>لِذَلِكَ مَنْطَفُوا أَحْقَاءَ ذَهْنِكُمْ صَاحِينَ، فَالْقُوا رَجَاءَكُمْ بِالتَّمَامِ عَلَى النِّعْمَةِ الَّتِي يُؤْتَى بِهَا إِلَيْكُمْ عِنْدَ اسْتِعْلَانِ يَسُوعَ الْمَسِيحِ.

#### دعوة إلى حياة مقدسة

<sup>١٤</sup>كَأَوْلَادِ الطَّاعَةِ لَا تُشَاكِلُوا شَهَوَاتِكُمْ السَّابِقَةَ فِي جَهَالَتِكُمْ، <sup>١٥</sup>بَلْ نَظِيرِ الْقُدُوسِ الَّذِي دَعَاكُمْ، كُونُوا أَنْتُمْ أَيْضًا قَدِيسِينَ فِي كُلِّ سِيرَةٍ. <sup>١٦</sup>لِأَنَّهُ مَكْتُوبٌ: «كُونُوا قَدِيسِينَ لِأَنِّي أَنَا قُدُوسٌ». <sup>١٧</sup>وَإِنْ كُنْتُمْ تَدْعُونَ أَبَا الَّذِي يَحْكُمُ بِغَيْرِ مُحَابَاةٍ حَسَبَ عَمَلِ كُلِّ وَاحِدٍ، فَسِيرُوا زَمَانَ غُرْبَتِكُمْ بِخَوْفٍ، <sup>١٨</sup>عَالَمِينَ أَنْتُمْ أَقْتَدِيْتُمْ لَا بِأَشْيَاءَ تَفْنَى، بِفِضَّةٍ أَوْ ذَهَبٍ، مِنْ سِيرَتِكُمْ الْبَاطِلَةِ الَّتِي تَقَلَّدْتُمُوهَا مِنَ الْآبَاءِ، <sup>١٩</sup>بَلْ بِدَمِ كَرِيمٍ، كَمَا مِنْ حَمَلٍ بِلَا عَيْبٍ وَلَا دَسٍّ، دَمِ الْمَسِيحِ، <sup>٢٠</sup>مَعْرُوفًا سَابِقًا قَبْلَ تَأْسِيسِ الْعَالَمِ، وَلَكِنْ قَدْ أَظْهَرَ فِي الْأَزْمِنَةِ الْأَخِيرَةِ مِنْ أَجْلِكُمْ، <sup>٢١</sup>أَنْتُمْ الَّذِينَ بِهِ

from the dead, and gave him glory; that your faith and hope might be in God.

<sup>22</sup>Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: <sup>23</sup>Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. <sup>24</sup>For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: <sup>25</sup>But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

تُؤْمِنُونَ بِاللَّهِ الَّذِي أَقَامَهُ مِنَ الْأَمْوَاتِ  
وَأَعْطَاهُ مَجْدًا، حَتَّىٰ إِنَّ إِيمَانَكُمْ وَرَجَاءَكُمْ  
هُمَا فِي اللَّهِ. <sup>٢٢</sup> طَهَّرْتُمْ أَنْفُسَكُمْ فِي طَاعَةِ  
الْحَقِّ بِالرُّوحِ لِلْمَحَبَّةِ الْأَخَوِيَّةِ الْعَدِيمَةِ  
الرِّيَاءِ، فَأَحْبَبُوا بَعْضُكُمْ بَعْضًا مِنْ قَلْبٍ  
طَاهِرٍ بِسِدَّةٍ. <sup>٢٣</sup> مَوْلُودِينَ ثَانِيَةً، لَا مِنْ زَرْعٍ  
يَفْنَى، بَلْ مِنْ مِمَّا لَا يَفْنَى، بِكَلِمَةِ اللَّهِ الْحَيَّةِ  
الْبَاقِيَةِ إِلَى الْأَبَدِ. <sup>٢٤</sup> لِأَنَّ كُلَّ جَسَدٍ  
كَعُشْبٍ، وَكُلُّ مَجْدٍ إِنْسَانٍ كَزَهْرٍ عُشْبٍ.  
الْعُشْبُ يَبِسَ وَزَهْرُهُ سَقَطَ، <sup>٢٥</sup> وَأَمَّا كَلِمَةُ  
الرَّبِّ فَتَبَّتْ إِلَى الْأَبَدِ. وَهَذِهِ هِيَ الْكَلِمَةُ  
الَّتِي بُشِّرْتُمْ بِهَا.

### Living Stones and a Holy Nation

**2** <sup>1</sup>Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, <sup>2</sup>As newborn babes, desire the sincere milk of the word, that ye may grow thereby: <sup>3</sup>If so be ye have tasted that the Lord is gracious.

<sup>4</sup>To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, <sup>5</sup>Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. <sup>6</sup>Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. <sup>7</sup>Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the

### حجارة حية وشعب مقدس

**٢** <sup>١</sup> فَطَرَحُوا كُلَّ خُبْثٍ وَكُلِّ مَكْرٍ  
وَالرِّيَاءِ وَالْحَسَدِ وَكُلِّ مَدْمَةٍ،  
<sup>٢</sup> وَكَأَطْفَالٍ مَوْلُودِينَ الْآنَ اشْتَهُوا اللَّبَنَ  
الْعَقْلِيَّ الْعَدِيمَ الْعِشِّ لِكَيْ تَنْمُو بِهِ - <sup>٣</sup> إِنْ  
كُنْتُمْ قَدْ ذُقْتُمْ أَنَّ الرَّبَّ صَالِحٌ. <sup>٤</sup> الَّذِي إِذْ  
تَأْتُونَ إِلَيْهِ، حَجَرًا حَيًّا مَرْفُوضًا مِنَ  
النَّاسِ، وَلَكِنْ مُخْتَارًا مِنَ اللَّهِ كَرِيمًا،  
<sup>٥</sup> كُونُوا أَنْتُمْ أَيْضًا مَبْنِيِّينَ كَحِجَارَةٍ حَيَّةٍ،  
بَيْتًا رُوحِيًّا، كَهَيُوتًا مَقَدَّسًا، لِتَقْدِيمِ ذَبَائِحِ  
رُوحِيَّةٍ مَقْبُولَةٍ عِنْدَ اللَّهِ بِسُوعِ الْمَسِيحِ.  
<sup>٦</sup> لِذَلِكَ يَتَضَمَّنُ أَيْضًا فِي الْكِتَابِ: «هَيِّنْدًا  
أَضَعُ فِي صِهْيُونِ حَجَرِ زَاوِيَةٍ مُخْتَارًا  
كَرِيمًا، وَالَّذِي يُؤْمِنُ بِهِ لَنْ يُخْزَى». <sup>٧</sup> فَلَكُمْ  
أَنْتُمْ الَّذِينَ تُؤْمِنُونَ الْكِرَامَةَ، وَأَمَّا لِلَّذِينَ لَا  
يُطِيعُونَ فَالْحَجَرُ الَّذِي رَفَضَهُ الْبَنَّاوُونَ هُوَ

corner, <sup>8</sup>And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

<sup>9</sup>But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: <sup>10</sup>Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

### Christian Conduct

<sup>11</sup>Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; <sup>12</sup>Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

<sup>13</sup>Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; <sup>14</sup>Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. <sup>15</sup>For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: <sup>16</sup>As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. <sup>17</sup>Honour all men. Love the brotherhood. Fear God. Honour the king.

قَدْ صَارَ رَأْسَ الرَّأْيَةِ، <sup>٨</sup>وَحَجَرَ صَدْمَةٍ وَصَحْرَةَ عَثْرَةٍ. الَّذِينَ يَعْتُرُونَ غَيْرَ طَائِعِينَ لِلْكَلِمَةِ، الْأَمْرَ الَّذِي جُعِلُوا لَهُ. <sup>٩</sup>وَأَمَّا أَنْتُمْ فَجِنْسٌ مُخْتَارٌ، وَكَهَنُوتٌ مُلُوكِيٌّ، أُمَّةٌ مُقَدَّسَةٌ، شَعْبٌ أَقْتَنَاءٌ، لِكَيْ تُخْبِرُوا بِفَضَائِلِ الَّذِي دَعَاكُمْ مِنَ الظُّلْمَةِ إِلَى نُورِهِ الْعَجِيبِ. <sup>١٠</sup>الَّذِينَ قَبْلًا لَمْ تَكُونُوا شَعْبًا، وَأَمَّا الْآنَ فَأَنْتُمْ شَعْبُ اللَّهِ. الَّذِينَ كُنْتُمْ غَيْرَ مَرْحُومِينَ، وَأَمَّا الْآنَ فَمَرْحُومُونَ.

### سلوك المؤمنين

<sup>١١</sup>أَيُّهَا الْأَجْبَاءُ، أَطْلُبُ إِلَيْكُمْ كَعَرَبَاءَ وَنَزَلَاءَ أَنْ تَمْتَنِعُوا عَنِ الشَّهَوَاتِ الْجَسَدِيَّةِ الَّتِي تُحَارِبُ النَّفْسَ، <sup>١٢</sup>وَأَنْ تَكُونَ سِيرَتُكُمْ بَيْنَ الْأُمَمِ حَسَنَةً، لِكَيْ يَكُونُوا فِي مَا يَفْتَرُونَ عَلَيْكُمْ كَفَاعِلِي شَرٍّ يُمَجِّدُونَ اللَّهَ فِي يَوْمِ الْإِفْتِقَادِ، مِنْ أَجْلِ أَعْمَالِكُمُ الْحَسَنَةِ الَّتِي يَلَاحِظُونَهَا. <sup>١٣</sup>فَاخْضَعُوا لِكُلِّ تَرْتِيبٍ بَشَرِيٍّ مِنْ أَجْلِ الرَّبِّ. إِنْ كَانَ لِلْمَلِكِ فَكَمَنْ هُوَ فَوْقَ الْكُلِّ، <sup>١٤</sup>أَوْ لِلْوَلَاةِ فَكَمُرْسَلِينَ مِنْهُ لِلْإِنْتِقَامِ مِنْ فَاعِلِي الشَّرِّ، وَلِلْمَدْحِ لِفَاعِلِي الْخَيْرِ. <sup>١٥</sup>لِأَنَّ هَكَذَا هِيَ مَشِيئَةُ اللَّهِ أَنْ تَفْعَلُوا الْخَيْرَ فَتَسْكُتُوا جَهَالَةَ النَّاسِ الْأَغْيَاءِ. <sup>١٦</sup>كَأَحْرَارٍ، وَلَيْسَ كَالَّذِينَ الْحَرِيَّةُ عِنْدَهُمْ سِتْرَةٌ لِلشَّرِّ، بَلْ كَعَبِيدِ اللَّهِ. <sup>١٧</sup>أَكْرَمُوا الْجَمِيعَ. أَحْبَبُوا الْإِخْوَةَ. خَافُوا اللَّهَ. أَكْرَمُوا الْمَلِكَ.



### The Example of Christ

<sup>18</sup>Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. <sup>19</sup>For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. <sup>20</sup>For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. <sup>21</sup>For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: <sup>22</sup>Who did no sin, neither was guile found in his mouth: <sup>23</sup>Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: <sup>24</sup>Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. <sup>25</sup>For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

### Wives and Husbands

**3** <sup>1</sup>Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; <sup>2</sup>While they behold your chaste conversation coupled with fear. <sup>3</sup>Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; <sup>4</sup>But let it be

### الاقْتِدَاءُ بِالْمَسِيحِ

<sup>١٨</sup> أَيُّهَا الْخُدَّامُ، كُونُوا خَاضِعِينَ بِكُلِّ هَيْبَةٍ لِلسَّادَةِ، لَيْسَ لِلصَّالِحِينَ الْمَتْرَفِّقِينَ فَقَطُّ، بَلْ لِلْعُنْفَاءِ أَيْضًا. <sup>١٩</sup> لِأَنَّ هَذَا فَضْلٌ إِنْ كَانَ أَحَدٌ مِنْ أَجْلِ ضَمِيرٍ نَحْوِ اللَّهِ يَحْتَمِلُ أَحْزَانًا مُتَأَلِّمًا بِالظُّلْمِ. <sup>٢٠</sup> لِأَنَّهُ أَيُّ مَجْدٍ هُوَ إِنْ كُنْتُمْ تُلْطَمُونَ مُحْطِئِينَ فَتَضْبِرُونَ؟ بَلْ إِنْ كُنْتُمْ تَتَأَلَّمُونَ عَامِلِينَ الْخَيْرِ فَتَضْبِرُونَ، فَهَذَا فَضْلٌ عِنْدَ اللَّهِ، <sup>٢١</sup> لِأَنَّكُمْ لِهَذَا دُعِيتُمْ. فَإِنَّ الْمَسِيحَ أَيْضًا تَأَلَّمَ لِأَجْلَانَا، تَارِكًا لَنَا مِثَالًا لِكَيْ تَتَّبِعُوا خُطْوَاتِهِ. <sup>٢٢</sup> الَّذِي لَمْ يَفْعَلْ خَطِيئَةً، وَلَا وُجِدَ فِيهِ مَكْرٌ، <sup>٢٣</sup> الَّذِي إِذْ شَتِمَ لَمْ يَكُنْ يَشْتُمُ عَوَضًا وَإِذْ تَأَلَّمَ لَمْ يَكُنْ يَهْدُدُ بَلْ كَانَ يَسْلَمُ لِمَنْ يَقْضِي بَعْدَلًا. <sup>٢٤</sup> الَّذِي حَمَلَ هُوَ نَفْسَهُ خَطَايَانَا فِي جَسَدِهِ عَلَى الْخَشَبَةِ، لِكَيْ نَمُوتَ عَنِ الْخَطَايَا فَنَحْيَا لِلرَّبِّ. <sup>٢٥</sup> الَّذِي بِجَلْدَتِهِ شَفِيتُمْ. لِأَنَّكُمْ كُنْتُمْ كَخِرَافٍ ضَالَّةٍ، لَكِنَّا كُنَّا رَجَعْنَا إِلَى رَاعِي نُفُوسِكُمْ وَأَسْفَفَهَا.

### نصائح للمتزوجين

**٣** <sup>١</sup> كَذَلِكَنَّ أَيُّهَا النِّسَاءُ كُنَّ خَاضِعَاتٍ لِرِجَالِكُنَّ، حَتَّى وَإِنْ كَانَ الْبَعْضُ لَا يُطِيعُونَ الْكَلِمَةَ، يُرْبِحُونَ بِسِيرَةِ النِّسَاءِ بِدُونِ كَلِمَةٍ، <sup>٢</sup> مُلَاحِظِينَ سِيرَتَكُنَّ الطَّاهِرَةَ بِخَوْفٍ. <sup>٣</sup> وَلَا تَكُنِّي زِينَتَكُنَّ الرَّيْنَةَ الْخَارِجِيَّةَ مِنْ ضَفْرِ الشَّعْرِ وَالتَّحْلِي بِالذَّهَبِ وَلبَسِ الثِّيَابِ، <sup>٤</sup> بَلْ

the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.<sup>5</sup> For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: <sup>6</sup>Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

<sup>7</sup>Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

#### Suffering for Doing Good

<sup>8</sup>Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: <sup>9</sup>Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. <sup>10</sup>For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

<sup>11</sup>Let him eschew evil, and do good; let him seek peace, and ensue it.

<sup>12</sup>For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

<sup>13</sup>And who is he that will harm you, if ye be followers of that which is good? <sup>14</sup>But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; <sup>15</sup>But sanctify the Lord God in your hearts: and be

إِنْسَانَ الْقَلْبِ الْخَفِيِّ فِي الْعَدِيمَةِ الْفَسَادِ،  
زِينَةَ الرُّوحِ الْوَدِيعِ الْهَادِي، الَّذِي هُوَ قَدَامَ  
اللَّهِ كَثِيرُ الثَّمَنِ. فَإِنَّهُ هَكَذَا كَانَتْ قَدِيمًا  
النِّسَاءُ الْقَدِيسَاتُ أَيْضًا الْمُتَوَكِّلَاتُ عَلَى  
اللَّهِ، يُزَيِّنَ أَنْفُسَهُنَّ خَاضِعَاتٍ لِرِجَالِهِنَّ،  
كَمَا كَانَتْ سَارَةُ تُطِيعُ إِبْرَاهِيمَ دَاعِيَةً إِيَّاهُ  
«سَيِّدَهَا». الَّتِي صِرْتُنَّ أَوْلَادَهَا، صَانِعَاتُ  
خَيْرًا، وَغَيْرَ خَائِفَاتِ خَوْفِ الْبَتَّةِ. <sup>٧</sup>كَذَلِكَ  
أَيْهَا الرِّجَالُ كُونُوا سَاكِنِينَ بِحَسَبِ الْفِطْنَةِ  
مَعَ الْإِنَاءِ النَّسَائِيِّ كَالْأَضْعَفِ، مُعْطِينَ  
إِيَّاهُنَّ كَرَامَةً كَالْوَارِثَاتِ أَيْضًا مَعَكُمْ نِعْمَةً  
الْحَيَاةِ، لِكَيْ لَا تُعَاقَ صَلَوَاتُكُمْ.

#### احتمال الآلام في سبيل البر

<sup>٨</sup>وَالنَّهَائِيَّةُ، كُونُوا جَمِيعًا مُتَّحِدِي  
الرَّأْيِ بِحَسِّ وَاحِدٍ، ذَوِي مَحَبَّةٍ أَخَوِيَّةٍ،  
مُشْفِقِينَ، لَطْفَاءَ، <sup>٩</sup>غَيْرِ مُجَازِينَ عَنِ الشَّرِّ  
بِشَرٍّ أَوْ عَنِ شَتِيمَةٍ بِشَتِيمَةٍ، بَلْ بِالْعَكْسِ  
مُبَارِكِينَ، عَالَمِينَ أَنْكُمْ لِهَذَا دُعَيْتُمْ لِكَيْ  
تَرْتَوْا بَرَكَةً. <sup>١٠</sup>لِأَنَّ مَنْ أَرَادَ أَنْ يُحِبَّ الْحَيَاةَ  
وَيَرَى أَيَّامًا صَالِحَةً، فَلْيَكْفِفْ لِسَانَهُ عَنِ  
الشَّرِّ وَشَفْتِيهِ أَنْ تَتَكَلَّمَ بِالْمَكْرِ،  
<sup>١١</sup>لِيُعْرَضَ عَنِ الشَّرِّ وَيَصْنَعَ الْخَيْرَ،  
لِيَطْلُبَ السَّلَامَ وَيَجِدَ فِي آثَرِهِ. <sup>١٢</sup>لِأَنَّ عَيْنِي  
الرَّبِّ عَلَى الْأَبْرَارِ وَأُذُنِي إِلَى طَلِبَتِهِمْ،  
وَلَكِنْ وَجْهَ الرَّبِّ ضِدَّ فَاعِلِي الشَّرِّ.  
<sup>١٣</sup>فَمَنْ يُؤْذِيكُمْ إِنْ كُنْتُمْ مَمْتَلِينَ بِالْخَيْرِ؟  
<sup>١٤</sup>وَلَكِنْ وَإِنْ تَأَلَّمْتُمْ مِنْ أَجْلِ الْبِرِّ  
فَطُوبَاكُمْ. وَأَمَّا خَوْفُهُمْ فَلَا تَخَافُوهُ وَلَا

ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: <sup>16</sup>Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. <sup>17</sup>For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

<sup>18</sup>For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: <sup>19</sup>By which also he went and preached unto the spirits in prison; <sup>20</sup>Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. <sup>21</sup>The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: <sup>22</sup>Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

تَضَطَّرَبُوا، <sup>١٥</sup> بَلْ قَدَسُوا الرَّبَّ الْإِلَهَ فِي قُلُوبِكُمْ، مُسْتَعِدِّينَ دَائِمًا لِمُجَاوِبَةِ كُلِّ مَنْ يَسْأَلُكُمْ عَنْ سَبَبِ الرَّجَاءِ الَّذِي فِيكُمْ بِوَدَاعَةٍ وَخَوْفٍ، <sup>١٦</sup> وَلَكُمْ ضَمِيرٌ صَالِحٌ، لِكَيْ يَكُونَ الَّذِينَ يَشْتُمُونَ سِيرَتَكُمْ الصَّالِحَةَ فِي الْمَسِيحِ يُخْزَوْنَ فِي مَا يَفْتَرُونَ عَلَيْكُمْ كِفَاعِلِي شَرٍّ. <sup>١٧</sup> لِأَنَّ تَأَلُّمَكُمْ إِنْ شَاءَتْ مَشِيئَةُ اللَّهِ وَأَنْتُمْ صَانِعُونَ خَيْرًا، أَفْضَلُ مِنْهُ وَأَنْتُمْ صَانِعُونَ شَرًّا. <sup>١٨</sup> فَإِنَّ الْمَسِيحَ أَيْضًا تَأَلَّمَ مَرَّةً وَاحِدَةً مِنْ أَجْلِ الْخَطِيَا، الْبَارُّ مِنْ أَجْلِ الْأَثْمَةِ، لِكَيْ يُقَرِّبَنَا إِلَى اللَّهِ، مُمَاتًا فِي الْجَسَدِ وَلَكِنْ مُجْبَى فِي الرُّوحِ، <sup>١٩</sup> الَّذِي فِيهِ أَيْضًا ذَهَبَ فَكْرَزَ لِلرُّوحِ الْآتِي فِي السَّجْنِ، <sup>٢٠</sup> إِذْ عَصَتْ قَدِيمًا، حِينَ كَانَتْ أُنَاةُ اللَّهِ تَنْتَظِرُ مَرَّةً فِي أَيَّامِ نُوحٍ، إِذْ كَانَ الْفُلُكُ يُبْنَى، الَّذِي فِيهِ خَلَصَ قَلِيلُونَ، أَيْ تَمَانِي أَنْفُسٍ بِالْمَاءِ. <sup>٢١</sup> الَّذِي مِثَالُهُ يُخَلِّصُنَا نَحْنُ الْآنَ، أَيْ الْمَعْمُودِيَّةَ. لَا إِزَالَةَ وَسَخِ الْجَسَدِ، بَلْ سُؤَالَ ضَمِيرٍ صَالِحٍ عَنِ اللَّهِ بِقِيَامَةِ يَسُوعَ الْمَسِيحِ، <sup>٢٢</sup> الَّذِي هُوَ فِي يَمِينِ اللَّهِ، إِذْ قَدْ مَضَى إِلَى السَّمَاءِ، وَمَلَائِكَةً وَسَلْطِينُ وَقُوَاتٍ مُخْضَعَةً لَهُ.

### Sharing in Christ's Sufferings

**4** <sup>1</sup>Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; <sup>2</sup>That he no longer should live the rest of his time in the

شركاء المسيح في الآلام

**٤** فَإِذْ قَدْ تَأَلَّمَ الْمَسِيحُ لِأَجْلِنَا بِالْجَسَدِ، تَسَلَّحُوا أَنْتُمْ أَيْضًا بِهَذِهِ النَّيَّةِ. فَإِنَّ مَنْ تَأَلَّمَ فِي الْجَسَدِ كَفَّ عَنِ الْخَطِيَّةِ، <sup>٢</sup> لِكَيْ لَا يَعِيشَ أَيْضًا الزَّمَانَ الْبَاقِي

flesh to the lusts of men, but to the will of God.<sup>3</sup> For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: <sup>4</sup>Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: <sup>5</sup>Who shall give account to him that is ready to judge the quick and the dead. <sup>6</sup>For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

فِي الْجَسَدِ لَشَهَوَاتِ النَّاسِ، بَلْ لِإِرَادَةِ اللَّهِ.  
لَأَنَّ زَمَانَ الْحَيَاةِ الَّذِي مَضَى يَكْفِينَا لِنَكُونَ  
قَدْ عَمِلْنَا إِرَادَةَ الْأَمَمِ، سَالِكِينَ فِي الدَّعَاةِ  
وَالشَّهَوَاتِ، وَإِذْمَانِ الْخَمْرِ، وَالْبَطْرِ،  
وَالْمُنَادِمَاتِ، وَعِبَادَةِ الْأَوْثَانِ الْمُحَرَّمَةِ،  
٤ الْأَمْرُ الَّذِي فِيهِ يَسْتَعْرِبُونَ أَنْكُمْ لَسْتُمْ  
تَرْكُضُونَ مَعَهُمْ إِلَى فَيْضِ هَذِهِ الْخَلَاعَةِ  
عَيْنَهَا، مُجَدِّفِينَ. ٥ الَّذِينَ سَوْفَ يُعْطُونَ  
حِسَابًا لِلَّذِي هُوَ عَلَى اسْتِعْدَادِ أَنْ يَدِينِ  
الْأَحْيَاءَ وَالْأَمْوَاتِ. ٦ فَإِنَّهُ لِأَجْلِ هَذَا بُشِّرَ  
الْمَوْتَى أَيْضًا، لِكَيْ يُدْأُوا حَسَبَ النَّاسِ  
بِالْجَسَدِ، وَلَكِنْ لِيَحْيُوا حَسَبَ اللَّهِ بِالرُّوحِ.

### The Coming of Christ is Near

<sup>7</sup>But the end of all things is at hand: be ye therefore sober, and watch unto prayer. <sup>8</sup>And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. <sup>9</sup>Use hospitality one to another without grudging. <sup>10</sup>As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. <sup>11</sup>If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

اقتراب مجيء المسيح  
٧ وَإِنَّمَا نَهَايَةُ كُلِّ شَيْءٍ قَدْ اقْتَرَبَتْ،  
فَتَعَقَّلُوا وَأَصْحُوا لِلصَّلَوَاتِ. ٨ وَلَكِنْ قَبْلَ  
كُلِّ شَيْءٍ لِنَكُنْ مَحِبَّتِكُمْ بَعْضِكُمْ لِبَعْضٍ  
شَدِيدَةً، لِأَنَّ الْمَحَبَّةَ تَسْتُرُ كَثْرَةَ مِنَ الْخَطَايَا.  
٩ كُونُوا مُضِيفِينَ بَعْضَكُمْ بَعْضًا بِلاَ دَمْدَمَةٍ.  
١٠ لِيَكُنْ كُلُّ وَاحِدٍ بِحَسَبِ مَا أَخَذَ مَوْهَبَةً  
يَخْدِمُ بِهَا بَعْضَكُمْ بَعْضًا، كَوُكَلَاءَ صَالِحِينَ  
عَلَى نِعْمَةِ اللَّهِ الْمُتَنَوِّعَةِ. ١١ إِنْ كَانَ يَتَكَلَّمُ أَحَدٌ  
فَكَأَقْوَالِ اللَّهِ، وَإِنْ كَانَ يَخْدِمُ أَحَدٌ فَكَأَنَّهِ مِنْ  
قُوَّةٍ يَمْنَحُهَا اللَّهُ، لِكَيْ يَتَمَجَّدَ اللَّهُ فِي كُلِّ  
شَيْءٍ بِسُوءِ الْمَسِيحِ، الَّذِي لَهُ الْمَجْدُ  
وَالسُّلْطَانُ إِلَى أَبَدِ الْأَبَدِينَ. آمِينَ.

### Suffering for Being a Christian

<sup>12</sup>Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing

مَنْ نَفَرَحَ فِي الْأَلَامِ  
١٢ أَيُّهَا الْأَجْبَاءُ، لَا تَسْتَعْرِبُوا الْبَلْوَى  
الْمُحْرِقَةَ الَّتِي بَيْنَكُمْ حَادِثَةً، لِأَجْلِ

happened unto you: <sup>13</sup>But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. <sup>14</sup>If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. <sup>15</sup>But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. <sup>16</sup>Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. <sup>17</sup>For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? <sup>18</sup>And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? <sup>19</sup>Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

### Our Enemy, The Devil

**5** <sup>1</sup>The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: <sup>2</sup>Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; <sup>3</sup>Neither as being lords over God's heritage, but being ensamples to the flock. <sup>4</sup>And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

أَمْتَحَانِكُمْ، كَأَنَّهُ أَصَابَكُمْ أَمْرٌ غَرِيبٌ، <sup>١٣</sup> بَلْ كَمَا أَشْتَرَكْتُمْ فِي آلامِ الْمَسِيحِ أَفْرَحُوا لِكَيْ تَفْرَحُوا فِي اسْتِعْلَانِ مَجْدِهِ أَيْضًا مُبْتَهَجِينَ. <sup>١٤</sup> إِنْ عَيَّرْتُمْ بِاسْمِ الْمَسِيحِ فَطُوبَى لَكُمْ، لِأَنَّ رُوحَ الْمَجْدِ وَاللَّهُ يَحِلُّ عَلَيْكُمْ. أَمَّا مِنْ جِهَتِهِمْ فَيَجْدَفُ عَلَيْهِ، وَأَمَّا مِنْ جِهَتِكُمْ فَيَمَجَّدُ. <sup>١٥</sup> فَلَا يَتَأَلَّمْ أَحَدُكُمْ كَقَاتِلٍ، أَوْ سَارِقٍ، أَوْ فَاعِلٍ شَرٍّ، أَوْ مُتَدَاخِلٍ فِي أُمُورٍ غَيْرِهِ. <sup>١٦</sup> وَلَكِنْ إِنْ كَانَ كَمَسِيحِي فَلَا يَخْجَلْ، بَلْ يَمَجَّدُ اللَّهَ مِنْ هَذَا الْقَبِيلِ. <sup>١٧</sup> لِأَنَّهُ الْوَقْتُ لِابْتِدَاءِ الْقَضَاءِ مِنْ بَيْتِ اللَّهِ. فَإِنْ كَانَ أَوْلًا مِنَّا، فَمَا هِيَ نِهَائِيهِ الَّذِينَ لَا يُطِيعُونَ يُنْجِلِ اللَّهُ؟ <sup>١٨</sup> وَإِنْ كَانَ الْبَارُّ بِالْجَهْدِ يَخْلُصُ، فَالْفَاجِرُ وَالْحَاطِيءُ أَيْنَ يَطْهَرَانِ؟ <sup>١٩</sup> فَإِذَا، الَّذِينَ يَتَأَلَّمُونَ بِحَسَبِ مَشِيئَةِ اللَّهِ فَلْيَسْتَوْدِعُوا أَنْفُسَهُمْ كَمَا لِخَالِقِ أَمِينٍ فِي عَمَلِ الْخَيْرِ.

خصمنا هو إبليس

**٥** <sup>١</sup>أَطْلُبُ إِلَى الشُّيُوخِ الَّذِينَ بَيْنَكُمْ، أَنَا الشَّيْخُ رَفِيقُهُمْ، وَالشَّاهِدُ لِآلامِ الْمَسِيحِ، وَشَرِيكَ الْمَجْدِ الْعَتِيدِ أَنْ يُعْلَنَ، أَرْعُوا رَعِيَّةَ اللَّهِ الَّتِي بَيْنَكُمْ نَظَارًا، لَا عَن اضْطِرَارٍ بَلْ بِالِاخْتِيَارِ، وَلَا لِرَبِيحِ قَبِيحٍ بَلْ بِنَشَاطٍ، وَلَا كَمَنْ يَسُودُ عَلَى الْأَنْصِبَةِ بَلْ صَابِرِينَ أَمْثَلَةً لِلرَّعِيَّةِ، وَمَتَى ظَهَرَ رَئِيسُ الرُّعَاةِ تَنَالُونَ إِكْلِيلَ الْمَجْدِ الَّذِي لَا يَبْلَى. كَذَلِكَ

<sup>5</sup>Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. <sup>6</sup>Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: <sup>7</sup>Casting all your care upon him; for he careth for you.

<sup>8</sup>Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: <sup>9</sup>Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

<sup>10</sup>But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. <sup>11</sup>To him be glory and dominion for ever and ever. Amen.

### Final Greetings

<sup>12</sup>By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

<sup>13</sup>The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.

<sup>14</sup>Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

أَيُّهَا الْأَحْدَاثُ اخْضَعُوا لِلشُّيُوخِ، وَكُونُوا  
جَمِيعًا خَاضِعِينَ بَعْضُكُمْ لِبَعْضِ،  
وَتَسْرَبُلُوا بِالتَّوَاضُعِ، لِأَنَّ اللَّهَ يُقَاوِمُ  
الْمُسْتَكْبِرِينَ، وَأَمَّا الَّتَوَاضِعُونَ فَيُعْطِيهِمْ  
نِعْمَةً. أَفْتَوَاضَعُوا تَحْتَ يَدِ اللَّهِ الْقَوِيَّةِ لِكَيْ  
يَرْفَعَكُمْ فِي حِينِهِ، <sup>٧</sup>مُلْقِينَ كُلَّ هَمِّكُمْ عَلَيْهِ  
لَأَنَّهُ هُوَ يَعْتَنِي بِكُمْ. <sup>٨</sup>أَصْحُوا وَأَسْهَرُوا  
لِأَنَّ إبْلِسَ خَصَمَكُمْ كَأَسَدٍ زَائِرٍ، يَجُولُ  
مُنْتَسِبًا مَنْ يَنْتَلِعُهُ هُوَ. <sup>٩</sup>فَقَاوِمُوهُ رَاسِحِينَ  
فِي الْإِيمَانِ، عَالِمِينَ أَنَّ نَفْسَ هَذِهِ الْأَلَامِ  
تُجْرَى عَلَى إِخْوَتِكُمُ الَّذِينَ فِي الْعَالَمِ.  
<sup>١٠</sup>وَالَهُ كُلُّ نِعْمَةٍ الَّتِي دَعَانَا إِلَى مَجْدِهِ  
الْأَبَدِيِّ فِي الْمَسِيحِ يَسُوعَ، بَعْدَ مَا تَأَلَّمْتُمْ  
يَسِيرًا، هُوَ يُكَمِّلُكُمْ، وَيَثْبِتُكُمْ،  
وَيُقَوِّيكُمْ، وَيَمَكِّنُكُمْ. <sup>١١</sup>لَهُ الْمَجْدُ  
وَالسُّلْطَانُ إِلَى أَبَدِ الْأَبَدِينَ. آمِينَ.

### تحيات ختامية

<sup>١٢</sup>بِيَدِ سِلْوَانُسِ الْأَخِ الْأَمِينِ، كَمَا أَظُنُّ  
كَتَبْتُ إِلَيْكُمْ بِكَلِمَاتٍ قَلِيلَةٍ وَأَعْظَمًا  
وَشَاهِدًا، أَنَّ هَذِهِ هِيَ نِعْمَةُ اللَّهِ الْحَقِيقِيَّةِ  
الَّتِي فِيهَا تَقُومُونَ. <sup>١٣</sup>أَسَلِّمُ عَلَيْكُمْ الَّتِي فِي  
بَابِلَ الْمُخْتَارَةَ مَعَكُمْ، وَمَرْقُسُ ابْنِي.  
<sup>١٤</sup>اسَلِّمُوا بَعْضُكُمْ عَلَى بَعْضٍ بِقَبْلَةٍ  
الْمَحَبَّةِ. سَلَامٌ لَكُمْ جَمِيعَكُمْ الَّذِينَ فِي  
الْمَسِيحِ يَسُوعَ. آمِينَ.

## The Second Epistle of Peter

## رِسَالَةُ بُطْرُسَ الرَّسُولِ الثَّانِيَةِ

### Greetings

**1** Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: <sup>2</sup>Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

### Divine Calling

<sup>3</sup>According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: <sup>4</sup>Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

<sup>5</sup>And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; <sup>6</sup>And to knowledge temperance; and to temperance patience; and to patience godliness; <sup>7</sup>And to godliness brotherly kindness; and to brotherly kindness charity. <sup>8</sup>For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. <sup>9</sup>But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

<sup>10</sup>Wherefore the rather, brethren, give diligence to make your calling and election sure: for ye do these

### التحية

١ سَمْعَانَ بُطْرُسُ عَبْدُ يَسُوعَ الْمَسِيحِ وَرَسُولُهُ، إِلَى الَّذِينَ نَالُوا مَعَنَا إِيمَانًا ثَمِينًا مُسَاوِيًا لَنَا، بِيْرِ إِلَهِنَا وَالْمُخْلِصِ يَسُوعَ الْمَسِيحِ. <sup>٢</sup>لَتِكْتَثُرَ لَكُمْ النِّعْمَةُ وَالسَّلَامُ بِمَعْرِفَةِ اللَّهِ وَيَسُوعَ رَبِّنَا.

### الدعوة الإلهية

٣ كَمَا أَنَّ قُدْرَتَهُ الْإِلَهِيَّةَ قَدْ وَهَبَتْ لَنَا كُلَّ مَا هُوَ لِلْحَيَاةِ وَالْتَقْوَى، بِمَعْرِفَةِ الَّذِي دَعَانَا بِالْمَجْدِ وَالْفَضِيلَةِ، <sup>٤</sup>الَّذِينَ بِهِمَا قَدْ وَهَبَ لَنَا الْمَوَاعِيدَ الْعَظْمَى وَالْوَعْدَةَ الْكَبِيْرَةَ تَصِيرُوا بِهَا شُرَكَاءَ الطَّبِيعَةِ الْإِلَهِيَّةِ، هَارِبِينَ مِنَ الْفَسَادِ الَّذِي فِي الْعَالَمِ بِالشَّهْوَةِ. <sup>٥</sup> وَلِهَذَا عَيْنِهِ وَأَنْتُمْ بَادِلُونَ كُلَّ اجْتِهَادٍ قَدَّمُوا فِي إِيمَانِكُمْ فَضِيلَةً، وَفِي الْفَضِيلَةِ مَعْرِفَةً، <sup>٦</sup> وَفِي الْمَعْرِفَةِ تَعَفُّفًا، وَفِي التَّعَفُّفِ صَبْرًا، وَفِي الصَّبْرِ تَقْوَى، <sup>٧</sup> وَفِي التَّقْوَى مَوَدَّةَ أَخَوِيَّةٍ، وَفِي الْمَوَدَّةِ الْأَخَوِيَّةِ مَحَبَّةٌ. <sup>٨</sup> لِأَنَّ هَذِهِ إِذَا كَانَتْ فِيكُمْ وَكَثُرَتْ، تُصَيِّرُكُمْ لَا مُتَكَاسِلِينَ وَلَا غَيْرَ مُثْمِرِينَ لِمَعْرِفَةِ رَبِّنَا يَسُوعَ الْمَسِيحِ. <sup>٩</sup> لِأَنَّ الَّذِي لَيْسَ عِنْدَهُ هَذِهِ هُوَ أَعْمَى قَصِيرُ الْبَصَرِ، قَدْ نَسِيَ تَطْهِيرَ خَطَايَاهُ السَّالِفَةِ. <sup>١٠</sup> لِذَلِكَ بِالْأَكْثَرِ اجْتَهَدُوا أَيُّهَا الْإِخْوَةُ أَنْ تَجْعَلُوا دَعْوَتَكُمْ وَاخْتِيَارَكُمْ ثَابِتِينَ. لِأَنَّكُمْ إِذَا فَعَلْتُمْ ذَلِكَ لَنْ تَزُولُوا أَبَدًا. <sup>١١</sup> لِأَنَّهُ هَكَذَا يُقَدَّمُ لَكُمْ

things, ye shall never fall: <sup>11</sup>For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

<sup>12</sup>Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. <sup>13</sup>Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; <sup>14</sup>Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. <sup>15</sup>Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

### The Apostles' Witness

<sup>16</sup>For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. <sup>17</sup>For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. <sup>18</sup>And this voice which came from heaven we heard, when we were with him in the holy mount.

<sup>19</sup>We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: <sup>20</sup>Knowing this first, that no prophecy of the scripture is of any private interpretation. <sup>21</sup>For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

بِسَعَةِ دُخُولٍ إِلَى مَلَكُوتِ رَبَّنَا وَمُخْلَصِينَ  
يَسُوعَ الْمَسِيحَ الْأَبَدِيَّ. <sup>١٢</sup>لِذَلِكَ لَا أَهْمِلُ  
أَنْ أذْكُرْكُمْ دَائِمًا بِهَذِهِ الْأُمُورِ، وَإِنْ كُنْتُمْ  
عَالِمِينَ وَمُثَبِّتِينَ فِي الْحَقِّ الْحَاضِرِ.  
<sup>١٣</sup>وَلَكِنِّي أَحْسِبُهُ حَقًّا مَا ذُمْتُ فِي هَذَا  
الْمَسْكَنِ أَنْ أَنْهَضَكُمْ بِالتَّذْكِيرَةِ، <sup>١٤</sup>عَالِمًا  
أَنْ خَلَعْتُ مَسْكِنِي قَرِيبٌ كَمَا أَعْلَنَ لِي رَبُّنَا  
يَسُوعَ الْمَسِيحَ أَيْضًا. <sup>١٥</sup>فَأَجْتَهِدُ أَيْضًا أَنْ  
تَكُونُوا بَعْدَ خُرُوجِي تَتَذَكَّرُونَ كُلَّ حِينٍ  
بِهَذِهِ الْأُمُورِ.

### شهادة الرسل الثابتة

<sup>١٦</sup>لِأَنَّنا لَمْ نَتَّبِعْ خُرَافَاتٍ مُصَنَّعَةً إِذْ  
عَرَفْنَاكُمْ بِقُوَّةِ رَبَّنَا يَسُوعَ الْمَسِيحِ وَمَجِيئِهِ،  
بَلْ قَدْ كُنَّا مُعَايِنِينَ عَظَمَتَهُ. <sup>١٧</sup>لِأَنَّهُ أَخَذَ مِنْ  
اللَّهِ الْآبِ كِرَامَةً وَمَجْدًا، إِذْ أُقْبِلَ عَلَيْهِ  
صَوْتُ كَهَذَا مِنَ الْمَجْدِ الْأَسْنَى: «هَذَا هُوَ  
أَبْنِي الْحَبِيبُ الَّذِي أَنَا سُرَرْتُ بِهِ». <sup>١٨</sup>وَنَحْنُ  
سَمِعْنَا هَذَا الصَّوْتَ مُقْبِلًا مِنَ السَّمَاءِ إِذْ  
كُنَّا مَعَهُ فِي الْجَبَلِ الْمُقَدَّسِ. <sup>١٩</sup>وَعِنْدَنَا  
الْكَلِمَةُ النَّبَوِيَّةُ، وَهِيَ اثْبَتٌ، الَّتِي تَفْعَلُونَ  
حَسَنًا إِنْ أَتَبَّهْتُمْ إِلَيْهَا كَمَا إِلَى سِرَاجٍ مُنِيرٍ  
فِي مَوْضِعٍ مُظْلِمٍ، إِلَى أَنْ يَنْفَجِرَ النَّهَارُ  
وَيَطْلُعَ كَوْكَبُ الصُّبْحِ فِي قُلُوبِكُمْ،  
<sup>٢٠</sup>عَالِمِينَ هَذَا أَوَّلًا: أَنْ كُلَّ نُبُوَّةِ الْكِتَابِ  
لَيْسَتْ مِنْ تَفْسِيرِ خَاصٍّ، <sup>٢١</sup>لِأَنَّهُ لَمْ تَأْتِ  
نُبُوَّةٌ قَطُّ بِمَشِيئَةِ إِنْسَانٍ، بَلْ تَكَلَّمَ أَنَا  
اللَّهُ الْقَدِيسُونَ مَسُوقِينَ مِنَ الرُّوحِ الْقُدُسِ.



## False Teachers

**2** <sup>1</sup>But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. <sup>2</sup>And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. <sup>3</sup>And through covetousness shall they with feigned words make merchandise of you:

## Lesson from the Past

whose judgment now of a long time lingereth not, and their damnation slumbereth not. <sup>4</sup>For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; <sup>5</sup>And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; <sup>6</sup>And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; <sup>7</sup>And delivered just Lot, vexed with the filthy conversation of the wicked: <sup>8</sup>(For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) <sup>9</sup>The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: <sup>10</sup>But chiefly them that walk after the flesh

## المعلمون الكذبة

**٢** <sup>١</sup>وَلَكِنْ كَانَ أَيْضًا فِي الشَّعْبِ أَنْبِيَاءَ كَذِبَةً، كَمَا سَيَكُونُ فِيكُمْ أَيْضًا مُعَلِّمُونَ كَذِبَةً، الَّذِينَ يَدْسُونَ بِدَعِّ هَلَاكٍ. وَإِذْ هُمْ يُتَكْرَمُونَ الرَّبَّ الَّذِي اشْتَرَاهُمْ، يَجْلِبُونَ عَلَى أَنْفُسِهِمْ هَلَاكًا سَرِيعًا. <sup>٢</sup>وَسَيَتَّبِعُ كَثِيرُونَ نَهْلِكَاتِهِمْ. الَّذِينَ بِسَبَبِهِمْ يُجَدَّفُ عَلَى طَرِيقِ الْحَقِّ. <sup>٣</sup>وَهُمْ فِي الطَّمَعِ يَتَّجِرُونَ بِكُمْ بِأَقْوَالٍ مُصْنَعَةٍ،

## عبرة الماضي

الَّذِينَ دَبَّتْهُمْ مِنْذُ الْقَدِيمِ لَا تَتَوَانَى وَهَلَاكُهُمْ لَا يَنْعَسُ. <sup>٤</sup>لَأَنَّهُ إِنْ كَانَ اللَّهُ لَمْ يُشْفِقْ عَلَى مَلَائِكَةٍ قَدْ أَخْطَأُوا، بَلْ فِي سِلَاسِلِ الظُّلَامِ طَرَحَهُمْ فِي جَهَنَّمَ، وَسَلَّمَهُمْ مَحْرُوسِينَ لِلْقَضَاءِ، <sup>٥</sup>وَلَمْ يُشْفِقْ عَلَى الْعَالَمِ الْقَدِيمِ، بَلْ إِنَّمَا حَفِظَ نُوحًا ثَامِنًا كَارِزًا لِلْبَرِّ إِذْ جَلَبَ طُوفَانًا عَلَى عَالَمِ الْفَجَّارِ. <sup>٦</sup>وَإِذْ رَمَدَ مَدِينَتِي سَدُومَ وَعَمُورَةَ حَكَمَ عَلَيْهِمَا بِالْإِثْقَابِ، وَأَضَعَا عِبْرَةً لِلْعَتِيدِينَ أَنْ يَفْجَرُوا، <sup>٧</sup>وَأَتَقَدَّ لُوطًا الْبَارَّ مَعْلُوبًا مِنْ سِيرَةِ الْأَرْدِيَاءِ فِي الدَّعَارَةِ. <sup>٨</sup>إِذْ كَانَ الْبَارُّ بِالنَّظَرِ وَالسَّمْعِ وَهُوَ سَاكِنٌ بَيْنَهُمْ يُعَذِّبُ يَوْمًا فَيَوْمًا نَفْسَهُ الْبَارَّةَ بِالْأَفْعَالِ الْأَثِمَةِ. <sup>٩</sup>يَعْلَمُ الرَّبُّ أَنْ يُنْقِذَ الْأَتْقِيَاءَ مِنَ التَّجْرِبَةِ وَيَحْفَظُ الْأَثِمَةَ إِلَى يَوْمِ الدِّينِ مُعَاقِبِينَ، <sup>١٠</sup>وَلَا سِيمَا الَّذِينَ يَذْهَبُونَ وَرَاءَ الْجَسَدِ فِي شَهْوَةِ النَّجَاسَةِ، وَيَسْتَهْتَهُونَ

in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.<sup>11</sup> Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

### Actions of the False Teachers

<sup>12</sup>But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

<sup>13</sup>And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; <sup>14</sup>Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: <sup>15</sup>Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; <sup>16</sup>But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

<sup>17</sup>These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. <sup>18</sup>For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. <sup>19</sup>While they promise them liberty, they themselves are the servants of corruption: for of whom a man is

بِالسِّيَادَةِ. جَسُورُونَ، مُعْجِبُونَ بِأَنْفُسِهِمْ، لَا يَرْتَعِبُونَ أَنْ يَقْتَرُوا عَلَى ذَوِي الْأَمْجَادِ ١١ حَيْثُ مَلَائِكَةٌ، وَهُمْ أَعْظَمُ قُوَّةً وَفُؤَادَةً - لَا يَقْدُمُونَ عَلَيْهِمْ لَدَى الرَّبِّ حُكْمَ أَفْرَاءِ.

### أوصاف وأعمال المعلمين الكذبة

١٢ أَمَا هَؤُلَاءِ فَكَحَيَوَانَاتٍ غَيْرِ نَاطِقَةٍ، طَبِيعِيَّةٍ، مَوْلُودَةٌ لِلصَّيْدِ وَالْهَلَاكِ، يَقْتَرُونَ عَلَى مَا يَجْهَلُونَ، فَسَيَهْلِكُونَ فِي فَسَادِهِمْ ١٣ أَحْذِينَ أَجْرَةَ الْإِثْمِ. الَّذِينَ يَحْسِبُونَ تَنْعَمَ يَوْمَ لَذَّةٍ. أَذْنَابٌ وَعُيُوبٌ، يَتَنَعَّمُونَ فِي غُرُورِهِمْ صَانِعِينَ وَلَائِمَّ مَعَكُمْ. ١٤ لَهُمْ عَيْونٌ مَمْلُوءَةٌ فَسَقًا لَا تَكْفُ عَنْ الْخَطِيئَةِ، خَادِعُونَ النَّفُوسَ غَيْرَ الثَّابِتَةِ. لَهُمْ قَلْبٌ مُتَدَرِّبٌ فِي الطَّمَعِ. أَوْلَادُ اللَّعْنَةِ. ١٥ قَدْ تَرَكُوا الطَّرِيقَ الْمُسْتَقِيمَ، فَضَلُّوا تَابِعِينَ طَرِيقَ بَلْعَامَ بْنِ بَصُورَ الَّذِي أَحَبَّ أَجْرَةَ الْإِثْمِ. ١٦ وَلَكِنَّهُ حَصَلَ عَلَى تَوْبِيخٍ تَعَدِّيهِ، إِذْ مَنَعَ حِمَاقَةَ النَّبِيِّ حِمَارًا أَعْجَمَ نَاطِقًا بِصَوْتِ إِنْسَانٍ. ١٧ هَؤُلَاءِ هُمْ أَبَارٌ بِلَا مَاءٍ، غُيُومٌ يَسُوقُهَا التَّوَهُ. الَّذِينَ قَدْ حَفِظَ لَهُمْ قَتَامُ الظُّلَامِ إِلَى الْأَبَدِ. ١٨ لِأَنَّهُمْ إِذْ يَنْطَفُونَ بِعِظَائِمِ الْبَطْلِ، يَخْدَعُونَ بِشَهَوَاتِ الْجَسَدِ فِي الدَّعَارَةِ مَنْ هَرَبَ قَلِيلًا مِنَ الَّذِينَ يَسِيرُونَ فِي الضَّلَالِ، ١٩ وَأَعِدِينَ إِيَّاهُمْ بِالْحُرِّيَّةِ، وَهُمْ أَنْفُسُهُمْ عَبِيدُ الْفَسَادِ. لِأَنَّ مَا أَنْعَلَبَ مِنْهُ أَحَدٌ فَهُوَ لَهُ مُسْتَعْبَدٌ أَيْضًا! ٢٠ لِأَنَّهُ إِذَا كَانُوا بَعْدَ مَا هَرَبُوا مِنْ نَجَاسَاتِ

overcome, of the same is he brought in bondage. <sup>20</sup>For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. <sup>21</sup>For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. <sup>22</sup>But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

### Certainty of the Lord's Day

**3** <sup>1</sup>This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: <sup>2</sup>That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

<sup>3</sup>Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, <sup>4</sup>And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. <sup>5</sup>For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: <sup>6</sup>Whereby the world that then was, being overflowed with water, perished: <sup>7</sup>But the heavens and the earth, which are now, by the same word are kept in store, reserved

الْعَالَمِ، بِمَعْرِفَةِ الرَّبِّ وَالْمُخْلِصِ يَسُوعَ الْمَسِيحِ، يَرْتَبِكُونَ أَيْضاً فِيهَا، فَيَنْعَلِبُونَ، فَقَدْ صَارَتْ لَهُمْ الْأَوَاخِرُ أَشْرَ مِنْ الْأَوَائِلِ. <sup>٢١</sup>لَأَنَّهُ كَانَ خَيْرًا لَهُمْ لَوْ لَمْ يَعْرِفُوا طَرِيقَ الْبِرِّ، مِنْ أَنَّهُمْ بَعْدَ مَا عَرَفُوا يَرْتَدُّونَ عَنِ الْوَصِيَّةِ الْمَقْدَسَةِ الْمُسَلَّمَةِ لَهُمْ. <sup>٢٢</sup>قَدْ أَصَابَهُمْ مَا فِي الْمَثَلِ الصَّادِقِ: «كَلْبٌ قَدْ عَادَ إِلَى قَيْئِهِ، وَخِنْزِيرَةٌ مُغْتَسِلَةٌ إِلَى مَرَاعَةِ الْحَمَاءِ».

### حجيء الرب قريب وأكد

**٣** <sup>١</sup>هذه أكتبها الآن إليكم رسالة ثانية أيها الأحباء، فيهما أنهض بالتذكيرة ذهنكم النقي، لتذكروا الأقوال التي قالها سابقاً الأنبياء القديسون، ووصيتنا نحن الرسل، وصية الرب والمخلص. <sup>٢</sup>عالمين هذا أولاً: أنه سيأتي في آخر الأيام قومٌ مستهزون، سالكين بحسب شهوات أنفسهم، وقائلين: «أين هو موعد مجيئه؟ لأنه من حين رقد الآباء كل شيء باق هكذا من بدء الخليقة». <sup>٣</sup>لأن هذا يخفى عليهم بإرادتهم: أن السماوات كانت منذ القديم والأرض بكلمة الله قائمة من الماء وبالماء اللواتي بهن العالم الكائن حينئذ فاض عليه الماء فهلك. <sup>٤</sup>وأما السماوات والأرض الكائنة الآن فهي محزونة بتلك

unto fire against the day of judgment and perdition of ungodly men.

<sup>8</sup>But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. <sup>9</sup>The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

<sup>10</sup>But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

<sup>11</sup>Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

<sup>12</sup>Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? <sup>13</sup>Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

<sup>14</sup>Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

<sup>15</sup>And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; <sup>16</sup>As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto

الْكَلِمَةِ عَيْنَهَا، مَحْفُوظَةً لِلنَّارِ إِلَى يَوْمِ  
الدِّينِ وَهَلَاكِ النَّاسِ الْفَجَّارِ. <sup>٨</sup> وَلَكِنْ لَا  
يَخْفَ عَلَيْكُمْ هَذَا الشَّيْءُ الْوَاحِدُ أَيُّهَا  
الْأَحِبَّاءُ، أَنَّ يَوْمًا وَاحِدًا عِنْدَ الرَّبِّ كَأَلْفِ  
سَنَةٍ، وَأَلْفَ سَنَةٍ كَيَوْمٍ وَاحِدٍ. <sup>٩</sup> لَا يَتَبَاطَأُ  
الرَّبُّ عَنْ وَعْدِهِ كَمَا يَحْسِبُ قَوْمُ التَّبَاطُؤِ،  
لَكِنَّهُ يَتَأَنَّى عَلَيْنَا، وَهُوَ لَا يَشَاءُ أَنْ يَهْلِكَ  
أَنَاسٌ، بَلْ أَنْ يُقْبَلَ الْجَمِيعُ إِلَى التَّوْبَةِ.  
<sup>١٠</sup> وَلَكِنْ سَيَأْتِي كَلِصٌّ فِي اللَّيْلِ، يَوْمُ  
الرَّبِّ، الَّذِي فِيهِ تَزُولُ السَّمَاوَاتُ  
بِضَجِّجٍ، وَتَنْحَلُّ الْعَنَاصِرُ مُحْتَرَقَةً،  
وَتَحْتَرِقُ الْأَرْضُ وَالْمَصْنُوعَاتُ الَّتِي فِيهَا.  
<sup>١١</sup> فِيمَا أَنَّ هَذِهِ كُلُّهَا تَنْحَلُّ، أَيُّ أَيُّهَا  
يَجِبُ أَنْ تَكُونُوا أَنْتُمْ فِي سِيرَةٍ مُقَدَّسَةٍ  
وَتَقْوَى؟ <sup>١٢</sup> مُنْتَظِرِينَ وَطَالِبِينَ سُرْعَةَ مَجِيءِ  
يَوْمِ الرَّبِّ، الَّذِي بِهِ تَنْحَلُّ السَّمَاوَاتُ  
مُلْتَهَبَةً، وَالْعَنَاصِرُ مُحْتَرَقَةً تَذُوبُ.  
<sup>١٣</sup> وَلَكِنَّا بِحَسَبِ وَعْدِهِ نَنْتَظِرُ سَمَاوَاتٍ  
جَدِيدَةً وَأَرْضًا جَدِيدَةً، يَسْكُنُ فِيهَا الْبِرُّ.  
<sup>١٤</sup> لِذَلِكَ أَيُّهَا الْأَحِبَّاءُ، إِذْ أَنْتُمْ مُنْتَظِرُونَ  
هَذِهِ، اجْتَهِدُوا لِتُوجَدُوا عِنْدَهُ بِلَا دَنَسٍ  
وَلَا عَيْبٍ، فِي سَلَامٍ. <sup>١٥</sup> وَاحْسِبُوا أَنَا رَبَّنَا  
خَلَاصًا، كَمَا كَتَبَ إِلَيْكُمْ أَخُونَا الْحَبِيبُ  
بُولُسُ أَيْضًا بِحَسَبِ الْحِكْمَةِ الْمَعْطَاةِ لَهُ،  
<sup>١٦</sup> كَمَا فِي الرِّسَالِ كُلِّهَا أَيْضًا، مُتَكَلِّمًا  
فِيهَا عَنْ هَذِهِ الْأُمُورِ، الَّتِي فِيهَا أَشْيَاءُ  
عَسِرَةٌ الْفَهْمِ، يُحَرِّفُهَا غَيْرُ الْعُلَمَاءِ وَغَيْرُ  
الثَّانِيَيْنِ كَبَاقِي الْكُتُبِ أَيْضًا، لِإِهْلَاكِ  
أَنْفُسِهِمْ. <sup>١٧</sup> فَأَنْتُمْ أَيُّهَا الْأَحِبَّاءُ إِذْ قَدْ سَبَقْتُمْ

their own destruction.

<sup>17</sup>Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. <sup>18</sup>But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

فَعَرَفْتُمْ، أَحْتَرِسُوا مِنْ أَنْ تَتَقَادُوا بِضَلَالِ  
الْأَرْدِيَاءِ فَتَسْقُطُوا مِنْ ثَبَاتِكُمْ. <sup>١٨</sup> وَلَكِنْ  
أَنْمُوا فِي النِّعْمَةِ وَفِي مَعْرِفَةِ رَبِّنَا وَمُخْلِصِنَا  
يَسُوعَ الْمَسِيحِ. لَهُ الْمَجْدُ الْآنَ وَإِلَى يَوْمِ  
الدَّهْرِ. آمِينَ.

## The First Epistle of John

## رِسَالَةُ يُوحَنَّا الرَّسُولِ الْأُولَى

### The Word of Life

**1** <sup>1</sup>That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; <sup>2</sup>(For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) <sup>3</sup>That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. <sup>4</sup>And these things write we unto you, that your joy may be full.

### God is Light

<sup>5</sup>This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. <sup>6</sup>If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: <sup>7</sup>But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

<sup>8</sup>If we say that we have no sin, we deceive ourselves, and the truth is not in us. <sup>9</sup>If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. <sup>10</sup>If we say that we have not sinned, we make him a liar, and his word is not in us.

### كلمة الحياة

**١** الَّذِي كَانَ مِنَ الْبَدْءِ، الَّذِي سَمِعْنَاهُ، الَّذِي رَأَيْنَاهُ بِعْيُونِنَا، الَّذِي شَاهَدْنَا، وَلَمَسْتَهُ أَيْدِينَا، مِنْ جِهَةِ كَلِمَةِ الْحَيَاةِ. <sup>٢</sup>إِنَّ الْحَيَاةَ أَظْهَرَتْ، وَقَدْ رَأَيْنَا وَتَشْهَدُ وَنُخْبِرُكُمْ بِالْحَيَاةِ الْأَبَدِيَّةِ الَّتِي كَانَتْ عِنْدَ آبِ وَأُظْهَرَتْ لَنَا. <sup>٣</sup>الَّذِي رَأَيْنَاهُ وَسَمِعْنَاهُ نُخْبِرُكُمْ بِهِ، لِكَيْ يَكُونَ لَكُمْ أَيْضًا شَرِكَةٌ مَعَنَا. وَأَمَّا شَرِكَتُنَا نَحْنُ فَهِيَ مَعَ آبِ وَمَعَ ابْنِهِ يَسُوعَ الْمَسِيحِ. وَنُكْتُبُ إِلَيْكُمْ هَذَا لِكَيْ يَكُونَ فَرَحَكُمْ كَامِلًا.

### الله نور

<sup>٥</sup>وَهَذَا هُوَ الْخَبْرُ الَّذِي سَمِعْنَاهُ مِنْهُ وَنُخْبِرُكُمْ بِهِ: إِنَّ اللَّهَ نُورٌ وَلَيْسَ فِيهِ ظِلْمَةٌ أَلْبِيَّةٌ. <sup>٦</sup>إِنْ قُلْنَا إِنَّ لَنَا شَرِكَةً مَعَهُ وَسَلَكْنَا فِي الظُّلْمَةِ، نَكْذِبُ وَلَسْنَا نَعْمَلُ الْحَقَّ. <sup>٧</sup>وَلَكِنْ إِنْ سَلَكْنَا فِي النُّورِ كَمَا هُوَ فِي النُّورِ، فَلَنَا شَرِكَةٌ بَعْضِنَا مَعَ بَعْضٍ، وَدَمُ يَسُوعَ الْمَسِيحِ ابْنِهِ يُطَهِّرُنَا مِنْ كُلِّ خَطِيئَةٍ. <sup>٨</sup>إِنْ قُلْنَا إِنَّهُ لَيْسَ لَنَا خَطِيئَةٌ نُضِلُّ أَنْفُسَنَا وَلَيْسَ الْحَقُّ فِيْنَا. <sup>٩</sup>إِنْ أَعْتَرَفْنَا بِخَطَايَانَا فَهُوَ أَمِينٌ وَعَادِلٌ، حَتَّى يَغْفِرَ لَنَا خَطَايَانَا وَيُطَهِّرُنَا مِنْ كُلِّ إِثْمٍ. <sup>١٠</sup>إِنْ قُلْنَا إِنَّا لَمْ نُخْطِئْ نَجْعَلُهُ كَاذِبًا، وَكَلِمَتُهُ لَيْسَتْ فِيْنَا.

## Christ Our Advocate

**2** <sup>1</sup>My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: <sup>2</sup>And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

<sup>3</sup>And hereby we do know that we know him, if we keep his commandments.

<sup>4</sup>He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. <sup>5</sup>But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. <sup>6</sup>He that saith he abideth in him ought himself also so to walk, even as he walked.

## True Love

<sup>7</sup>Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. <sup>8</sup>Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

<sup>9</sup>He that saith he is in the light, and hateth his brother, is in darkness even until now. <sup>10</sup>He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. <sup>11</sup>But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

<sup>12</sup>I write unto you, little children,

## المسيح شفيعنا

**٢** يَا أَوْلَادِي، أَكْتُبُ إِلَيْكُمْ هَذَا لِكَيْ لَا تُحْطِئُوا. وَإِنْ أَخْطَأَ أَحَدٌ فَلَنَا شَفِيعٌ عِنْدَ الْآبِ، يَسُوعُ الْمَسِيحُ الْبَارُّ. وَهُوَ كَفَّارَةٌ لِحَطَايَانَا. لَيْسَ لِحَطَايَانَا فَقَطْ، بَلْ لِحَطَايَا كُلِّ الْعَالَمِ أَيْضًا. وَبِهَذَا نَعْرِفُ أَنَّنَا قَدْ عَرَفْنَا: إِنْ حَفِظْنَا وَصَايَاهُ. مَنْ قَالَ قَدْ عَرَفْتَهُ وَهُوَ لَا يَحْفَظُ وَصَايَاهُ، فَهُوَ كَاذِبٌ وَلَيْسَ الْحَقُّ فِيهِ. وَأَمَّا مَنْ حَفِظَ كَلِمَتَهُ، فَحَقًّا فِي هَذَا قَدْ تَكَمَّلَتِ مَحَبَّةُ اللَّهِ. بِهَذَا نَعْرِفُ أَنَّنَا فِيهِ: مَنْ قَالَ إِنَّهُ ثَابِتٌ فِيهِ، يَتَّبِعِي أَنَّهُ كَمَا سَلَكَ ذَلِكَ هَكَذَا يَسْلُكُ هُوَ أَيْضًا.

## دليل الحب الحقيقي

<sup>٧</sup>أَيُّهَا الْإِخْوَةَ، لَسْتُ أَكْتُبُ إِلَيْكُمْ وَصِيَّةً جَدِيدَةً، بَلْ وَصِيَّةً قَدِيمَةً كَانَتْ عِنْدَكُمْ مِنَ الْبَدْءِ. الْوَصِيَّةُ الْقَدِيمَةُ هِيَ الْكَلِمَةُ الَّتِي سَمِعْتُمُوهَا مِنَ الْبَدْءِ. أَيْضًا وَصِيَّةً جَدِيدَةً أَكْتُبُ إِلَيْكُمْ، مَا هُوَ حَقٌّ فِيهِ وَفِيكُمْ، أَنْ الظُّلْمَةَ قَدْ مَضَتْ، وَالنُّورُ الْحَقِيقِيُّ الْآنَ يُضِيءُ. <sup>٩</sup>مَنْ قَالَ إِنَّهُ فِي النُّورِ وَهُوَ يُبْغِضُ أَخَاهُ، فَهُوَ إِلَى الْآنَ فِي الظُّلْمَةِ. <sup>١٠</sup>مَنْ يُحِبُّ أَخَاهُ يَثْبُتُ فِي النُّورِ وَلَيْسَ فِيهِ عَثْرَةٌ. <sup>١١</sup>وَأَمَّا مَنْ يُبْغِضُ أَخَاهُ فَهُوَ فِي الظُّلْمَةِ، وَفِي الظُّلْمَةِ يَسْلُكُ، وَلَا يَعْلَمُ أَيْنَ يَمْضِي، لِأَنَّ الظُّلْمَةَ أَعْمَتِ عَيْنَيْهِ. <sup>١٢</sup>أَكْتُبُ إِلَيْكُمْ أَيُّهَا الْأَوْلَادُ لِأَنَّهُ قَدْ غَفَرْتُ لَكُمْ الْخَطَايَا مِنْ أَجْلِ اسْمِهِ.

because your sins are forgiven you for his name's sake. <sup>13</sup>I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. <sup>14</sup>I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

<sup>15</sup>Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. <sup>16</sup>For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. <sup>17</sup>And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

### Warning Against the Antichrists

<sup>18</sup>Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. <sup>19</sup>They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

<sup>20</sup>But ye have an unction from the Holy One, and ye know all things. <sup>21</sup>I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. <sup>22</sup>Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and

<sup>١٣</sup> أَكْتُبُ إِلَيْكُمْ أَيُّهَا الْآبَاءُ لِأَنَّكُمْ قَدْ عَرَفْتُمْ الَّذِي مِنَ الْبَدْءِ. أَكْتُبُ إِلَيْكُمْ أَيُّهَا الْأَحْدَاثُ لِأَنَّكُمْ قَدْ غَلَبْتُمْ الشَّرِيرَ. أَكْتُبُ إِلَيْكُمْ أَيُّهَا الْأَوْلَادُ لِأَنَّكُمْ قَدْ عَرَفْتُمْ الْآبَ. <sup>١٤</sup> أَكْتُبْتُ إِلَيْكُمْ أَيُّهَا الْآبَاءُ لِأَنَّكُمْ قَدْ عَرَفْتُمْ الَّذِي مِنَ الْبَدْءِ. كَتَبْتُ إِلَيْكُمْ أَيُّهَا الْأَحْدَاثُ لِأَنَّكُمْ أَقْوِيَاءُ، وَكَلِمَةُ اللَّهِ ثَابِتَةٌ فِيكُمْ، وَقَدْ غَلَبْتُمْ الشَّرِيرَ. <sup>١٥</sup> لَا تُحِبُّوا الْعَالَمَ وَلَا الْأَشْيَاءَ الَّتِي فِي الْعَالَمِ. إِنْ أَحَبَّ أَحَدٌ الْعَالَمَ فَلَيْسَتْ فِيهِ مَحَبَّةُ الْآبِ. <sup>١٦</sup> لِأَنَّ كُلَّ مَا فِي الْعَالَمِ شَهْوَةٌ الْجَسَدِ، وَشَهْوَةٌ الْعَيْونِ، وَتَعْظَمُ الْمَعِيشَةُ، لَيْسَ مِنَ الْآبِ بَلْ مِنَ الْعَالَمِ. <sup>١٧</sup> وَالْعَالَمُ يَمْضِي وَشَهْوَتُهُ، وَأَمَّا الَّذِي يَصْنَعُ مَشِيئَةَ اللَّهِ فَيَثْبُتُ إِلَى الْأَبَدِ.

### المسحاء الكذبة

<sup>١٨</sup> أَيُّهَا الْأَوْلَادُ هِيَ السَّاعَةُ الْأَخِيرَةُ. وَكَمَا سَمِعْتُمْ أَنَّ ضِدَّ الْمَسِيحِ يَأْتِي، قَدْ صَارَ الْآنَ أَعْدَادٌ لِلْمَسِيحِ كَثِيرُونَ. مِنْ هُنَا نَعْلَمُ أَنَّهَا السَّاعَةُ الْأَخِيرَةُ. <sup>١٩</sup> مِمَّا خَرَجُوا، لَكِنَّهُمْ لَمْ يَكُونُوا مِنَّا، لِأَنَّهُمْ لَوْ كَانُوا مِنَّا لَبَقُوا مَعَنَا. لَكِنْ لِيُظْهِرُوا أَنَّهُمْ لَيْسُوا جَمِيعُهُمْ مِنَّا. <sup>٢٠</sup> وَأَمَّا أَنْتُمْ فَلَكُمْ مَسْحَةٌ مِنَ الْقُدُّوسِ وَتَعْلَمُونَ كُلَّ شَيْءٍ. <sup>٢١</sup> أَلَمْ أَكْتُبْ إِلَيْكُمْ لِأَنَّكُمْ لَسْتُمْ تَعْلَمُونَ الْحَقَّ، بَلْ لِأَنَّكُمْ تَعْلَمُونَهُ، وَأَنَّ كُلَّ كَذِبٍ لَيْسَ مِنَ الْحَقِّ. <sup>٢٢</sup> مَنْ هُوَ الْكَذَّابُ، إِلَّا الَّذِي يُنْكِرُ



the Son. <sup>23</sup>Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.

<sup>24</sup>Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. <sup>25</sup>And this is the promise that he hath promised us, even eternal life.

<sup>26</sup>These things have I written unto you concerning them that seduce you.

<sup>27</sup>But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

<sup>28</sup>And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

<sup>29</sup>If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

أَنْ يَسُوعَ هُوَ الْمَسِيحُ؟ هَذَا هُوَ ضِدُّ الْمَسِيحِ، الَّذِي يُنْكِرُ الْآبَ وَالْإِبْنَ. <sup>٢٣</sup> كُلُّ مَنْ يُنْكِرُ الْإِبْنَ لَيْسَ لَهُ الْآبُ أَيْضًا، وَمَنْ يَعْتَرَفُ بِالْإِبْنَ فَلَهُ الْآبُ أَيْضًا. <sup>٢٤</sup> أَمَّا أَنْتُمْ فَمَا سَمِعْتُمُوهُ مِنَ الْبَدءِ فَلْيُبَيِّنْ إِذَا فِيكُمْ. إِنْ ثَبَتَ فِيكُمْ مَا سَمِعْتُمُوهُ مِنَ الْبَدءِ، فَأَنْتُمْ أَيْضًا تُثَبِّتُونَ فِي الْإِبْنَ وَفِي الْآبِ. <sup>٢٥</sup> وَهَذَا هُوَ الْوَعْدُ الَّذِي وَعَدْنَا هُوَ بِهِ: الْحَيَاةَ الْأَبَدِيَّةَ. <sup>٢٦</sup> كَتَبْتُ إِلَيْكُمْ هَذَا عَنِ الَّذِينَ يُضِلُّونَكُمْ. <sup>٢٧</sup> وَأَمَّا أَنْتُمْ فَالْمَسْحَةُ الَّتِي أَخَذْتُمُوهَا مِنْهُ ثَابِتَةٌ فِيكُمْ، وَلَا حَاجَةَ بِكُمْ إِلَى أَنْ يُعَلِّمَكُمْ أَحَدٌ، بَلْ كَمَا تُعَلِّمُكُمْ هَذِهِ الْمَسْحَةُ عَيْنَهَا عَنْ كُلِّ شَيْءٍ، وَهِيَ حَقٌّ وَلَيْسَتْ كَذِبًا. كَمَا عَلَّمْتُمْ تُثَبِّتُونَ فِيهِ. <sup>٢٨</sup> وَالْآنَ أَيُّهَا الْأَوْلَادُ، اثْبُتُوا فِيهِ، حَتَّى إِذَا أَظْهَرَ يَكُونُ لَنَا نِقَّةً، وَلَا نَحْجَلُ مِنْهُ فِي مَجِيئِهِ. <sup>٢٩</sup> إِنْ عَلِمْتُمْ أَنَّهُ بَارٌّ هُوَ، فَاعْلَمُوا أَنَّ كُلَّ مَنْ يَصْنَعُ الْبِرَّ مَوْلُودٌ مِنْهُ.

### We Are God's Children

**3** <sup>1</sup>Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

<sup>2</sup>Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. <sup>3</sup>And every man that hath this hope in him

### نحن أولاد الله

**٣** <sup>١</sup> انظُرُوا آيَةَ مَحَبَّةٍ أَعْطَانَا الْآبُ حَتَّى نُدْعَى أَوْلَادَ اللَّهِ! مِنْ أَجْلِ هَذَا لَا يَعْرِفُنَا الْعَالَمُ، لِأَنَّهُ لَا يَعْرِفُهُ. <sup>٢</sup> أَيُّهَا الْأَحِبَّاءُ، الْآنَ نَحْنُ أَوْلَادُ اللَّهِ، وَلَمْ يُظْهَرَ بَعْدَ مَاذَا سَنَكُونُ. وَلَكِنْ نَعْلَمُ أَنَّهُ إِذَا أَظْهَرَ نَكُونُ مِثْلَهُ، لِأَنَّا سَنَرَاهُ كَمَا هُوَ. <sup>٣</sup> وَكُلُّ مَنْ عِنْدَهُ هَذَا الرَّجَاءُ بِهِ، يُظْهَرُ نَفْسَهُ كَمَا هُوَ ظَاهِرٌ. <sup>٤</sup> كُلُّ مَنْ يَفْعَلُ الْحَقِيَّةَ يَفْعَلُ

purifieth himself, even as he is pure.

<sup>4</sup>Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. <sup>5</sup>And ye know that he was manifested to take away our sins; and in him is no sin. <sup>6</sup>Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

<sup>7</sup>Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

<sup>8</sup>He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

<sup>9</sup>Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. <sup>10</sup>In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

<sup>11</sup>For this is the message that ye heard from the beginning, that we should love one another. <sup>12</sup>Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

<sup>13</sup>Marvel not, my brethren, if the world hate you.

### Love, Giving Oneself to Others

<sup>14</sup>We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

<sup>15</sup>Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

<sup>16</sup>Hereby perceive we the love of

التَّعَدِّيَ أَيْضًا. وَالْحَطِيئَةُ هِيَ التَّعَدِّي. <sup>٤</sup>وَتَعْلَمُونَ أَنَّ ذَاكَ أَظْهَرَ لِكَيْ يَرْفَعَ خَطَايَانَا، وَلَيْسَ فِيهِ خَطِيئَةٌ. <sup>٥</sup>كُلُّ مَنْ يَثْبُتُ فِيهِ لَا يُحْطِئُ. كُلُّ مَنْ يُحْطِئُ لَمْ يُبْصِرْهُ وَلَا عَرَفَهُ. <sup>٦</sup>أَيُّهَا الْأَوْلَادُ، لَا يُضِلُّكُمْ أَحَدٌ. مَنْ يَفْعَلُ الْبِرَّ فَهُوَ بَارٌّ، كَمَا أَنَّ ذَاكَ بَارٌّ. <sup>٧</sup>مَنْ يَفْعَلُ الْحَطِيئَةَ فَهُوَ مِنْ إِبْلِيسَ، لِأَنَّ إِبْلِيسَ مِنَ الْبَدْءِ يُحْطِئُ. لِأَجْلِ هَذَا أَظْهَرَ ابْنُ اللَّهِ لِكَيْ يَنْقُضَ أَعْمَالَ إِبْلِيسَ. <sup>٨</sup>كُلُّ مَنْ هُوَ مَوْلُودٌ مِنَ اللَّهِ لَا يَفْعَلُ خَطِيئَةً، لِأَنَّ زَرْعَهُ يَثْبُتُ فِيهِ، وَلَا يَسْتَطِيعُ أَنْ يُحْطِئَ لِأَنَّهُ مَوْلُودٌ مِنَ اللَّهِ. <sup>٩</sup>بِهَذَا أَوْلَادُ اللَّهِ ظَاهِرُونَ وَأَوْلَادُ إِبْلِيسَ. كُلُّ مَنْ لَا يَفْعَلُ الْبِرَّ فَلَيْسَ مِنَ اللَّهِ، وَكَذَا مَنْ لَا يُحِبُّ أَخَاهُ. <sup>١٠</sup>لِأَنَّ هَذَا هُوَ الْخَبْرُ الَّذِي سَمِعْتُمُوهُ مِنَ الْبَدْءِ: أَنْ يُحِبَّ بَعْضُنَا بَعْضًا - لَيْسَ كَمَا كَانَ قَايِنُ مِنَ الشَّرِّيرِ وَذَبَحَ أَخَاهُ. وَلِمَاذَا ذَبَحَهُ؟ لِأَنَّ أَعْمَالَهُ كَانَتْ شَرِيرَةً، وَأَعْمَالَ أَخِيهِ بَارَّةً. <sup>١١</sup>لَا تَتَعْجَبُوا يَا إِخْوَتِي إِنْ كَانَ الْعَالَمُ يُبْغِضُكُمْ.

### الحبة هي بذل حياتنا للآخرين

<sup>١٤</sup>أَنْحُنُ نَعْلَمُ أَنَّ قَدْ انْتَقَلْنَا مِنَ الْمَوْتِ إِلَى الْحَيَاةِ لِأَنَّنا نَحِبُّ الْإِخْوَةَ. مَنْ لَا يُحِبُّ أَخَاهُ يَبْقَى فِي الْمَوْتِ. <sup>١٥</sup>كُلُّ مَنْ يُبْغِضُ أَخَاهُ فَهُوَ قَاتِلُ نَفْسِهِ، وَأَنْتُمْ تَعْلَمُونَ أَنَّ كُلَّ قَاتِلِ نَفْسٍ لَيْسَ لَهُ حَيَاةٌ أَبَدِيَّةٌ ثَابِتَةٌ فِيهِ. <sup>١٦</sup>بِهَذَا قَدْ عَرَفْنَا الْمَحَبَّةَ: أَنَّ

God, because he laid down his life for us: and we ought to lay down our lives for the brethren. <sup>17</sup>But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

<sup>18</sup>My little children, let us not love in word, neither in tongue; but in deed and in truth. <sup>19</sup>And hereby we know that we are of the truth, and shall assure our hearts before him. <sup>20</sup>For if our heart condemn us, God is greater than our heart, and knoweth all things.

<sup>21</sup>Beloved, if our heart condemn us not, then have we confidence toward God. <sup>22</sup>And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. <sup>23</sup>And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. <sup>24</sup>And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

ذَٰكَ وَصَّعَ نَفْسَهُ لِأَجْلِنَا، فَنَحْنُ يَنْبَغِي لَنَا  
أَنْ نَضَعَ نَفُوسَنَا لِأَجْلِ الْإِخْوَةِ. <sup>١٧</sup> وَأَمَّا مَنْ  
كَانَ لَهُ مَعِيشَةُ الْعَالَمِ، وَنَظَرَ أَخَاهُ  
مُحْتَاجًا، وَأَغْلَقَ أَحْشَاءَهُ عَنْهُ، فَكَيْفَ  
تَثَبَّتْ مَحَبَّةُ اللَّهِ فِيهِ؟ <sup>١٨</sup> يَا أَوْلَادِي، لَا  
تُحِبُّ بِالْكَلامِ وَلَا بِاللِّسَانِ، بَلْ بِالْعَمَلِ  
وَالْحَقِّ! <sup>١٩</sup> وَبِهَذَا نَعْرِفُ أَنَّنَا مِنَ الْحَقِّ  
وَنُسَكِّنُ قُلُوبَنَا قُدَّامَهُ. <sup>٢٠</sup> لِأَنَّهُ إِنْ لَأَمَتْنَا  
قُلُوبُنَا فَاللَّهُ أَعْظَمُ مِنْ قُلُوبِنَا، وَيَعْلَمُ كُلَّ  
شَيْءٍ. <sup>٢١</sup> أَيُّهَا الْأَحِبَّاءُ، إِنْ لَمْ تَلْمُنَا قُلُوبُنَا  
فَلَنَا ثِقَةٌ مِنْ نَحْوِ اللَّهِ. <sup>٢٢</sup> وَمَهْمَا سَأَلْنَا نَنَالُ  
مِنْهُ، لِأَنَّنَا نَحْفَظُ وَصَايَاهُ، وَنَعْمَلُ  
الْأَعْمَالَ الْمَرْضِيَّةَ أَمَامَهُ. <sup>٢٣</sup> وَهَذِهِ هِيَ  
وَصِيَّتُهُ: أَنْ نُؤْمِنَ بِاسْمِ ابْنِهِ يَسُوعَ  
الْمَسِيحِ، وَنُحِبَّ بَعْضُنَا بَعْضًا كَمَا أَعْطَانَا  
وَصِيَّةً. <sup>٢٤</sup> وَمَنْ يَحْفَظُ وَصَايَاهُ يَثْبُتْ فِيهِ  
وَهُوَ فِيهِ. وَبِهَذَا نَعْرِفُ أَنَّهُ يَثْبُتْ فِيْنَا: مِنْ  
الرُّوحِ الَّذِي أَعْطَانَا.

### The True and False Spirit

**4** <sup>1</sup>Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. <sup>2</sup>Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: <sup>3</sup>And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of

### روح الحق وروح الضلال

٤  
أَيُّهَا الْأَحِبَّاءُ، لَا تُصَدِّقُوا كُلَّ  
رُوحٍ، بَلْ أَمْتَحِنُوا الْأَرْوَاحَ: هَلْ  
هِيَ مِنَ اللَّهِ؟ لِأَنَّ أَنْبِيَاءَ كَذِبَةً كَثِيرِينَ قَدْ  
خَرَجُوا إِلَى الْعَالَمِ. <sup>٢</sup> بِهَذَا تَعْرِفُونَ رُوحَ  
اللَّهِ: كُلُّ رُوحٍ يَعْتَرِفُ بِيَسُوعَ الْمَسِيحِ أَنَّهُ  
قَدْ جَاءَ فِي الْجَسَدِ فَهُوَ مِنَ اللَّهِ، <sup>٣</sup> وَكُلُّ  
رُوحٍ لَا يَعْتَرِفُ بِيَسُوعَ الْمَسِيحِ أَنَّهُ قَدْ جَاءَ

antichrist, whereof ye have heard that it should come; and even now already is it in the world.

<sup>4</sup>Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. <sup>5</sup>They are of the world: therefore speak they of the world, and the world heareth them. <sup>6</sup>We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

فِي الْجَسَدِ فَلَيْسَ مِنَ اللَّهِ. وَهَذَا هُوَ رُوحٌ  
ضِدَّ الْمَسِيحِ الَّذِي سَمِعْتُمْ أَنَّهُ يَأْتِي،  
وَالآنَ هُوَ فِي الْعَالَمِ. <sup>٤</sup> أَنْتُمْ مِنَ اللَّهِ أَيُّهَا  
الْأَوْلَادُ، وَقَدْ غَلَبْتُمُوهُمْ لِأَنَّ الَّذِي فِيكُمْ  
أَعْظَمُ مِنَ الَّذِي فِي الْعَالَمِ. هُمْ مِنَ  
الْعَالَمِ. مِنْ أَجْلِ ذَلِكَ يَتَكَلَّمُونَ مِنَ  
الْعَالَمِ، وَالْعَالَمُ يَسْمَعُ لَهُمْ. <sup>٥</sup> نَحْنُ مِنَ  
اللَّهِ. فَمَنْ يَعْرِفُ اللَّهَ يَسْمَعُ لَنَا، وَمَنْ لَيْسَ  
مِنَ اللَّهِ لَا يَسْمَعُ لَنَا. مِنْ هَذَا نَعْرِفُ رُوحَ  
الْحَقِّ وَرُوحَ الضَّلَالِ.

### God is Love

<sup>7</sup>Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. <sup>8</sup>He that loveth not knoweth not God; for God is love. <sup>9</sup>In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. <sup>10</sup>Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

<sup>11</sup>Beloved, if God so loved us, we ought also to love one another.

<sup>12</sup>No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

<sup>13</sup>Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. <sup>14</sup>And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

<sup>15</sup>Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

<sup>16</sup>And we have known and believed

### الله محبة

أَيُّهَا الْأَحِبَّاءُ، لِنُحِبَّ بَعْضُنَا بَعْضًا،  
لِأَنَّ الْمَحَبَّةَ هِيَ مِنَ اللَّهِ، وَكُلُّ مَنْ يُحِبُّ  
فَقَدْ وُلِدَ مِنَ اللَّهِ وَيَعْرِفُ اللَّهَ. <sup>٨</sup> وَمَنْ لَا  
يُحِبُّ لَمْ يَعْرِفِ اللَّهَ، لِأَنَّ اللَّهَ مَحَبَّةٌ. <sup>٩</sup> بِهِذَا  
أُظْهِرَتْ مَحَبَّةُ اللَّهِ فِينَا: أَنَّ اللَّهَ قَدْ أَرْسَلَ ابْنَهُ  
الْوَحِيدَ إِلَى الْعَالَمِ لِكَيْ نَحْيَا بِهِ. <sup>١٠</sup> فِي هَذَا  
هِيَ الْمَحَبَّةُ: لَيْسَ أَنَّنَا نَحْنُ أَحْبَبْنَا اللَّهَ، بَلْ  
أَنَّهُ هُوَ أَحْبَبَنَا، وَأَرْسَلَ ابْنَهُ كَفَّارَةً لِحَطَايَانَا.  
<sup>١١</sup> أَيُّهَا الْأَحِبَّاءُ، إِنْ كَانَ اللَّهُ قَدْ أَحْبَبَنَا  
هَكَذَا، يَنْبَغِي لَنَا أَيْضًا أَنْ يُحِبَّ بَعْضُنَا  
بَعْضًا. <sup>١٢</sup> اللَّهُ لَمْ يَنْظُرْهُ أَحَدٌ قَطُّ. إِنْ أَحَبَّ  
بَعْضُنَا بَعْضًا فَاللَّهُ يُثَبِّتُ فِينَا، وَمَحَبَّتُهُ قَدْ  
تَكَمَّلَتْ فِينَا. <sup>١٣</sup> بِهِذَا نَعْرِفُ أَنَّنَا نَثَبِّتُ فِيهِ  
وَهُوَ فِينَا: أَنَّهُ قَدْ أَعْطَانَا مِنْ رُوحِهِ.  
<sup>١٤</sup> وَنَحْنُ قَدْ نَظَرْنَا وَشَهِدْنَا أَنَّ الْآبَ قَدْ  
أَرْسَلَ الْإِبْنَ مَخْلَصًا لِلْعَالَمِ. <sup>١٥</sup> مَنْ اعْتَرَفَ  
أَنَّ يَسُوعَ هُوَ ابْنُ اللَّهِ، فَاللَّهُ يُثَبِّتُ فِيهِ وَهُوَ

the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. <sup>17</sup>Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. <sup>18</sup>There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

<sup>19</sup>We love him, because he first loved us. <sup>20</sup>If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? <sup>21</sup>And this commandment have we from him, That he who loveth God love his brother also.

فِي اللَّهِ. <sup>١٦</sup> وَنَحْنُ قَدْ عَرَفْنَا وَصَدَقْنَا الْمَحَبَّةَ الَّتِي لِلَّهِ فِيْنَا. اللَّهُ مَحَبَّةٌ، وَمَنْ يَثْبِتْ فِي الْمَحَبَّةِ يَثْبِتْ فِي اللَّهِ وَاللَّهُ فِيهِ. <sup>١٧</sup> بِهَذَا تَكَمَّلَتِ الْمَحَبَّةُ فِيْنَا: أَنْ يَكُونَ لَنَا ثِقَةٌ فِي يَوْمِ الدِّينِ، لِأَنَّهُ كَمَا هُوَ فِي هَذَا الْعَالَمِ هَكَذَا نَحْنُ أَيْضًا. <sup>١٨</sup> لَا خَوْفَ فِي الْمَحَبَّةِ، بَلِ الْمَحَبَّةُ الْكَامِلَةُ تَطْرَحُ الْخَوْفَ إِلَى خَارِجٍ لِأَنَّ الْخَوْفَ لَهُ عَذَابٌ. وَأَمَّا مَنْ خَافَ فَلَمْ يَتَكَمَّلْ فِي الْمَحَبَّةِ. <sup>١٩</sup> نَحْنُ نُحِبُّهُ لِأَنَّهُ هُوَ أَحَبُّنَا أَوْلًا. <sup>٢٠</sup> إِنْ قَالَ أَحَدٌ: «إِنِّي أُحِبُّ اللَّهَ» وَابْتَعَضَ أَخَاهُ، فَهُوَ كَاذِبٌ. لِأَنَّ مَنْ لَا يُحِبُّ أَخَاهُ الَّذِي أَبْصَرَهُ، كَيْفَ يَقْدِرُ أَنْ يُحِبَّ اللَّهَ الَّذِي لَمْ يُبْصِرْهُ؟ <sup>٢١</sup> وَلَنَا هَذِهِ الْوَصِيَّةُ مِنْهُ: أَنْ مَنْ يُحِبُّ اللَّهَ يُحِبُّ أَخَاهُ أَيْضًا.

### Victory Over the World

**5** <sup>1</sup>Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. <sup>2</sup>By this we know that we love the children of God, when we love God, and keep his commandments. <sup>3</sup>For this is the love of God, that we keep his commandments: and his commandments are not grievous. <sup>4</sup>For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. <sup>5</sup>Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

### الانتصار على العالم

**٥** <sup>١</sup> كُلُّ مَنْ يُؤْمِنُ أَنَّ يَسُوعَ هُوَ الْمَسِيحُ فَقَدْ وُلِدَ مِنَ اللَّهِ. وَكُلُّ مَنْ يُحِبُّ الْوَالِدَ يُحِبُّ الْمَوْلُودَ مِنْهُ أَيْضًا. <sup>٢</sup> بِهَذَا نَعْرِفُ أَنَّنَا نُحِبُّ أَوْلَادَ اللَّهِ: إِذَا أَحْبَبْنَا اللَّهَ وَحَفِظْنَا وَصَايَاهُ. <sup>٣</sup> فَإِنَّ هَذِهِ هِيَ مَحَبَّةُ اللَّهِ: أَنْ نَحْفَظَ وَصَايَاهُ. وَوَصَايَاهُ لَيْسَتْ ثَقِيلَةً، <sup>٤</sup> لِأَنَّ كُلَّ مَنْ وُلِدَ مِنَ اللَّهِ يَغْلِبُ الْعَالَمَ. وَهَذِهِ هِيَ الْغَلْبَةُ الَّتِي تَغْلِبُ الْعَالَمَ: إِيمَانُنَا. <sup>٥</sup> مَنْ هُوَ الَّذِي يَغْلِبُ الْعَالَمَ، إِلَّا الَّذِي يُؤْمِنُ أَنَّ يَسُوعَ هُوَ ابْنُ اللَّهِ؟

### The Witness About Jesus Christ

<sup>6</sup>This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. <sup>7</sup>For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. <sup>8</sup>And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

<sup>9</sup>If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. <sup>10</sup>He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

<sup>11</sup>And this is the record, that God hath given to us eternal life, and this life is in his Son. <sup>12</sup>He that hath the Son hath life; and he that hath not the Son of God hath not life.

### Certainty of Eternal Life

<sup>13</sup>These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

<sup>14</sup>And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

<sup>15</sup>And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

### الشهادة ليسوع المسيح

<sup>٦</sup>هَذَا هُوَ الَّذِي آتَى بِمَاءٍ وَدَمٍ، يَسُوعُ الْمَسِيحُ. لَا بِالْمَاءِ فَقَطُّ، بَلْ بِالْمَاءِ وَالِدَّمِ. وَالرُّوحُ هُوَ الَّذِي يَشْهَدُ، لِأَنَّ الرُّوحَ هُوَ الْحَقُّ. <sup>٧</sup>فَإِنَّ الَّذِينَ يَشْهَدُونَ فِي السَّمَاءِ هُمْ ثَلَاثَةٌ: الآبُ، وَالْكَلِمَةُ، وَالرُّوحُ الْقُدُّوسُ. وَهَؤُلَاءِ الثَّلَاثَةُ هُمْ وَاحِدٌ. <sup>٨</sup>وَالَّذِينَ يَشْهَدُونَ فِي الْأَرْضِ هُمْ ثَلَاثَةٌ: الرُّوحُ، وَالْمَاءُ، وَالدَّمُ. وَالثَّلَاثَةُ هُمْ فِي الْوَاحِدِ. <sup>٩</sup>إِنْ كُنَّا نَقْبَلُ شَهَادَةَ النَّاسِ فَشَهَادَةُ اللَّهِ أَعْظَمُ، لِأَنَّ هَذِهِ هِيَ شَهَادَةُ اللَّهِ الَّتِي قَدْ شَهِدَ بِهَا عَنْ ابْنِهِ. <sup>١٠</sup>مَنْ يُؤْمِنُ بِابْنِ اللَّهِ فَعِنْدَهُ الشَّهَادَةُ فِي نَفْسِهِ. مَنْ لَا يَصَدِّقُ اللَّهَ فَقَدْ جَعَلَهُ كَاذِبًا، لِأَنَّهُ لَمْ يُؤْمِنْ بِالشَّهَادَةِ الَّتِي قَدْ شَهِدَ بِهَا اللَّهُ عَنْ ابْنِهِ. <sup>١١</sup>وَهَذِهِ هِيَ الشَّهَادَةُ: أَنَّ اللَّهَ أَعْطَانَا حَيَاةً أَبَدِيَّةً، وَهَذِهِ الْحَيَاةُ هِيَ فِي ابْنِهِ. <sup>١٢</sup>مَنْ لَهُ الْابْنُ فَلَهُ الْحَيَاةُ، وَمَنْ لَيْسَ لَهُ ابْنٌ اللَّهُ فَلَيْسَتْ لَهُ الْحَيَاةُ.

### يقين الحياة الأبدية

<sup>١٣</sup>كَتَبْتُ هَذَا إِلَيْكُمْ أَنْتُمْ الْمُؤْمِنِينَ بِاسْمِ ابْنِ اللَّهِ لِكَيْ تَعْلَمُوا أَنَّ لَكُمْ حَيَاةً أَبَدِيَّةً، وَلِكَيْ تُؤْمِنُوا بِاسْمِ ابْنِ اللَّهِ. <sup>١٤</sup>وَهَذِهِ هِيَ الثِّقَةُ الَّتِي لَنَا عِنْدَهُ: أَنَّهُ إِنْ طَلَبْنَا شَيْئًا حَسَبَ مَشِيئَتِهِ يَسْمَعُ لَنَا. <sup>١٥</sup>وَإِنْ كُنَّا نَعْلَمُ أَنَّهُ مَعَنَا طَلَبْنَا يَسْمَعُ لَنَا، نَعْلَمُ أَنَّ لَنَا الطَّلَبَاتِ الَّتِي طَلَبْنَا مِنْهُ. <sup>١٦</sup>إِنْ رَأَى أَحَدٌ أَخَاهُ يُحْطِئُ خَطِيئَةً لَيْسَتْ لِلْمَوْتِ،

<sup>16</sup>If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. <sup>17</sup>All unrighteousness is sin: and there is a sin not unto death.

<sup>18</sup>We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

<sup>19</sup>And we know that we are of God, and the whole world lieth in wickedness. <sup>20</sup>And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

<sup>21</sup>Little children, keep yourselves from idols. Amen.

يَطْلُبُ، فَيُعْطِيهِ حَيَاةً لِلَّذِينَ يَخْطِئُونَ لَيْسَ  
لِلْمَوْتِ. تُوْجَدُ خَطِيئَةٌ لِلْمَوْتِ. لَيْسَ لِأَجْلِ  
هَذِهِ أَقُولُ أَنْ يَطْلُبَ. <sup>١٧</sup>كُلُّ إِثْمٍ هُوَ خَطِيئَةٌ،  
وَتُوْجَدُ خَطِيئَةٌ لَيْسَتْ لِلْمَوْتِ. <sup>١٨</sup>نَعْلَمُ أَنْ  
كُلَّ مَنْ وُلِدَ مِنْ اللَّهِ لَا يُحْطِئُ، بَلِ  
الْمَوْلُودُ مِنَ اللَّهِ يَحْفَظُ نَفْسَهُ، وَالشَّرِيرُ لَا  
يَمْسُهُ. <sup>١٩</sup>نَعْلَمُ أَنَّنَا نَحْنُ مِنَ اللَّهِ، وَالْعَالَمَ  
كُلَّهُ قَدْ وُضِعَ فِي الشَّرِيرِ. <sup>٢٠</sup>وَنَعْلَمُ أَنَّ ابْنَ  
اللَّهِ قَدْ جَاءَ وَأَعْطَانَا بَصِيرَةً لِنَعْرِفَ الْحَقَّ.  
وَنَحْنُ فِي الْحَقِّ فِي ابْنِهِ يَسُوعَ الْمَسِيحِ.  
هَذَا هُوَ إِلَهُ الْحَقِّ وَالْحَيَاةِ الْأَبَدِيَّةِ. <sup>٢١</sup>أَيُّهَا  
الْأَوْلَادُ احْفَظُوا أَنْفُسَكُمْ مِنَ الْأَصْنَامِ.  
أَمِينَ.

## The Second Epistle of John

## رِسَالَةُ يُوحَنَّا الرَّسُولِ الثَّانِيَّةُ

### Greetings

<sup>1</sup>The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; <sup>2</sup>For the truth's sake, which dwelleth in us, and shall be with us for ever.

<sup>3</sup>Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

### التحية

السَّيِّحُ، إِلَى كِيرِيَّةَ الْمُخْتَارَةِ، وَإِلَى  
أَوْلَادِهَا الَّذِينَ أَنَا أُحِبُّهُمْ بِالْحَقِّ، وَلَسْتُ  
أَنَا فَقَطْ، بَلْ أَيْضًا جَمِيعُ الَّذِينَ قَدْ عَرَفُوا  
الْحَقَّ. <sup>٢</sup> مِنْ أَجْلِ الْحَقِّ الَّذِي يُثَبِّتُ فِينَا  
وَسَيَكُونُ مَعَنَا إِلَى الْأَبَدِ، تَتَكُونُ مَعَكُمْ  
نِعْمَةٌ وَرَحْمَةٌ وَسَلَامٌ مِنَ اللَّهِ الْآبِ وَمِنَ  
الرَّبِّ يَسُوعَ الْمَسِيحِ، ابْنِ الْآبِ بِالْحَقِّ  
وَالْمَحَبَّةِ.

### Walk in Love

<sup>4</sup>I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. <sup>5</sup>And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

<sup>6</sup>And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

### اسلكوا في المحبة

فَرِحْتُ جَدًّا لِأَنِّي وَجَدْتُ مِنْ أَوْلَادِكَ  
بَعْضًا سَالِكِينَ فِي الْحَقِّ، كَمَا أَخَذْنَا وَصِيَّةَ  
مِنَ الْآبِ. <sup>٥</sup> وَالْآنَ أَطْلُبُ مِنْكَ يَا كِيرِيَّةُ،  
لَا كَأَنِّي أَكْتُبُ إِلَيْكَ وَصِيَّةَ جَدِيدَةً، بَلْ  
الَّتِي كَانَتْ عِنْدَنَا مِنَ الْبَدْءِ: أَنْ يُحِبَّ  
بَعْضُنَا بَعْضًا. <sup>٦</sup> وَهَذِهِ هِيَ الْمَحَبَّةُ، أَنْ  
تَسْلُكَ بِحَسَبِ وَصَايَاهُ. هَذِهِ هِيَ الْوَصِيَّةُ،  
كَمَا سَمِعْتُمْ مِنَ الْبَدْءِ أَنْ تَسْلُكُوا فِيهَا.

### Warning From Deceivers

<sup>7</sup>For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. <sup>8</sup>Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. <sup>9</sup>Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the

### التحذير من المضللين

<sup>٧</sup> لِأَنَّهُ قَدْ دَخَلَ إِلَى الْعَالَمِ مُضِلُّونَ  
كَثِيرُونَ، لَا يَعْتَرِفُونَ بِيَسُوعَ الْمَسِيحِ آتِيًّا  
فِي الْجَسَدِ. هَذَا هُوَ الْمُضِلُّ، وَالضُّدُّ  
لِلْمَسِيحِ. <sup>٨</sup> أَنْظَرُوا إِلَى أَنْفُسِكُمْ لِئَلَّا تُضَيَّعَ  
مَا عَمَلْتُمُوهُ، بَلْ نَنَالُ أَجْرًا تَامًا. <sup>٩</sup> كُلُّ مَنْ  
تَعَدَّى وَلَمْ يُثَبِّتْ فِي تَعْلِيمِ الْمَسِيحِ فَلَيْسَ  
لَهُ اللَّهُ. وَمَنْ يُثَبِّتْ فِي تَعْلِيمِ الْمَسِيحِ فَهَذَا



doctrine of Christ, he hath both the Father and the Son.

<sup>10</sup>If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: <sup>11</sup>For he that biddeth him God speed is partaker of his evil deeds.

### Conclusion

<sup>12</sup>Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.

<sup>13</sup>The children of thy elect sister greet thee. Amen.

لَهُ الْآبُ وَالْإِبْنُ جَمِيعًا. <sup>١٠</sup> إِنْ كَانَ أَحَدٌ يَأْتِيكُمْ وَلَا يَجِيءُ بِهَذَا التَّعْلِيمِ، فَلَا تَقْبَلُوهُ فِي الْبَيْتِ، وَلَا تَقُولُوا لَهُ سَلَامٌ. <sup>١١</sup> لِأَنَّ مَنْ يُسَلِّمُ عَلَيْهِ يَشْتَرِكُ فِي أَعْمَالِهِ الشَّرِيرَةِ.

### الخاتمة

<sup>١٢</sup> إِذْ كَانَ لِي كَثِيرٌ لَأَكْتُبَ إِلَيْكُمْ، لَمْ أُرِدْ أَنْ يَكُونَ بِوَرَقٍ وَحَبْرٍ، لِأَنِّي أَرْجُو أَنْ آتِيَ إِلَيْكُمْ وَأَتَكَلَّمَ فَمَّا لَفَمٌ، لِكَيْ يَكُونَ فَرَحُنَا كَامِلًا. <sup>١٣</sup> يُسَلِّمُ عَلَيْكَ أَوْلَادُ أُخْتِكَ الْمُخْتَارَةِ. آمِينَ.

## The Third Epistle of John

## رِسَالَةُ يُوحَنَّا الرَّسُولِ الثَّلَاثَةَ

### Greetings

<sup>1</sup>The elder unto the wellbeloved Gaius, whom I love in the truth.

<sup>2</sup>Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

<sup>3</sup>For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

<sup>4</sup>I have no greater joy than to hear that my children walk in truth.

### التحية

السَّيِّخُ، إِلَى غَايُسَ الْحَبِيبِ الَّذِي أَنَا أَحِبُّهُ بِالْحَقِّ. أَيُّهَا الْحَبِيبُ، فِي كُلِّ شَيْءٍ أُرُومُ أَنْ تَكُونَ نَاجِحًا وَصَحِيحًا، كَمَا أَنَّ نَفْسَكَ نَاجِحَةٌ. لِأَنِّي فَرِحْتُ جِدًّا إِذْ حَضَرَ إِخْوَةٌ وَشَهِدُوا بِالْحَقِّ الَّذِي فِيكَ، كَمَا أَنَّكَ تَسْلُكُ بِالْحَقِّ. لَيْسَ لِي فَرَحٌ أَعْظَمُ مِنْ هَذَا: أَنْ أَسْمَعَ عَنْ أَوْلَادِي أَنَّهُمْ يَسْلُكُونَ بِالْحَقِّ.

### Gaius is Praised

<sup>5</sup>Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; <sup>6</sup>Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

<sup>7</sup>Because that for his name's sake they went forth, taking nothing of the Gentiles. <sup>8</sup>We therefore ought to receive such, that we might be fellowhelpers to the truth.

### ثناء على غايوس

أَيُّهَا الْحَبِيبُ، أَنْتَ تَفْعَلُ بِالْأَمَانَةِ كُلَّ مَا تَصْنَعُهُ إِلَى الْإِخْوَةِ وَإِلَى الْغُرَبَاءِ، الَّذِينَ شَهِدُوا بِمَحَبَّتِكَ أَمَامَ الْكَنِيسَةِ. الَّذِينَ تَفْعَلُ حَسَنًا إِذَا شِيعْتَهُمْ كَمَا يَحِقُّ لِلَّهِ، لِأَنَّهُمْ مِنْ أَجْلِ اسْمِهِ خَرَجُوا وَهُمْ لَا يَأْخُذُونَ شَيْئًا مِنَ الْأُمَّمِ. <sup>8</sup>فَنَحْنُ يَنْبَغِي لَنَا أَنْ نَقْبَلَ أَمْثَالَ هَؤُلَاءِ، لِكَيْ نَكُونَ عَامِلِينَ مَعَهُمْ بِالْحَقِّ.

### Diotrephes Scorned

<sup>9</sup>I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. <sup>10</sup>Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.

### ديوتريفوس يفرض نفسه قائدا

<sup>9</sup>كَتَبْتُ إِلَى الْكَنِيسَةِ، وَلَكِنَّ دِيُوتْرِيفُسَ - الَّذِي يُحِبُّ أَنْ يَكُونَ الْأَوَّلَ بَيْنَهُمْ - لَا يَقْبَلُنَا. <sup>10</sup>مِنْ أَجْلِ ذَلِكَ إِذَا جِئْتُ فَسَأَذْكُرُهُ بِأَعْمَالِهِ الَّتِي يَعْمَلُهَا، هَادِرًا عَلَيْنَا بِأَقْوَالٍ خَبِيثَةٍ. وَإِذْ هُوَ غَيْرُ مُكْتَفٍ بِهِذِهِ، لَا يَقْبَلُ الْإِخْوَةَ، وَيَمْنَعُ أَيْضًا الَّذِينَ يُرِيدُونَ، وَيَطْرُدُهُمْ مِنَ الْكَنِيسَةِ.

### Demetrius Commended

<sup>11</sup>Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

<sup>12</sup>Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true.

### شهادة لديمتريوس

<sup>١١</sup> أَيُّهَا الْحَبِيبُ، لَا تَتَمَثَّلْ بِالشَّرِّ بَلْ بِالْخَيْرِ، لِأَنَّ مَنْ يَصْنَعُ الْخَيْرَ هُوَ مِنَ اللَّهِ، وَمَنْ يَصْنَعُ الشَّرَّ فَلَمْ يُبْصِرِ اللَّهَ. <sup>١٢</sup> دِيمِثْرِيُوسُ مَشْهُودٌ لَهُ مِنَ الْجَمِيعِ وَمِنَ الْحَقِّ نَفْسِهِ، وَنَحْنُ أَيْضًا نَشْهَدُ، وَأَنْتُمْ تَعْلَمُونَ أَنَّ شَهَادَتَنَا هِيَ صَادِقَةٌ.

### Conclusion

<sup>13</sup>I had many things to write, but I will not with ink and pen write unto thee:

<sup>14</sup>But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

### الخاتمة

<sup>١٣</sup> وَكَانَ لِي كَثِيرٌ لِأَكْتُبُهُ، لَكِنِّي لَسْتُ أُرِيدُ أَنْ أَكْتُبَ إِلَيْكَ بِحَبْرٍ وَقَلَمٍ. <sup>١٤</sup> وَلَكِنِّي أَرْجُو أَنْ أَرَكَ عَنْ قَرِيبٍ فَتَتَكَلَّمُ فَمَا لِفِي. <sup>١٥</sup> سَلَامٌ لَكَ. يُسَلِّمُ عَلَيْكَ الْأَحِبَّاءُ. سَلِّمُ عَلَيَّ الْأَحِبَّاءُ بِأَسْمَائِهِمْ.

## The Epistle of Jude

## رِسَالَةُ يَهُودَا

### Greetings

<sup>1</sup>Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:  
<sup>2</sup>Mercy unto you, and peace, and love, be multiplied.

### التحية

يَهُودَا، عَبْدُ يَسُوعَ الْمَسِيحِ، وَأَخُو يَعْقُوبَ، إِلَى الْمَدْعُوعِينَ الْمَقْدَسِينَ فِي اللَّهِ الْآبِ، وَالْمَحْفُوظِينَ لِيَسُوعَ الْمَسِيحِ. لِتَكْثُرَ لَكُمْ الرَّحْمَةُ وَالسَّلَامُ وَالْمَحَبَّةُ.

### Reason for Writing the Letter

<sup>3</sup>Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. <sup>4</sup>For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

### سبب كتابة الرسالة

أَيُّهَا الْأَحِبَّاءُ، إِذْ كُنْتُ أَصْنَعُ كُلَّ الْجَهْدِ لِأَكْتُبَ إِلَيْكُمْ عَنِ الْخَلَاصِ الْمَشْتَرَكِ، أَضْطَرَرْتُ أَنْ أَكْتُبَ إِلَيْكُمْ وَأَعْظَا أَنْ تَجْتَهِدُوا لِأَجْلِ الْإِيمَانِ الْمَسْلَمِ مَرَّةً لِلْقَدِيسِينَ. <sup>4</sup>لَأَنَّهُ دَخَلَ خُلْسَةً أَنَا سَ قَدْ كَتَبْتُمُ مِنْذُ الْقَدِيمِ لِهَذِهِ الدَّيْنُونَةِ، فُجَّارًا، يُحَوِّلُونَ نِعْمَةَ إِلَهِنَا إِلَى الدَّعَارَةِ، وَيُنْكِرُونَ السَّيِّدَ الْوَحِيدَ: اللَّهُ وَرَبَّنَا يَسُوعَ الْمَسِيحَ.

### End of False Teachers

<sup>5</sup>I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. <sup>6</sup>And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. <sup>7</sup>Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

### مصير المعلمين الكذبة

<sup>5</sup>فَأُرِيدُ أَنْ أَذْكُرْكُمْ، وَلَوْ عَلِمْتُمْ هَذَا مَرَّةً، أَنَّ الرَّبَّ بَعْدَ مَا خَلَّصَ الشَّعْبَ مِنْ أَرْضِ مِصْرَ، أَهْلَكَ أَيْضًا الَّذِينَ لَمْ يُؤْمِنُوا. <sup>6</sup>وَالْمَلَائِكَةَ الَّذِينَ لَمْ يَحْفَظُوا رِيَاسَتَهُمْ، بَلْ تَرَكُوا مَسْكَنَتَهُمْ حَفِظَهُمْ إِلَى دَيْنُونَةِ الْيَوْمِ الْعَظِيمِ بِقِيُودٍ أَبَدِيَّةٍ تَحْتَ الظُّلَامِ. <sup>7</sup>كَمَا أَنَّ سَدُومَ وَعَمُورَةَ وَالْمُدُنَ الَّتِي حَوْلَهُمَا، إِذْ زَنَّتْ عَلَى طَرِيقِ مِثْلِهِمَا وَمَضَتْ وَرَاءَ جَسَدٍ آخَرَ، جُعِلَتْ عِبْرَةً مُكَابِدَةً عِقَابِ نَارٍ أَبَدِيَّةٍ. <sup>8</sup>وَلَكِنْ كَذَلِكَ هَؤُلَاءِ أَيْضًا، الْمُحْتَلِمُونَ، يَنْجَسُونَ

<sup>8</sup>Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. <sup>9</sup>Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. <sup>10</sup>But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

<sup>11</sup>Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. <sup>12</sup>These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; <sup>13</sup>Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

<sup>14</sup>And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, <sup>15</sup>To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

<sup>16</sup>These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

<sup>17</sup>But, beloved, remember ye the

الْجَسَدَ، وَيَتَهَاوُونَ بِالسَّيَادَةِ، وَيَفْتَرُونَ عَلَى ذَوِي الْأَمْجَادِ. <sup>9</sup> وَأَمَّا مِيخَائِيلُ رَيْسُ الْمَلَائِكَةِ، فَلَمَّا خَاصَمَ إِبْلِيسَ مُحَاجًّا عَنْ جَسَدِ مُوسَى، لَمْ يَجْسُرْ أَنْ يُورِدَ حُكْمَ افْتِرَاءٍ، بَلْ قَالَ: «لِيَنْتَهِرَكَ الرَّبُّ». <sup>10</sup> وَلَكِنَّ هَؤُلَاءِ يَفْتَرُونَ عَلَى مَا لَا يَعْلَمُونَ. وَأَمَّا مَا يَفْهَمُونَهُ بِالطَّبِيعَةِ، كَالْحَيَوَانَاتِ غَيْرِ النَّاطِقَةِ، فَفِي ذَلِكَ يَفْسُدُونَ. <sup>11</sup> وَيَلْ لَهُمْ لِأَنَّهُمْ سَلَكُوا طَرِيقَ قَايِنَ، وَأَنْصَبُوا إِلَى ضَلَالَةِ بَلْعَامَ لِأَجْلِ أُجْرَةٍ، وَهَلَكُوا فِي مُشَاجَرَةِ قُورَحَ. <sup>12</sup> هَؤُلَاءِ صُخُورٌ فِي وَلَا تَمِ كُمْ الْمَحَبَّةِ، صَانِعِينَ وَلَا تَمَ مَعَ بِلَا خَوْفٍ، رَاعِينَ أَنْفُسِهِمْ. غَيُومٌ بِلَا مَاءٍ تَحْمِلُهَا الرِّيحُ. أَشْجَارٌ خَرِيفِيَّةٌ بِلَا ثَمَرٍ مَيِّتَةٌ مُضَاعَفًا، مُقْتَلَعَةٌ. <sup>13</sup> أَمْوَاجٌ بَحْرٍ هَائِجَةٌ مُزِيدَةٌ بِخَزِيهِمْ. نُجُومٌ تَاهَتْ مَحْفُوظٌ لَهَا قِتَامُ الظُّلَامِ إِلَى الْأَبَدِ. <sup>14</sup> وَتَنَبَّأَ عَنْ هَؤُلَاءِ أَيْضًا أَخْنُوحُ السَّابِعُ مِنْ آدَمَ قَائِلًا: «هُؤُودَا قَدْ جَاءَ الرَّبُّ فِي رِبَوَاتٍ قَدِيسِهِ <sup>15</sup> لِيَصْنَعَ دَيْتُونَةً عَلَى الْجَمِيعِ، وَيُعَاقِبَ جَمِيعَ فُجَّارِهِمْ عَلَى جَمِيعِ أَعْمَالِ فُجُورِهِمْ الَّتِي فَعَجَرُوا بِهَا، وَعَلَى جَمِيعِ الْكَلِمَاتِ الصَّعْبَةِ الَّتِي تَكَلَّمَ بِهَا عَلَيْهِ خَطَاةً فُجَّارًا». <sup>16</sup> هَؤُلَاءِ هُمْ مُدْمِمُونَ مُتَشَكِّوْنَ، سَالِكُونَ بِحَسَبِ شَهَوَاتِهِمْ، وَفَمَّهُمْ يَتَكَلَّمُ بِعِظَاتِهِمْ، يُحَابُونَ بِالْوَجْهِ مِنْ أَجْلِ الْمَنْفَعَةِ. <sup>17</sup> وَأَمَّا أَنْتُمْ أَيُّهَا الْأَحِبَّاءُ فَادْكُرُوا الْأَقْوَالَ الَّتِي قَالَهَا سَابِقًا رُسُلُ رَبِّنَا يَسُوعَ الْمَسِيحِ. <sup>18</sup> فَإِنَّهُمْ قَالُوا لَكُمْ إِنَّهُ فِي

words which were spoken before of the apostles of our Lord Jesus Christ; <sup>18</sup>How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. <sup>19</sup>These be they who separate themselves, sensual, having not the Spirit.

<sup>20</sup>But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, <sup>21</sup>Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

<sup>22</sup>And of some have compassion, making a difference: <sup>23</sup>And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

#### His Prayer for Them

<sup>24</sup>Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, <sup>25</sup>To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

الرِّمَانَ الْأَخِيرِ سَيَكُونُ قَوْمٌ مُسْتَهْزِئُونَ،  
سَالِكِينَ بِحَسَبِ شَهَوَاتِ فُجُورِهِمْ.  
هَؤُلَاءِ هُمُ الْمُعْتَزِلُونَ بِأَنْفُسِهِمْ،  
نَفْسَانِيُونَ لَا رُوحَ لَهُمْ. <sup>20</sup>وَأَمَّا أَنْتُمْ أَيُّهَا  
الْأَحِبَّاءُ فَابْنُوا أَنْفُسَكُمْ عَلَى إِيْمَانِكُمْ  
الْقُدْسِ، مُصَلِّينَ فِي الرُّوحِ الْقُدْسِ،  
<sup>21</sup>وَأَحْفَظُوا أَنْفُسَكُمْ فِي مَحَبَّةِ اللَّهِ،  
مُنْتَظِرِينَ رَحْمَةَ رَبِّنَا يَسُوعَ الْمَسِيحِ لِلْحَيَاةِ  
الْأَبَدِيَّةِ. <sup>22</sup>وَارْحَمُوا الْبَعْضَ مُمَيِّزِينَ،  
<sup>23</sup>وَخَلِّصُوا الْبَعْضَ بِالْخَوْفِ مُحْتَطِفِينَ مِنَ  
النَّارِ، مُبْغِضِينَ حَتَّى الثَّوْبِ الْمُدَنَّسِ مِنَ  
الْجَسَدِ.

طلبته من أجلهم

<sup>24</sup>وَالْقَادِرُ أَنْ يَحْفَظَكُمْ غَيْرَ عَاطِرِينَ،  
وَيُوقِفَكُمْ أَمَامَ مَجْدِهِ بِلَا عَيْبٍ فِي  
الْإِبْتِهَاجِ، <sup>25</sup>الْإِلَهُ الْحَكِيمُ الْوَحِيدُ  
مُخْلِصُنَا، لَهُ الْمَجْدُ وَالْعِظَمَةُ وَالْقُدْرَةُ  
وَالسُّلْطَانُ، الْآنَ وَإِلَى كُلِّ الدُّهُورِ. آمِينَ.

## Revelation of John the Divine

## رُؤْيَا يُوْحَنَّا اللَّاهُوتِيِّ

### Prologue

**1** <sup>1</sup>The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: <sup>2</sup>Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. <sup>3</sup>Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

### Greetings to the Seven Churches

<sup>4</sup>John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; <sup>5</sup>And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, <sup>6</sup>And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

<sup>7</sup>Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

<sup>8</sup>I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

### مقدمة

**١** اِعْلَانُ يَسُوعَ الْمَسِيحِ، الَّذِي  
اَعْطَاهُ اِيَّاهُ اللهُ، لِئُرِي عِبِيدَهُ مَا لَا  
بُدَّ أَنْ يَكُونَ عَنْ قَرِيبٍ، وَبَيْنَهُ مُرْسَلًا بِيَدِ  
مَلَائِكَةٍ لِعَبِيدِهِ يُوْحَنَّا،<sup>٢</sup> الَّذِي شَهِدَ بِكَلِمَةِ اللهِ  
وَبِشَهَادَةِ يَسُوعَ الْمَسِيحِ بِكُلِّ مَا رَأَاهُ.  
<sup>٣</sup> طُوبَى لِلَّذِي يَقْرَأُ وَلِلَّذِينَ يَسْمَعُونَ أَقْوَالَ  
الْكِتَابِ، وَيَحْفَظُونَ مَا هُوَ مَكْتُوبٌ فِيهَا، لِأَنَّ  
الْوَقْتَ قَرِيبٌ.

### تحية إلى الكنائس السبع

يُوْحَنَّا، إِلَى السَّبْعِ الْكَنَائِسِ الَّتِي فِي  
أَسِيَّا: نِعْمَةٌ لَكُمْ وَسَلَامٌ مِنَ الْكَائِنِ وَالَّذِي  
كَانَ وَالَّذِي يَأْتِي، وَمِنَ السَّبْعَةِ الْأَرْوَاحِ  
الَّتِي أَمَامَ عَرْشِهِ،<sup>٥</sup> وَمِنَ يَسُوعَ الْمَسِيحِ  
الشَّاهِدِ الْأَمِينِ، الْبِكْرِ مِنَ الْأَمْوَاتِ،  
وَرِيسِ مُلُوكِ الْأَرْضِ. الَّذِي أَحْبَبَنَا، وَقَدْ  
عَسَلْنَا مِنْ خَطَايَانَا بِدَمِهِ،<sup>٦</sup> وَجَعَلَنَا مُلُوكًا  
وَكَهَنَةً لِلَّهِ أَبِيهِ، لَهُ الْمَجْدُ وَالسُّلْطَانُ إِلَى  
أَبَدِ الْأَبَدِينَ. آمِينَ.<sup>٧</sup> هُوَذَا يَأْتِي مَعَ  
السَّحَابِ، وَسَتَنْظُرُهُ كُلُّ عَيْنٍ، وَالَّذِينَ  
طَعَنُوهُ، وَيَنُوحُ عَلَيْهِ جَمِيعُ قِبَائِلِ الْأَرْضِ.  
نَعْمَ آمِينَ.<sup>٨</sup> أَنَا هُوَ الْأَلْفُ وَالْآيَاءُ، الْبَدَايَةُ  
وَالنَّهَائَةُ، يَقُولُ الرَّبُّ الْكَائِنِ وَالَّذِي كَانَ  
وَالَّذِي يَأْتِي، الْقَادِرُ عَلَى كُلِّ شَيْءٍ.

## Greetings to the Seven Churches

## بداءة الرؤيا

<sup>9</sup>I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. <sup>10</sup>I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, <sup>11</sup>Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

<sup>12</sup>And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; <sup>13</sup>And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. <sup>14</sup>His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; <sup>15</sup>And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. <sup>16</sup>And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. <sup>17</sup>And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: <sup>18</sup>I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

<sup>19</sup>Write the things which thou hast

<sup>٩</sup>أَنَا يُوْحَنَّا أَخُوْكُمْ وَشَرِيْكُكُمْ فِي الضِّيْقَةِ وَفِي مَلَكُوتِ يَسُوعَ الْمَسِيحِ وَصَبْرِهِ. كُنْتُ فِي الْجَزِيْرَةِ الَّتِي تُدْعَى بِطَمُوسَ مِنْ أَجْلِ كَلِمَةِ اللَّهِ وَمِنْ أَجْلِ شَهَادَةِ يَسُوعَ الْمَسِيحِ. <sup>١٠</sup>كُنْتُ فِي الرُّوحِ فِي يَوْمِ الرَّبِّ، وَسَمِعْتُ وَرَائِي صَوْتًا عَظِيمًا كَصَوْتِ بوقِ <sup>١١</sup>قَائِلًا: «أَنَا هُوَ الْأَلْفُ وَالْأَيُّهُ. الْأَوَّلُ وَالْآخِرُ. وَالَّذِي تَرَاهُ أَكْتُبُ فِي كِتَابٍ وَأُرْسِلُ إِلَى السَّبْعِ الْكَنَائِسِ الَّتِي فِي أَسِيَّا: إِلَى أْفَسُسَ، وَإِلَى سَمِيرْنَا، وَإِلَى بَرْعَامُوسَ، وَإِلَى ثِيَاتِيرَا، وَإِلَى سَارْدِسَ، وَإِلَى فِيلَادَلْفِيَّا، وَإِلَى لَأوُدِكِيَّةَ». <sup>١٢</sup>فَالْتَفَتُّ لِأَنْظُرَ الصَّوْتِ الَّذِي تَكَلَّمَ مَعِي. وَلَمَّا الْتَفَتُّ رَأَيْتُ سَبْعَ مَنَائِرَ مِنْ ذَهَبٍ، <sup>١٣</sup>وَفِي وَسَطِ السَّبْعِ الْمَنَائِرِ شِبْهُ ابْنِ إِنْسَانٍ، مُتَسَرِّبِلًا يَتَوَّبُ إِلَى الرَّجْلَيْنِ، وَمُتَمَنِّطِقًا عِنْدَ تَدْيِيهِ بِمِنْطَقَةٍ مِنْ ذَهَبٍ. <sup>١٤</sup>وَأَمَّا رَأْسُهُ وَشَعْرُهُ فَأَبْيَضَانِ كَالصُّوفِ الْأَبْيَضِ كَالثَلْجِ، وَعَيْنَاهُ كَلْهَبٍ نَارٍ. <sup>١٥</sup>وَرِجْلَاهُ شِبْهُ النُّحَاسِ النَّقِيِّ، كَأَنَّهُمَا مَحْمِيَّتَانِ فِي أَثُونٍ. وَصَوْتُهُ كَصَوْتِ مِيَاهٍ كَثِيرَةٍ. <sup>١٦</sup>وَمَعَهُ فِي يَدِهِ الْيَمْنَى سَبْعَةُ كَوَاكِبٍ، وَسَيْفٌ مَاضٍ ذُو حَدَّيْنِ يَخْرُجُ مِنْ فَمِهِ، وَوَجْهُهُ كَالشَّمْسِ وَهِيَ تُضِيءُ فِي قُوَّتِهَا. <sup>١٧</sup>فَلَمَّا رَأَيْتُهُ سَقَطْتُ عِنْدَ رِجْلَيْهِ كَمَيِّتٍ، فَوَضَعَ يَدَهُ الْيَمْنَى عَلَيَّ قَائِلًا لِي: «لَا تَخَفْ، أَنَا هُوَ الْأَوَّلُ وَالْآخِرُ، <sup>١٨</sup>وَالْحَيُّ. وَكُنْتُ مَيِّتًا وَهَذَا أَنَا حَيٌّ إِلَى أَبَدِ الْأَبَدِينَ. آمِينَ.



seen, and the things which are, and the things which shall be hereafter;<sup>20</sup> The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

### To the Church in Ephesus

**2** <sup>1</sup>Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; <sup>2</sup>I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: <sup>3</sup>And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

<sup>4</sup>Nevertheless I have somewhat against thee, because thou hast left thy first love. <sup>5</sup>Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. <sup>6</sup>But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

<sup>7</sup>He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

### To the Church in Smyrna

<sup>8</sup>And unto the angel of the church

وَلِي مَفَاتِيحُ الْهَوَايَةِ وَالْمَوْتِ. <sup>١٩</sup> فَآكْتُبْ مَا رَأَيْتَ، وَمَا هُوَ كَائِنٌ، وَمَا هُوَ عَتِيدٌ أَنْ يَكُونَ بَعْدَ هَذَا. <sup>٢٠</sup> سِرَّ السَّبْعَةِ الْكُوكَبِ الَّتِي رَأَيْتَ عَلَى يَمِينِي، وَالسَّبْعِ الْمَنَائِرِ الذَّهَبِيَّةِ: السَّبْعَةُ الْكُوكَبُ هِيَ مَلَائِكَةُ السَّبْعِ الْكَنَائِسِ، وَالْمَنَائِرُ السَّبْعُ الَّتِي رَأَيْتَهَا هِيَ السَّبْعُ الْكَنَائِسُ».

### رسالة إلى أفسس

**٢** <sup>١</sup>اكتب إلى ملاك كنيسة أفسس: «هذا يقوله الممسك السبعة الكواكب في يمينه، الماشي في وسط السبع المنائر الذهبية: أنا عارف أعمالك وتعبك وصبرك، وأنت لا تقدر أن تحتمل الأشرار، وقد جربت القائلين إياهم رسلًا ويسوا رسلًا، فوجدتهم كاذبين. <sup>٢</sup>وقد أحتملت ولك صبر، وتعبت من أجل اسمي ولم تكمل. <sup>٣</sup>لكن عندي عليك أنك تركت محبتك الأولى. <sup>٤</sup>فأذكر من أين سقطت وثبت، وأعمل الأعمال الأولى، وإلا فأني أتيك عن قريب وأزحزح من مكانها، إن لم تتب. <sup>٥</sup>ولكن عندك هذا: أنك تبتغض أعمال القولاويين التي أبغضها أنا أيضًا. <sup>٦</sup>من له أذن فليسمع ما يقوله الروح للكنائس. من يغلب فسأعطيه أن يأكل من شجرة الحياة التي في وسط فردوس الله».

### رسالة إلى سميرنا

<sup>٨</sup>واكتب إلى ملاك كنيسة سميرنا:

in Smyrna write; These things saith the first and the last, which was dead, and is alive; <sup>9</sup>I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. <sup>10</sup>Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

<sup>11</sup>He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

#### To the Church in Pergamos

<sup>12</sup>And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; <sup>13</sup>I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

<sup>14</sup>But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. <sup>15</sup>So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. <sup>16</sup>Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

<sup>17</sup>He that hath an ear, let him hear

«هَذَا يَقُولُهُ الْأَوَّلُ وَالْآخِرُ، الَّذِي كَانَ مَيِّتًا فَعَاشَ. <sup>٩</sup>أَنَا أَعْرِفُ أَعْمَالَكَ، وَضَيْقَتَكَ، وَفَقْرَكَ مَعَ أَنَّكَ غَنِيٌّ، وَتَجْدِيفَ الْفَقَائِلِينَ إِيَّاهُمْ يَهُودٌ وَلَيْسُوا يَهُودًا، بَلْ هُمْ مَجْمَعُ الشَّيْطَانِ. <sup>١٠</sup>أَلَا تَخَفُ الْبَتَّةَ مِمَّا أَتَتْ عَتِيدًا أَنْ تَتَأَلَّمَ بِهِ. هُوَذَا إِبْلِيسُ مُزْمِعٌ أَنْ يُلْقِيَ بَعْضًا مِنْكُمْ فِي السَّجْنِ لِكَيْ تُجْرَبُوا، وَيَكُونَ لَكُمْ ضَيْقٌ عَشْرَةَ أَيَّامٍ. كُنْ أَمِينًا إِلَى الْمَوْتِ فَسَأُعْطِيكَ إِكْلِيلَ الْحَيَاةِ. <sup>١١</sup>مَنْ لَهُ أُذُنٌ فَلْيَسْمَعْ مَا يَقُولُهُ الرُّوحُ لِلْكَتَائِسِ. مَنْ يَغْلِبُ فَلَا يُؤْذِيهِ الْمَوْتُ الثَّانِي.»

#### رسالة إلى برغامس

<sup>١٢</sup>وَكَتَبْتُ إِلَى مَلَائِكَةِ الْكَنِيسَةِ الَّتِي فِي بَرِغَامُسَ: «هَذَا يَقُولُهُ الَّذِي لَهُ السَّيْفُ الْمَاضِي ذُو الْحَدَّيْنِ. <sup>١٣</sup>أَنَا عَارِفٌ أَعْمَالَكَ، وَأَيْنَ تَسْكُنُ حَيْثُ كُرْسِيُّ الشَّيْطَانِ، وَأَنْتَ مُمْتَسِكٌ بِاسْمِي وَلَمْ تُنْكِرْ إِيْمَانِي حَتَّى فِي الْأَيَّامِ الَّتِي فِيهَا كَانَ أَنْتِيَّاسُ شَهِيدِي الْأَمِينِ الَّذِي قُتِلَ عِنْدَكُمْ حَيْثُ الشَّيْطَانُ يَسْكُنُ. <sup>١٤</sup>وَلَكِنْ عِنْدِي عَلَيْكَ قَلِيلٌ: أَنْ عِنْدَكَ هُنَاكَ قَوْمًا مُمْتَسِكِينَ بِتَعْلِيمِ بَلْعَامَ، الَّذِي كَانَ يَعْلَمُ بِالْأَقْ أَنْ يُلْقِيَ مَعْتَرَةً أَمَامَ بَنِي إِسْرَائِيلَ: أَنْ يَأْكُلُوا مَا ذُبِحَ لِلْأَوْثَانِ، وَيَزْنُوا. <sup>١٥</sup>هَكَذَا عِنْدَكَ أَنْتَ أَيْضًا قَوْمٌ مُمْتَسِكُونَ بِتَعْلِيمِ الثَّقُولَاوِيِّينَ الَّذِي أَبْغَضْتَهُ. <sup>١٦</sup>قُتِبْ وَالْآنَ فَإِنِّي آتِيكَ سَرِيعًا وَأُحَارِبُهُمْ بِسَيْفِ فَمِي. <sup>١٧</sup>مَنْ لَهُ أُذُنٌ فَلْيَسْمَعْ مَا يَقُولُهُ الرُّوحُ

what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

### To the Church in Thyatira

<sup>18</sup>And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; <sup>19</sup>I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. <sup>20</sup>Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. <sup>21</sup>And I gave her space to repent of her fornication; and she repented not. <sup>22</sup>Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. <sup>23</sup>And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. <sup>24</sup>But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. <sup>25</sup>But that which ye have already hold fast till I come.

<sup>26</sup>And he that overcometh, and keepeth my works unto the end, to him will I give power over the

لِلْكَنَائِسِ. مَنْ يَعْطِبُ فَسَأَعْطِيهِ أَنْ يَأْكُلَ مِنْ  
الْمَنَّ الْمَخْفِي، وَأَعْطِيهِ حَصَاةً بَيْضَاءَ،  
وَعَلَى الْحَصَاةِ اسْمٌ جَدِيدٌ مَكْتُوبٌ لَا  
يَعْرِفُهُ أَحَدٌ غَيْرَ الَّذِي يَأْخُذُ».

### رسالة إلى ثياتيرا

<sup>١٨</sup>وَاطْتُبْ إِلَى مَلَائِكَةِ الْكَنِيسَةِ الَّتِي فِي  
ثِيَاتِيرَا: «هَذَا يَقُولُهُ ابْنُ اللَّهِ، الَّذِي لَهُ عَيْنَانِ  
كَكَلْهَبِ نَارٍ، وَرِجْلَاهُ مِثْلُ الثُّحَاسِ النَّفِيِّ.»  
<sup>١٩</sup>أَنَا عَارِفٌ أَعْمَالَكَ وَمَحَبَّتَكَ وَخِدْمَتَكَ  
وَإِيمَانَكَ وَصَبْرَكَ، وَأَنَّ أَعْمَالَكَ الْأَخِيرَةَ  
أَكْثَرُ مِنَ الْأُولَى. <sup>٢٠</sup>لَكِنْ عِنْدِي عَلَيْكَ  
قَلِيلٌ: أَنْتَ تُسَيِّبُ الْمَرْأَةَ إِيْزَابِيلَ الَّتِي تَقُولُ  
إِنَّهَا نَبِيَّةٌ، حَتَّى تُعَلِّمَ وَتُعَوِّيَ عِبِيدِي أَنْ  
يَزْنُوا وَيَأْكُلُوا مَا ذُبِحَ لِلْأَوْثَانِ. <sup>٢١</sup>وَأَعْطَيْتَهَا  
زَمَانًا لِكَيْ تَتُوبَ عَنْ زَنَاها وَلَمْ تَتُبْ. <sup>٢٢</sup>هَا  
أَنَا أُلْقِيهَا فِي فِرَاشٍ، وَالَّذِينَ يَزْنُونَ مَعَهَا  
فِي ضَيْقَةٍ عَظِيمَةٍ، إِنْ كَانُوا لَا يُتُوبُونَ عَنْ  
أَعْمَالِهِمْ. <sup>٢٣</sup>وَأَوْلَادُهَا أَقْتُلُهُمْ بِالْمَوْتِ.  
فَسَتَعْرِفُ جَمِيعَ الْكِنَائِسِ أَنَّي أَنَا هُوَ  
الْفَاحِصُ الْكُلِّي وَالْقَلُوبِ، وَسَأَعْطِي كُلَّ  
وَاحِدٍ مِنْكُمْ بِحَسَبِ أَعْمَالِهِ. <sup>٢٤</sup>وَلِكِنِّي  
أَقُولُ لَكُمْ وَلِلْبَاقِينَ فِي ثِيَاتِيرَا، كُلُّ الَّذِينَ  
لَيْسَ لَهُمْ هَذَا التَّعْلِيمُ، وَالَّذِينَ لَمْ يَعْرِفُوا  
أَعْمَاقَ الشَّيْطَانِ، كَمَا يَقُولُونَ، إِنِّي لَا  
أُلْقِي عَلَيْكُمْ ثِقْلًا آخَرَ، <sup>٢٥</sup>وَإِنَّمَا الَّذِي  
عِنْدَكُمْ تَمَسَّكُوا بِهِ إِلَى أَنْ أَجِيءَ. <sup>٢٦</sup>وَمَنْ  
يَعْطِبُ وَيَحْفَظُ أَعْمَالِي إِلَى النَّهَايَةِ  
فَسَأَعْطِيهِ سُلْطَانًا عَلَى الْأُمَمِ، <sup>٢٧</sup>فِيرَعَاهُمْ

nations: <sup>27</sup>And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. <sup>28</sup>And I will give him the morning star. <sup>29</sup>He that hath an ear, let him hear what the Spirit saith unto the churches.

### To the Church in Sardis

**3** <sup>1</sup>And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. <sup>2</sup>Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. <sup>3</sup>Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. <sup>4</sup>Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. <sup>5</sup>He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. <sup>6</sup>He that hath an ear, let him hear what the Spirit saith unto the churches.

### To the Church in Philadelphia

<sup>7</sup>And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; <sup>8</sup>I

بِقَضِيْبٍ مِنْ حَدِيْدٍ، كَمَا تُكْسِرُ آيَةً مِنْ خَرْفٍ، كَمَا أَخَذْتُ أَنَا أَيْضاً مِنْ عِنْدِ أَبِي، <sup>٢٨</sup>وَأُعْطِيهِ كَوْكَبَ الصُّبْحِ. <sup>٢٩</sup>مَنْ لَهُ أُذُنٌ فَلْيَسْمَعْ مَا يَقُولُهُ الرُّوحُ لِلْكَنَائِسِ.

### رسالة إلى ساردس

**٣** <sup>١</sup>وَاطْتُبْ إِلَى مَلَاكِ الْكَنِيسَةِ الَّتِي فِي سَارْدِسَ: «هَذَا يَقُولُهُ الَّذِي لَهُ سَبْعَةُ أَرْوَاحِ اللَّهِ وَالسَّبْعَةُ الْكُوكَبِ». أَنَا عَارِفٌ أَعْمَالِكَ، أَنَّ لَكَ اسْمًا أَنَّكَ حَيٌّ وَأَنْتَ مَيِّتٌ. <sup>٢</sup>كُنْ سَاهِرًا وَشَدِّدْ مَا بَقِيَ، الَّذِي هُوَ عَتِيدٌ أَنْ يَمُوتَ، لِأَنِّي لَمْ أَجِدْ أَعْمَالَكَ كَامِلَةً أَمَامَ اللَّهِ. <sup>٣</sup>فَاذْكُرْ كَيْفَ أَخَذْتَ وَسَمِعْتَ وَاحْفَظْ وَتُبْ، فَإِنِّي إِن لَمْ تَسْهَرْ أَقْدِمَ عَلَيْكَ كَلِصًّا، وَلَا تَعْلَمُ آيَةَ سَاعَةِ أَقْدِمَ عَلَيْكَ. <sup>٤</sup>عِنْدَكَ أَسْمَاءٌ قَلِيلَةٌ فِي سَارْدِسَ لَمْ يَنْجَسُوا ثِيَابَهُمْ، فَسَيَمْشُونَ مَعِي فِي ثِيَابٍ بِيضٍ لِأَنَّهُمْ مُسْتَحْفُونَ. <sup>٥</sup>مَنْ يَغْلِبُ فَذَلِكَ سَيَلْبَسُ ثِيَابًا بِيضًا، وَلَنْ أَمْحُوَ اسْمَهُ مِنْ سِفْرِ الْحَيَاةِ، وَسَاعَتَرَفُ بِاسْمِهِ أَمَامَ أَبِي وَأَمَامَ مَلَائِكَتِهِ. <sup>٦</sup>مَنْ لَهُ أُذُنٌ فَلْيَسْمَعْ مَا يَقُولُهُ الرُّوحُ لِلْكَنَائِسِ.

### رسالة إلى فيلادلفيا

<sup>٧</sup>وَاطْتُبْ إِلَى مَلَاكِ الْكَنِيسَةِ الَّتِي فِي فِيلَادَلْفِيَا: «هَذَا يَقُولُهُ الْقُدُّوسُ الْحَقُّ، الَّذِي لَهُ مِفْتَاحُ دَاوُدَ، الَّذِي يَفْتَحُ وَلَا أَحَدٌ يُغْلِقُ، وَيُغْلِقُ وَلَا أَحَدٌ يَفْتَحُ». أَنَا عَارِفٌ

**Revelation 3** works: behold, I have set661

before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. <sup>9</sup>Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. <sup>10</sup>Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. <sup>11</sup>Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. <sup>12</sup>Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. <sup>13</sup>He that hath an ear, let him hear what the Spirit saith unto the churches.

أَعْمَالَكَ. هَذَا قَدْ جَعَلْتُ أَمَامَكَ بَابًا مَفْتُوحًا وَلَا يَسْتَطِيعُ أَحَدٌ أَنْ يُغْلِقَهُ، لِأَنَّ لَكَ قُوَّةَ سَيْرَةٍ، وَقَدْ حَفِظْتَ كَلِمَتِي وَلَمْ تُنْكِرْ اسْمِي. <sup>٩</sup>هَذَا أَجْعَلُ الَّذِينَ مِنَ مَجْمَعِ الشَّيْطَانِ، مِنَ الْقَائِلِينَ إِنَّهُمْ يَهُودٌ وَلَيْسُوا يَهُودًا، بَلْ يَكْذِبُونَ: هَذَا أُصَيِّرُهُمْ يَأْتُونَ وَيَسْجُدُونَ أَمَامَ رَجُلَيْكَ، وَيَعْرِفُونَ أَنِّي أَنَا أَحْبَبْتُكَ. <sup>١٠</sup>لَأَنَّكَ حَفِظْتَ كَلِمَةَ صَبْرِي، أَنَا أَيْضًا سَأَحْفَظُكَ مِنْ سَاعَةِ التَّجْرِبَةِ الْعَتِيدَةِ أَنْ تَأْتِيَ عَلَى الْعَالَمِ كُلِّهِ لِتُجْرَبَ السَّاكِنِينَ عَلَى الْأَرْضِ. <sup>١١</sup>هَا أَنَا آتِي سَرِيعًا. تَمَسِّكْ بِمَا عِنْدَكَ لِئَلَّا يَأْخُذَ أَحَدٌ إِكْلِيلَكَ. <sup>١٢</sup>مَنْ يَغْلِبُ فَسَأَجْعَلُهُ عَمُودًا فِي هَيْكَلِ إِلَهِي، وَلَا يَعُودُ يَخْرُجُ إِلَى خَارِجٍ، وَأَكْتُبُ عَلَيْهِ اسْمَ إِلَهِي، وَاسْمَ مَدِينَةِ إِلَهِي أَوْرُشَلِيمَ الْجَدِيدَةِ النَّازِلَةِ مِنَ السَّمَاءِ مِنْ عِنْدِ إِلَهِي، وَاسْمِي الْجَدِيدِ. <sup>١٣</sup>مَنْ لَهُ أُذُنٌ فَلْيَسْمَعْ مَا يَقُولُهُ الرُّوحُ لِلْكَنَائِسِ».

**To the Church in Laodicea**

<sup>14</sup>And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; <sup>15</sup>I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. <sup>16</sup>So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. <sup>17</sup>Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and

رسالة إلى لاودكية

<sup>١٤</sup>وَكَتَبْتُ إِلَى مَلَائِكَةِ كَنِيسَةِ اللَّاودِكِيِّينَ: «هَذَا يَقُولُهُ الْأَمِينُ، الشَّاهِدُ الْأَمِينُ الصَّادِقُ، بَدَاءَةُ خَلِيقَةِ اللَّهِ. <sup>١٥</sup>أَنَا عَارِفٌ أَعْمَالَكَ، أَنَّكَ لَسْتَ بَارِدًا وَلَا حَارًّا. لَيْتَكَ كُنْتَ بَارِدًا أَوْ حَارًّا. <sup>١٦</sup>هَكَذَا لِأَنَّكَ فَاتِرٌ، وَلَسْتَ بَارِدًا وَلَا حَارًّا، أَنَا مُزْمِعٌ أَنْ أَتَقَيَّأَكَ مِنْ فَمِي. <sup>١٧</sup>لَأَنَّكَ تَقُولُ: إِنِّي أَنَا غَنِيٌّ وَقَدْ اسْتَعْنَيْتُ، وَلَا حَاجَةَ لِي إِلَى شَيْءٍ،

miserable, and poor, and blind, and naked: <sup>18</sup>I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. <sup>19</sup>As many as I love, I rebuke and chasten: be zealous therefore, and repent. <sup>20</sup>Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. <sup>21</sup>To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. <sup>22</sup>He that hath an ear, let him hear what the Spirit saith unto the churches.

### The Throne in Heaven

**4** <sup>1</sup>After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. <sup>2</sup>And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. <sup>3</sup>And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. <sup>4</sup>And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. <sup>5</sup>And out of the throne proceeded lightnings and thunderings and voices: and there were seven

وَلَسْتَ تَعْلَمُ أَنَّكَ أَتَيْتَ الشَّقِيَّ وَالْبَيْسُ  
وَفَقِيرٌ وَأَعْمَى وَعَرِيَانٌ. <sup>١٨</sup> أَشِيرُ عَلَيْكَ أَنْ  
تَشْتَرِيَ مِنِّي ذَهَبًا مُصَفًّى بِالنَّارِ لِكَيْ  
تَسْتَعْنِي، وَثِيَابًا بَيْضًا لِكَيْ تَلْبَسَ، فَلَا  
يَظْهَرُ خِزْيُ عَرِيَّتِكَ. وَكَحَلِّ عَيْنِكَ بِكُحْلِ  
لِكَيْ تُبْصِرَ. <sup>١٩</sup> إِنِّي كُلُّ مَنْ أَحْبَبْتُهُ أُوبِخُهُ  
وَأُؤَدِّبُهُ. فَكُنْ غَيْرًا وَتَبْ. <sup>٢٠</sup> هَذَا وَأَقِفْ  
عَلَى الْبَابِ وَأقرْعْ. إِنْ سَمِعَ أَحَدٌ صَوْتِي  
وَفَتَحَ الْبَابَ، أَذْخُلُ إِلَيْهِ وَأَتَعَشَّى مَعَهُ وَهُوَ  
مَعِي. <sup>٢١</sup> مَنْ يَغْلِبُ فَسَأَعْطِيهِ أَنْ يَجْلِسَ  
مَعِي فِي عَرْشِي، كَمَا غَلَبْتُ أَنَا أَيْضًا  
وَجَلَسْتُ مَعَ أَبِي فِي عَرْشِهِ. <sup>٢٢</sup> مَنْ لَهُ أُذُنٌ  
فَلْيَسْمَعْ مَا يَقُولُهُ الرُّوحُ لِلْكَنَائِسِ.

### العرش في السماء

**٤** <sup>١</sup> بَعْدَ هَذَا نَظَرْتُ وَإِذَا بَابٌ  
مَفْتُوحٌ فِي السَّمَاءِ، وَالصَّوْتُ  
الْأَوَّلُ الَّذِي سَمِعْتُهُ كَبُوقٍ يَتَكَلَّمُ مَعِي  
قَائِلًا: «اصْعَدْ إِلَيَّ هُنَا فَأُرِيكَ مَا لَا بُدَّ أَنْ  
يَصِيرَ بَعْدَ هَذَا». <sup>٢</sup> وَلِلْوَقْتِ صِرْتُ فِي  
الرُّوحِ، وَإِذَا عَرْشٌ مَوْضُوعٌ فِي السَّمَاءِ،  
وَعَلَى الْعَرْشِ جَالِسٌ. <sup>٣</sup> وَكَانَ الْجَالِسُ فِي  
الْمَنْظَرِ شَبَهَ حَجَرِ الْجَاسِطِ وَالْعَقِيقِ،  
وَقَوْسٌ قَرِحٌ حَوْلَ الْعَرْشِ فِي الْمَنْظَرِ شَبَهَ  
الرُّمُودِ. <sup>٤</sup> وَحَوْلَ الْعَرْشِ أَرْبَعَةٌ وَعِشْرُونَ  
عَرْشًا. وَرَأَيْتُ عَلَى الْعُرُوشِ أَرْبَعَةً وَعِشْرِينَ  
شَيْخًا جَالِسِينَ مُتَسَرِّلِينَ بِثِيَابٍ بَيْضَ،  
وَعَلَى رُؤُوسِهِمْ أَكَالِيلٌ مِنْ ذَهَبٍ. <sup>٥</sup> وَمِنْ  
الْعَرْشِ يَخْرُجُ بُرُوقٌ وَرَعُودٌ وَأَصْوَاتٌ.

lamps of fire burning before the throne, which are the seven Spirits of God. <sup>6</sup>And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. <sup>7</sup>And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. <sup>8</sup>And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. <sup>9</sup>And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, <sup>10</sup>The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, <sup>11</sup>Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

وَأَمَامَ الْعَرْشِ سَبْعَةُ مَصَابِيحِ نَارٍ مُتَّقَدَةٌ، هِيَ سَبْعَةُ أَرْوَاحِ اللَّهِ. <sup>٦</sup> وَقُدَّامَ الْعَرْشِ بَحْرٌ زُجَاجٌ شَبِيهُ الْبَلُورِ. وَفِي وَسْطِ الْعَرْشِ وَحَوْلَ الْعَرْشِ أَرْبَعَةُ حَيَوَانَاتٍ مَمْلُوءَةٌ عَيُونًا مِنْ قُدَّامٍ وَمِنْ وَرَاءِ. <sup>٧</sup> وَالْحَيَوَانُ الْأَوَّلُ شَبِيهُ أَسَدٍ، وَالْحَيَوَانُ الثَّانِي شَبِيهُ عِجَلٍ، وَالْحَيَوَانُ الثَّلَاثُ لَهُ وَجْهٌ مِثْلُ وَجْهِ إِنْسَانٍ، وَالْحَيَوَانُ الرَّابِعُ شَبِيهُ نَسْرٍ طَائِرٍ. <sup>٨</sup> وَالْأَرْبَعَةُ الْحَيَوَانَاتُ لِكُلِّ وَاحِدٍ مِنْهَا سِتَّةٌ أَجْنِحَةٌ حَوْلَهَا وَمِنْ دَاخِلٍ مَمْلُوءَةٌ عَيُونًا، وَلَا تَرَالُ نَهَارًا وَلَيْلًا قَائِلَةٌ: «قُدُّوسٌ قُدُّوسٌ قُدُّوسٌ، الرَّبُّ الْإِلَهُ الْقَادِرُ عَلَى كُلِّ شَيْءٍ، الَّذِي كَانَ وَالَّذِي يَأْتِي». <sup>٩</sup> وَحِينَمَا تُعْطِي الْحَيَوَانَاتُ مَجْدًا وَكِرَامَةً وَشُكْرًا لِلْجَالِسِ عَلَى الْعَرْشِ، الْحَيِّ إِلَى أَبَدِ الْأَبَدِينَ، <sup>١٠</sup> يَخِرُّ الْأَرْبَعَةُ وَالْعِشْرُونَ شَيْخًا قُدَّامَ الْجَالِسِ عَلَى الْعَرْشِ، وَيَسْجُدُونَ لِلْحَيِّ إِلَى أَبَدِ الْأَبَدِينَ، وَيَطْرَحُونَ أَكَالِيلَهُمْ أَمَامَ الْعَرْشِ قَائِلِينَ: <sup>١١</sup> «أَنْتَ مُسْتَحِقٌّ أَيُّهَا الرَّبُّ أَنْ تَأْخُذَ الْمَجْدَ وَالْكَرَامَةَ وَالْقُدْرَةَ، لِأَنَّكَ أَنْتَ خَلَقْتَ كُلَّ الْأَشْيَاءِ، وَهِيَ بِإِرَادَتِكَ كَانَتْ وَخُلِقَتْ».

### The Scroll and the Lamb

**5** <sup>1</sup>And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. <sup>2</sup>And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? <sup>3</sup>And no man

### السفر المختوم والحروف

**٥** <sup>١</sup> وَرَأَيْتُ عَلَى يَمِينِ الْجَالِسِ عَلَى الْعَرْشِ سِفْرًا مَكْتُوبًا مِنْ دَاخِلٍ وَمِنْ وَرَاءِ، مَحْتُمًا بِسَبْعَةِ خُتُومٍ. <sup>٢</sup> وَرَأَيْتُ مَلَكَ قَوِيًّا يَنَادِي بِصَوْتٍ عَظِيمٍ: «مَنْ هُوَ مُسْتَحِقٌّ أَنْ يَفْتَحَ السِّفْرَ وَيُفَكَّ

in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. <sup>4</sup>And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. <sup>5</sup>And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

<sup>6</sup>And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. <sup>7</sup>And he came and took the book out of the right hand of him that sat upon the throne. <sup>8</sup>And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. <sup>9</sup>And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; <sup>10</sup>And hast made us unto our God kings and priests: and we shall reign on the earth. <sup>11</sup>And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; <sup>12</sup>Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

خَتْمُهُ؟» فَلَمْ يَسْتَطِعْ أَحَدٌ فِي السَّمَاءِ وَلَا عَلَى الْأَرْضِ وَلَا تَحْتَ الْأَرْضِ أَنْ يَفْتَحَ السِّفْرَ وَلَا أَنْ يَنْظُرَ إِلَيْهِ. <sup>٤</sup> فَصَبَرْتُ أَنَا أَبْكِي كَثِيرًا، لِأَنَّهُ لَمْ يُوْجَدْ أَحَدٌ مُسْتَحِقًّا أَنْ يَفْتَحَ السِّفْرَ وَيَقْرَأَهُ وَلَا أَنْ يَنْظُرَ إِلَيْهِ. <sup>٥</sup> فَقَالَ لِي وَاحِدٌ مِنَ الشُّيُوخِ: «لَا تَبْكُ. هُوَذَا قَدْ غَلَبَ الْأَسَدُ الَّذِي مِنْ سِبْطِ يَهُوذَا، أَصْلُ دَاوُدَ، لِيَفْتَحَ السِّفْرَ وَيَفْكُ خَتْمَةَ السَّبْعَةِ». <sup>٦</sup> وَرَأَيْتُ فَإِذَا فِي وَسْطِ الْعَرْشِ وَالْحَيَوَانَاتِ الْأَرْبَعَةِ وَفِي وَسْطِ الشُّيُوخِ خُرُوفٌ قَاتِمٌ كَأَنَّهُ مَذْبُوحٌ، لَهُ سَبْعَةُ قُرُونٍ وَسَبْعُ أَعْيُنٍ، هِيَ سَبْعَةُ أَرْوَاحِ اللَّهِ الْمُرْسَلَةِ إِلَى كُلِّ الْأَرْضِ. <sup>٧</sup> فَآتَى وَأَخَذَ السِّفْرَ مِنْ يَمِينِ الْجَالِسِ عَلَى الْعَرْشِ. <sup>٨</sup> وَلَمَّا أَخَذَ السِّفْرَ خَرَّتِ الْأَرْبَعَةُ الْحَيَوَانَاتُ وَالْأَرْبَعَةُ وَالْعِشْرُونَ شَيْخًا أَمَامَ الْخُرُوفِ، وَلَهُمْ كُلُّ وَاحِدٍ قِيثَارَاتٌ وَجَامَاتٌ مِنْ ذَهَبٍ مَمْلُوءَةٌ بِخُورًا هِيَ صَلَوَاتُ الْقِدِّيسِينَ. <sup>٩</sup> وَهُمْ يَتَرَنَّمُونَ تَرَنِيمَةً جَدِيدَةً قَائِلِينَ: «مُسْتَحِقٌّ أَنْتَ أَنْ تَأْخُذَ السِّفْرَ وَتَفْتَحَ خَتْمَهُ، لِأَنَّكَ ذُبِحْتَ وَأَشْتَرَيْتَنَا لِلَّهِ بِدَمِكَ مِنْ كُلِّ قَبِيلَةٍ وَلِسَانٍ وَشَعْبٍ وَأُمَّةٍ، <sup>١٠</sup> وَجَعَلْتَنَا لِإِلَهِنَا مَلُوكًا وَكَهَنَةً، فَسَنَمْلِكُ عَلَى الْأَرْضِ». <sup>١١</sup> وَنَظَرْتُ وَسَمِعْتُ صَوْتَ مَلَائِكَةٍ كَثِيرِينَ حَوْلَ الْعَرْشِ وَالْحَيَوَانَاتِ وَالشُّيُوخِ، وَكَانَ عَدَدُهُمْ رَبَّوَاتِ رَبَّوَاتِ وَأُلُوفِ أُلُوفٍ، <sup>١٢</sup> قَائِلِينَ بِصَوْتٍ عَظِيمٍ: «مُسْتَحِقٌّ هُوَ الْخُرُوفُ الْمَذْبُوحُ أَنْ يَأْخُذَ الْقُدْرَةَ وَالْعَنَى وَالْحِكْمَةَ وَالْقُوَّةَ وَالْكَرَامَةَ وَالْمَجْدَ



<sup>13</sup>And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. <sup>14</sup>And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

وَالْبَرَكَةَ. <sup>١٣</sup> وَكُلُّ خَلِيقَةٍ مِمَّا فِي السَّمَاءِ وَعَلَى الْأَرْضِ وَتَحْتَ الْأَرْضِ، وَمَا عَلَى الْبَحْرِ، كُلُّ مَا فِيهَا، سَمِعَتْهَا قَائِلَةً: «لِلْجَالِسِ عَلَى الْعَرْشِ وَلِلْخُرُوفِ الْبَرَكَةَ وَالْكَرَامَةَ وَالْمَجْدَ وَالسُّلْطَانَ إِلَى أَبَدِ الْأَبَدِينَ». <sup>١٤</sup> وَكَانَتْ الْحَيَوَانَاتُ الْأَرْبَعَةُ تَقُولُ: «أَمِينَ». وَالشُّيُوخُ الْأَرْبَعَةُ وَالْعِشْرُونَ خَرُّوا وَسَجَدُوا لِلْحَيِّ إِلَى أَبَدِ الْأَبَدِينَ.

### The Lamb Breaks the Seven Seals

**6** <sup>1</sup>And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. <sup>2</sup>And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

<sup>3</sup>And when he had opened the second seal, I heard the second beast say, Come and see. <sup>4</sup>And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

<sup>5</sup>And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

<sup>6</sup>And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

<sup>7</sup>And when he had opened the

### الخروف يفك الختم السبعة

**٦** <sup>١</sup> وَنَظَرْتُ لَمَّا فَتَحَ الْخُرُوفُ وَاحِدًا مِنَ الْخُتُومِ السَّبْعَةِ، وَسَمِعْتُ وَاحِدًا مِنَ الْأَرْبَعَةِ الْحَيَوَانَاتِ قَائِلًا كَصَوْتِ رَعْدٍ: «هَلُمَّ وَأَنْظُرُوا!» <sup>٢</sup> فَنَظَرْتُ، وَإِذَا فَرَسٌ أبيضٌ، وَالْجَالِسُ عَلَيْهِ مَعَهُ قَوْسٌ، وَقَدْ أُعْطِيَ إِكْلِيلًا، وَخَرَجَ غَالِبًا وَلِكَيْ يَغْلِبَ. <sup>٣</sup> وَلَمَّا فَتَحَ الْخَتَمَ الثَّانِي، سَمِعْتُ الْحَيَوَانَ الثَّانِي قَائِلًا: «هَلُمَّ وَأَنْظُرُوا!» <sup>٤</sup> فَخَرَجَ فَرَسٌ آخَرٌ أَحْمَرٌ، وَالْجَالِسُ عَلَيْهِ أُعْطِيَ أَنْ يَنْزِعَ السَّلَامَ مِنَ الْأَرْضِ، وَأَنْ يَقْتُلَ بَعْضُهُمْ بَعْضًا، وَأُعْطِيَ سَيْفًا عَظِيمًا. <sup>٥</sup> وَلَمَّا فَتَحَ الْخَتَمَ الثَّلَاثِ، سَمِعْتُ الْحَيَوَانَ الثَّلَاثِ قَائِلًا: «هَلُمَّ وَأَنْظُرُوا!» فَنَظَرْتُ وَإِذَا فَرَسٌ أَسْوَدٌ، وَالْجَالِسُ عَلَيْهِ مَعَهُ مِيزَانٌ فِي يَدِهِ. <sup>٦</sup> وَسَمِعْتُ صَوْتًا فِي وَسْطِ الْأَرْبَعَةِ الْحَيَوَانَاتِ قَائِلًا: «ثَمِينَةٌ فَمَحَ بِدِينَارٍ، وَثَلَاثُ ثَمَانِي شَعِيرٍ بِدِينَارٍ. وَأَمَّا الزَّيْتُ

fourth seal, I heard the voice of the fourth beast say, Come and see.<sup>8</sup> And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

<sup>9</sup>And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: <sup>10</sup>And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? <sup>11</sup>And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

<sup>12</sup>And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; <sup>13</sup>And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. <sup>14</sup>And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

<sup>15</sup>And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

وَالْحَمْرُ فَلَا تَضُرَّهُمَا». <sup>٧</sup>وَلَمَّا فَتَحَ الْخَتَمَ  
الرَّابِعَ، سَمِعْتُ صَوْتَ الْحَيَّوَانِ الرَّابِعِ  
قَائِلًا: «هَلُمُّ وَأَنْظُرْ!» <sup>٨</sup>فَنظَرْتُ وَإِذَا فَرَسٌ  
أَخْضَرٌ، وَالْجَالِسُ عَلَيْهِ اسْمُهُ الْمَوْتُ،  
وَالْهَآوِيَةُ تَتَّبِعُهُ، وَأَعْطِيَ سُلْطَانًا عَلَى رُبْعِ  
الْأَرْضِ أَنْ يَقْتُلَ بِالسَّيْفِ وَالْجُوعِ  
وَالْمَوْتِ وَبِوُحُوشِ الْأَرْضِ. <sup>٩</sup>وَلَمَّا فَتَحَ  
الْخَتَمَ الْخَامِسَ، رَأَيْتُ تَحْتَ الْمَذْبَحِ  
نُفُوسَ الَّذِينَ قُتِلُوا مِنْ أَجْلِ كَلِمَةِ اللَّهِ وَمِنْ  
أَجْلِ الشَّهَادَةِ الَّتِي كَانَتْ عِنْدَهُمْ،  
<sup>١٠</sup>وَصَرَخُوا بِصَوْتٍ عَظِيمٍ قَائِلِينَ: «حَتَّى  
مَتَى أَيُّهَا السَّيِّدُ الْقُدُّوسُ وَالْحَقُّ، لَا  
تَقْضِي وَتَنْتَقِمَ لِدِمَائِنَا مِنَ السَّاكِنِينَ عَلَى  
الْأَرْضِ؟» <sup>١١</sup>فَأَعْطُوا كُلَّ وَاحِدٍ ثِيَابًا بَيْضًا،  
وَقِيلَ لَهُمْ أَنْ يَسْتَرْجِعُوا زَمَانًا يَسِيرًا أَيْضًا  
حَتَّى يَكْمَلَ الْعَبِيدُ رُفْقَاؤَهُمْ، وَإِخْوَتَهُمْ  
أَيْضًا، الْعَبِيدُونَ أَنْ يَقْتُلُوا مِثْلَهُمْ.  
<sup>١٢</sup>وَنظَرْتُ لَمَّا فَتَحَ الْخَتَمَ السَّادِسَ، وَإِذَا  
زَلْزَلَةٌ عَظِيمَةٌ حَدَثَتْ، وَالشَّمْسُ صَارَتْ  
سَوْدَاءَ كَمَسْحٍ مِنْ شَعْرِ، وَالْقَمَرُ صَارَ  
كَالدَّمِ، <sup>١٣</sup>وَنَجُومُ السَّمَاءِ سَقَطَتْ إِلَى  
الْأَرْضِ كَمَا تَطْرَحُ شَجَرَةُ التَّيْنِ سَقَاطَهَا إِذَا  
هَزَّتْهَا رِيحٌ عَظِيمَةٌ. <sup>١٤</sup>وَالسَّمَاءُ انْفَلَقَتْ  
كَدَرَجٍ مُلْتَفٍّ، وَكُلُّ جَبَلٍ وَجَزِيرَةٍ تَرَحَّرَا  
مِنْ مَوَاضِعِهِمَا. <sup>١٥</sup>وَمُلُوكُ الْأَرْضِ  
وَالْعُظَمَاءُ وَالْأَعْيَاءُ وَالْأَمْرَاءُ وَالْأَقْوِيَاءُ  
وَكُلُّ عَبْدٍ وَكُلُّ حُرٍّ، أَخْفَوْا أَنْفُسَهُمْ فِي  
الْمَعَايِرِ وَفِي صُحُورِ الْجِبَالِ، <sup>١٦</sup>وَهُمْ  
يَقُولُونَ لِلْجِبَالِ وَالصُّحُورِ: «اسْقِطِي عَلَيْنَا

<sup>16</sup>And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: <sup>17</sup>For the great day of his wrath is come; and who shall be able to stand?

### Protecting God's People

**7** <sup>1</sup>And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. <sup>2</sup>And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, <sup>3</sup>Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. <sup>4</sup>And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. <sup>5</sup>Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. <sup>6</sup>Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtholim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. <sup>7</sup>Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. <sup>8</sup>Of the tribe of Zabulon were sealed twelve thousand. Of the

وَأَخْفَيْنَا عَنْ وَجْهِ الْجَالِسِ عَلَى الْعَرْشِ  
وَعَنْ غَضَبِ الْخُرُوفِ، <sup>١٧</sup>لَأَنَّهُ قَدْ جَاءَ يَوْمُ  
غَضَبِهِ الْعَظِيمِ. وَمَنْ يَسْتَطِيعُ الْوُقُوفَ؟»

حماية عبيد الله

**٧** <sup>١</sup>وَبَعْدَ هَذَا رَأَيْتُ أَرْبَعَةَ مَلَائِكَةَ  
وَأَقْفَيْنَ عَلَى أَرْبَعِ زَوَايَا  
الْأَرْضِ، مُمَسِّكِينَ أَرْبَعِ رِيَّاحِ الْأَرْضِ  
لِكَيْ لَا تَهْبُ رِيحٌ عَلَى الْأَرْضِ وَلَا عَلَى  
الْبَحْرِ وَلَا عَلَى شَجَرَةٍ مَا. <sup>٢</sup>وَرَأَيْتُ مَلَكَ  
آخَرَ طَالِعًا مِنْ مَشْرِقِ الشَّمْسِ مَعَهُ خَتَمٌ  
اللَّهِ الْحَيِّ، فَنادَى بِصَوْتٍ عَظِيمٍ إِلَى  
الْمَلَائِكَةِ الْأَرْبَعَةِ الَّذِينَ أُعْطُوا أَنْ يَضْرَبُوا  
الْأَرْضَ وَالْبَحْرَ <sup>٣</sup>قَائِلًا: «لَا تَضْرَبُوا الْأَرْضَ  
وَلَا الْبَحْرَ وَلَا الْأَشْجَارَ، حَتَّى نَخْتِمَ عِبِيدَ  
إِلَهِنَا عَلَى جِبَاهِهِمْ». <sup>٤</sup>وَسَمِعْتُ عِدَدَ  
الْمَخْتُومِينَ مِئَةً وَأَرْبَعَةً وَأَرْبَعِينَ أَلْفًا،  
مَخْتُومِينَ مِنْ كُلِّ سِبْطٍ مِنْ بَنِي إِسْرَائِيلَ.  
<sup>٥</sup>مِنْ سِبْطِ يَهُوذَا اثْنَا عَشَرَ أَلْفَ مَخْتُومٍ.  
مِنْ سِبْطِ رَؤُوبِينَ اثْنَا عَشَرَ أَلْفَ مَخْتُومٍ. مِنْ  
سِبْطِ جَادَ اثْنَا عَشَرَ أَلْفَ مَخْتُومٍ. <sup>٦</sup>مِنْ  
سِبْطِ أَشِيرَ اثْنَا عَشَرَ أَلْفَ مَخْتُومٍ. مِنْ سِبْطِ  
نَفْثَالِي اثْنَا عَشَرَ أَلْفَ مَخْتُومٍ. مِنْ سِبْطِ  
مَنْسِي اثْنَا عَشَرَ أَلْفَ مَخْتُومٍ. <sup>٧</sup>مِنْ سِبْطِ  
شَمْعُونَ اثْنَا عَشَرَ أَلْفَ مَخْتُومٍ. مِنْ سِبْطِ  
لَاوِي اثْنَا عَشَرَ أَلْفَ مَخْتُومٍ. مِنْ سِبْطِ  
يَسَّاكَرَ اثْنَا عَشَرَ أَلْفَ مَخْتُومٍ. <sup>٨</sup>مِنْ سِبْطِ  
زَبُولُونَ اثْنَا عَشَرَ أَلْفَ مَخْتُومٍ. مِنْ سِبْطِ

tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

### The Great Multitude Before the Throne

<sup>9</sup>After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; <sup>10</sup>And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

<sup>11</sup>And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, <sup>12</sup>Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. <sup>13</sup>And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? <sup>14</sup>And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. <sup>15</sup>Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. <sup>16</sup>They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. <sup>17</sup>For the Lamb which is in the midst of the throne shall feed them, and shall lead

يُوسُفَ اثْنَا عَشَرَ أَلْفَ مَحْتَوِمٍ. مِنْ سِبْطِ  
بَنِيَامِينَ اثْنَا عَشَرَ أَلْفَ مَحْتَوِمٍ.

### الجمع الكثير أمام العرش

<sup>9</sup>بَعْدَ هَذَا نَظَرْتُ وَإِذَا جَمَعٌ كَثِيرٌ لَمْ  
يَسْتَطِيعُ أَحَدٌ أَنْ يَعِدَّهُ، مِنْ كُلِّ الْأُمَمِ  
وَالْقَبَائِلِ وَالشُّعُوبِ وَاللِّسَانِ، وَأَقْفُونَ  
أَمَامَ الْعَرْشِ وَأَمَامَ الْخُرُوفِ، مُتَسَرِّبِينَ  
بِثِيَابٍ بَيْضٍ وَفِي أَيْدِيهِمْ سَعَفُ النَّخْلِ  
<sup>10</sup>وَهُمْ يَصْرُخُونَ بِصَوْتٍ عَظِيمٍ قَائِلِينَ:  
«الْخَلَاصُ لِإِلَهِنَا الْجَالِسِ عَلَى الْعَرْشِ  
وَلِلْخُرُوفِ». <sup>11</sup>وَجَمِيعُ الْمَلَائِكَةِ كَانُوا  
وَأَقْفِينَ حَوْلَ الْعَرْشِ وَالشُّيُوخِ وَالْحَيَوَانَاتِ  
الْأَرْبَعَةِ، وَخَرُّوا أَمَامَ الْعَرْشِ عَلَى  
وُجُوهِهِمْ وَسَجَدُوا لِلَّهِ <sup>12</sup>قَائِلِينَ: «أَمِينَ!  
الْبَرَكَةُ وَالْمَجْدُ وَالْحِكْمَةُ وَالشُّكْرُ  
وَالْكَرَامَةُ وَالْقُدْرَةُ وَالْقُوَّةُ لِإِلَهِنَا إِلَى أَبَدِ  
الْأَبَدِينَ. أَمِينَ» <sup>13</sup>وَأَجَابَ وَاحِدٌ مِنَ الشُّيُوخِ  
قَائِلًا لِي: «هَؤُلَاءِ الْمُتَسَرِّبُونَ بِالثِّيَابِ  
الْبَيْضِ، مَنْ هُمْ وَمِنْ أَيْنَ أَتَوْا؟» <sup>14</sup>فَقُلْتُ  
لَهُ: «يَا سَيِّدُ أَنْتَ تَعْلَمُ». فَقَالَ لِي: «هَؤُلَاءِ  
هُمُ الَّذِينَ أَتَوْا مِنَ الضِّيقِ الْعَظِيمَةِ، وَقَدْ  
عَسَلُوا ثِيَابَهُمْ وَبَيَّضُوا ثِيَابَهُمْ فِي دَمِ  
الْخُرُوفِ». <sup>15</sup>مِنْ أَجْلِ ذَلِكَ هُمْ أَمَامَ عَرْشِ  
اللَّهِ وَيَخْدُمُونَهُ نَهَارًا وَلَيْلًا فِي هَيْكَلِهِ،  
وَالْجَالِسِ عَلَى الْعَرْشِ يَحِلُّ فَوْقَهُمْ. <sup>16</sup>لَنْ  
يَجُوعُوا بَعْدُ وَلَنْ يَعْطَشُوا بَعْدُ وَلَا تَقَعُ  
عَلَيْهِمُ الشَّمْسُ وَلَا شَيْءٌ مِنَ الْحَرِّ، <sup>17</sup>لَأَنَّ  
الْخُرُوفَ الَّذِي فِي وَسْطِ الْعَرْشِ يَرْعَاهُمْ،

them unto living fountains of waters: and God shall wipe away all tears from their eyes.

وَيَقْتَادُهُمْ إِلَى يَنْبِيعِ مَاءٍ حَيَّةٍ، وَيَمْسَحُ اللَّهُ كُلَّ دَمْعَةٍ مِنْ عَيْنِهِمْ».

### The Seventh Seal

**8** <sup>1</sup>And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. <sup>2</sup>And I saw the seven angels which stood before God; and to them were given seven trumpets. <sup>3</sup>And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. <sup>4</sup>And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. <sup>5</sup>And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

الختم السابع  
**٨** <sup>١</sup>وَلَمَّا فَتَحَ الْخَتْمَ السَّابِعَ حَدَثَ سُكُوتٌ فِي السَّمَاءِ نَحْوَ نِصْفِ سَاعَةٍ. <sup>٢</sup>وَرَأَيْتُ السَّبْعَةَ الْمَلَائِكَةَ الَّذِينَ يَقِفُونَ أَمَامَ اللَّهِ وَقَدْ أُعْطُوا سَبْعَةَ أَبْوَاقٍ. <sup>٣</sup>وَجَاءَ مَلَاكٌ آخَرَ وَوَقَفَ عِنْدَ الْمَذْبُوحِ، وَمَعَهُ مِخْرَعةٌ مِنْ ذَهَبٍ وَأُعْطِيَ بَحُورًا كَثِيرًا لِكَيْ يُقَدِّمَهُ مَعَ صَلَوَاتِ الْقِدِّيسِينَ جَمِيعِهِمْ عَلَى مَذْبُوحِ الذَّهَبِ الَّذِي أَمَامَ الْعَرْشِ. <sup>٤</sup>فَصَعِدَ دُخَانُ الْبَحُورِ مَعَ صَلَوَاتِ الْقِدِّيسِينَ مِنْ يَدِ الْمَلَاكِ أَمَامَ اللَّهِ. <sup>٥</sup>ثُمَّ أَخَذَ الْمَلَاكُ الْمِخْرَعةَ وَمَلَأَهَا مِنْ نَارِ الْمَذْبُوحِ وَأَلْفَاهَا إِلَى الْأَرْضِ، فَحَدَّثَتْ أَصْوَاتٌ وَرَعُودٌ وَبُرُوقٌ وَزَلْزَلَةٌ.

### The Seven Trumpets

<sup>6</sup>And the seven angels which had the seven trumpets prepared themselves to sound. <sup>7</sup>The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

<sup>8</sup>And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; <sup>9</sup>And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

<sup>10</sup>And the third angel sounded, and

الأبواق السبعة  
<sup>٦</sup>ثُمَّ إِنَّ السَّبْعَةَ الْمَلَائِكَةَ الَّذِينَ مَعَهُمُ السَّبْعَةُ الْأَبْوَاقُ تَهَيَّأُوا لِكَيْ يُبَوِّقُوا. <sup>٧</sup>فَبَوَّقَ الْمَلَاكُ الْأَوَّلُ، فَحَدَّثَتْ بَرْدٌ وَنَارٌ مَحْلُوطَانِ بَدَمٍ، وَأُلْقِيَا إِلَى الْأَرْضِ، فَاحْتَرَقَ ثُلُثُ الْأَشْجَارِ وَاحْتَرَقَ كُلُّ عَشْبٍ أَخْضَرَ. <sup>٨</sup>ثُمَّ بَوَّقَ الْمَلَاكُ الثَّانِي، فَكَانَ جَبَلًا عَظِيمًا مُتَّقِدًا بِالنَّارِ أُلْقِيَ إِلَى الْبَحْرِ، فَصَارَ ثُلُثُ الْبَحْرِ دَمًا. <sup>٩</sup>وَمَاتَ ثُلُثُ الْخَلَائِقِ الَّتِي فِي الْبَحْرِ الَّتِي لَهَا حَيَاةٌ، وَأُهْلِكَ ثُلُثُ السُّفُنِ. <sup>١٠</sup>ثُمَّ بَوَّقَ الْمَلَاكُ الثَّالِثُ، فَسَقَطَ مِنَ السَّمَاءِ كَوْكَبٌ عَظِيمٌ

there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; <sup>11</sup>And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

<sup>12</sup>And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. <sup>13</sup>And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

**9** <sup>1</sup>And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. <sup>2</sup>And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. <sup>3</sup>And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. <sup>4</sup>And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. <sup>5</sup>And to them it was given that they should not kill them, but that they should be tormented

مَتَقَدُّ كَمَصْبَاحٍ، وَوَقَعَ عَلَى ثُلُثِ الْأَنْهَارِ وَعَلَى يَنَابِيعِ الْمِيَاهِ. <sup>١١</sup> وَأَسْمُ الْكَوْكَبِ يُدْعَى «الْأَفْسَنْتِينَ». فَصَارَ ثُلُثُ الْمِيَاهِ أَفْسَنْتِينًا، وَمَاتَ كَثِيرُونَ مِنَ النَّاسِ مِنَ الْمِيَاهِ لِأَنَّهَا صَارَتْ مُرَّةً. <sup>١٢</sup> ثُمَّ بَوَّقَ الْمَلَاكُ الرَّابِعَ، فَضْرِبَ ثُلُثُ الشَّمْسِ وَثُلُثُ الْقَمَرِ وَثُلُثُ النُّجُومِ، حَتَّى يُظْلِمَ ثُلُثُهُنَّ، وَالنَّهَارُ لَا يُضِيءُ ثُلُثَهُ، وَاللَّيْلُ كَذَلِكَ. <sup>١٣</sup> ثُمَّ نَظَرْتُ وَسَمِعْتُ مَلَاكًا طَائِرًا فِي وَسْطِ السَّمَاءِ قَائِلًا بِصَوْتٍ عَظِيمٍ: «وَيْلٌ وَوَيْلٌ وَوَيْلٌ لِلنَّاسِ عَلَى الْأَرْضِ مِنْ أَجْلِ بَقِيَّةِ أَصْوَاتِ أَبْوَاقِ الثَّلَاثَةِ الْمَلَايِكَةِ الْمُزْمِعِينَ أَنْ يَبُوقُوا».

**٩** ثُمَّ بَوَّقَ الْمَلَاكُ الْخَامِسُ، فَرَأَيْتُ كَوْكَبًا قَدْ سَقَطَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ، وَأُعْطِيَ مِفْتَاحَ بَيْتِ الْهَيَاوَةِ. <sup>٢</sup> فَفَتَحَ بَيْتَ الْهَيَاوَةِ، فَصَعِدَ دُخَانٌ مِنَ الْبَيْتِ كَدُخَانِ آتُونٍ عَظِيمٍ، فَأَظْلَمَتِ الشَّمْسُ وَالْجَوُّ مِنْ دُخَانِ الْبَيْتِ. <sup>٣</sup> وَمِنْ الدُّخَانِ خَرَجَ جَرَادٌ عَلَى الْأَرْضِ، فَأُعْطِيَ سُلْطَانًا كَمَا لِعِقَابِ الْأَرْضِ سُلْطَانًا. <sup>٤</sup> وَقِيلَ لَهُ أَنْ لَا يُضْرَّ عَشْبُ الْأَرْضِ وَلَا شَيْئًا أَخْضَرَ وَلَا شَجَرَةً مَا، إِلَّا النَّاسَ فَقَطِ الَّذِينَ لَيْسَ لَهُمْ خَتَمُ اللَّهِ عَلَى جِبَاهِهِمْ. <sup>٥</sup> وَأُعْطِيَ أَنْ لَا يَقْتُلَهُمْ بَلْ أَنْ يَتَعَذَّبُوا خَمْسَةَ أَشْهُرٍ. وَعَذَابُهُ كَعَذَابِ عَقْرَبٍ إِذَا

five months: and their torment was as the torment of a scorpion, when he striketh a man. <sup>6</sup>And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

<sup>7</sup>And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. <sup>8</sup>And they had hair as the hair of women, and their teeth were as the teeth of lions. <sup>9</sup>And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. <sup>10</sup>And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. <sup>11</sup>And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

<sup>12</sup>One woe is past; and, behold, there come two woes more hereafter.

<sup>13</sup>And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, <sup>14</sup>Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. <sup>15</sup>And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. <sup>16</sup>And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

<sup>17</sup>And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of

لَدَغَ إِنْسَانًا. <sup>٦</sup> وَفِي تِلْكَ الْأَيَّامِ سَيَطْلُبُ  
النَّاسُ الْمَوْتَ وَلَا يَجِدُونَهُ، وَيَرْعَبُونَ أَنْ  
يَمُوتُوا فَيَهْرَبُ الْمَوْتَ مِنْهُمْ. <sup>٧</sup> وَشَكَلُ  
الْجَرَادِ شِبْهُ خَيْلٍ مُهَيَّأَةٍ لِلْحَرْبِ، وَعَلَى  
رُؤُوسِهَا كَأَكَالِيلِ شِبْهِ الذَّهَبِ، وَوُجُوهُهَا  
كَوُجُوهِ النَّاسِ. <sup>٨</sup> وَكَانَ لَهَا شَعْرٌ كَشَعْرِ  
النِّسَاءِ، وَكَانَتْ أَسْنَانُهَا كَأَسْنَانِ الْأَسْوَدِ،  
<sup>٩</sup> وَكَانَ لَهَا ذُرُوعٌ كَذُرُوعِ مَنْ حَلِيدٍ،  
وَصَوْتُ أَجْنِحَتِهَا كَصَوْتِ مَرْكَبَاتِ خَيْلٍ  
كَثِيرَةٍ تَجْرِي إِلَى قِتَالٍ. <sup>١٠</sup> وَلَهَا أذْنَابٌ شِبْهُ  
الْعَقَّارِبِ، وَكَانَتْ فِي أذْنَابِهَا حُمَاتٌ،  
وَسُلْطَانُهَا أَنْ تُؤْذِيَ النَّاسَ خَمْسَةَ أَشْهُرٍ.  
<sup>١١</sup> وَلَهَا مَلَائِكَةُ الْهَابِئَةِ مَلَكًا عَلَيْهَا اسْمُهُ  
بِالْعِبْرَانِيَّةِ «أَبْدُون» وَكَهْ بِالْيُونَانِيَّةِ اسْمُهُ  
«أَبُولْيُون». <sup>١٢</sup> الْوَيْلُ الْوَاحِدُ مَضَى هُوَذَا  
يَأْتِي وَيَلَانٍ أَيْضًا بَعْدَ هَذَا. <sup>١٣</sup> ثُمَّ بَوَقَ  
الْمَلَائِكَةُ السَّادِسُ، فَسَمِعْتُ صَوْتًا وَاحِدًا  
مِنْ أَرْبَعَةِ قُرُونٍ مَدْبِجِ الذَّهَبِ الَّذِي أَمَامَ  
اللَّهِ، <sup>١٤</sup> قَاتِلًا لِلْمَلَائِكَةِ السَّادِسِ الَّذِي مَعَهُ  
الْبُوقُ: «فُكِّ الْأَرْبَعَةَ الْمَلَائِكَةَ الْمُقَيَّدِينَ  
عِنْدَ النَّهْرِ الْعَظِيمِ الْفُرَاتِ». <sup>١٥</sup> فَانْفَكَّ  
الْأَرْبَعَةُ الْمَلَائِكَةُ الْمُعْدُونَ لِلْسَّاعَةِ وَالْيَوْمِ  
وَالشَّهْرِ وَالسَّنَةِ، لِكَيْ يَقْتُلُوا ثُلُثَ النَّاسِ.  
<sup>١٦</sup> وَعَدَّدَ جِيُوشَ الْفُرْسَانِ مِثْلًا أَلْفِ أَلْفٍ.  
وَأَنَا سَمِعْتُ عَدَدَهُمْ. <sup>١٧</sup> وَهَكَذَا رَأَيْتُ  
الْخَيْلَ فِي الرُّؤْيَا وَالْجَالِسِينَ عَلَيْهَا، لَهُمْ  
ذُرُوعٌ نَارِيَّةٌ وَأَسْمَانُجُونِيَّةٌ وَكِبْرِيَّةٌ،  
وَرُؤُوسُ الْخَيْلِ كَرُؤُوسِ الْأَسْوَدِ، وَمِنْ  
أَفْوَاهِهَا يَخْرُجُ نَارٌ وَدُخَانٌ وَكِبْرِيَّةٌ. <sup>١٨</sup> مِنْ

jasinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. <sup>18</sup>By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. <sup>19</sup>For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

<sup>20</sup>And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: <sup>21</sup>Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

هَذِهِ الثَّلَاثَةُ قُتِلَ ثُلُثُ النَّاسِ مِنَ النَّارِ  
وَالدُّخَانِ وَالْكَبْرِيتِ الْخَارِجَةِ مِنْ أَفْوَاهِهَا،  
<sup>١٨</sup>فَإِنَّ سُلْطَانَهَا هُوَ فِي أَفْوَاهِهَا وَفِي  
أَذْنَابِهَا، لِأَنَّ أَذْنَابَهَا شَبِهُ الْحَيَاتِ وَلَهَا  
رُؤُوسٌ وَبِهَا تَضُرُّ. <sup>٢٠</sup>وَأَمَّا بَقِيَّةُ النَّاسِ  
الَّذِينَ لَمْ يَقْتُلُوا بِهِدِهِ الضَّرْبَاتِ فَلَمْ يَتُوبُوا  
عَنْ أَعْمَالِ أَيْدِيهِمْ، حَتَّى لَا يَسْجُدُوا  
لِلشَّيَاطِينِ وَأَصْنَامِ الذَّهَبِ وَالْفِضَّةِ  
وَالنَّحَاسِ وَالْحَجَرِ وَالْخَشَبِ الَّتِي لَا  
تَسْتَطِيعُ أَنْ تُبْصِرَ وَلَا تَسْمَعَ وَلَا تَمْشِي،  
<sup>٢١</sup>وَلَا تَأْبُو عَنْ قَتْلِهِمْ وَلَا عَنْ سِحْرِهِمْ  
وَلَا عَنْ زِنَاهُمْ وَلَا عَنْ سِرْقَتِهِمْ.

### The Angel and the Little Scroll

### الملاك والسفر الصغير

**10** <sup>1</sup>And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: <sup>2</sup>And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, <sup>3</sup>And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. <sup>4</sup>And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. <sup>5</sup>And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, <sup>6</sup>And swore by him that liveth for ever and ever, who

١٠ <sup>١</sup>ثُمَّ رَأَيْتُ مَلَكَآ آخَرَ قَوِيًّا نَازِلًا  
مِنَ السَّمَاءِ، مُتَسَرِّبِلًا بِسَحَابَةٍ،  
وَعَلَى رَأْسِهِ قَوْسٌ قُرْحٌ، وَوَجْهُهُ  
كَالشَّمْسِ، وَرِجْلَاهُ كَعَمُودِي نَارٍ، <sup>٢</sup>وَمَعَهُ  
فِي يَدِهِ سِفْرٌ صَغِيرٌ مَفْتُوحٌ. فَوَضَعَ رِجْلَهُ  
الْيَمْنَى عَلَى الْبَحْرِ وَالْيَسْرَى عَلَى  
الْأَرْضِ، <sup>٣</sup>وَصَرَخَ بِصَوْتٍ عَظِيمٍ كَمَا  
يُزْمَجِرُ الْأَسَدُ. وَبَعْدَ مَا صَرَخَ تَكَلَّمَتِ  
الرُّعُودُ السَّبْعَةُ بِأَصْوَاتِهَا. <sup>٤</sup>وَبَعْدَ مَا  
تَكَلَّمَتِ الرُّعُودُ السَّبْعَةُ بِأَصْوَاتِهَا كُنْتُ  
مُزْمِعًا أَنْ أَكْتُبَ، فَسَمِعْتُ صَوْتًا مِنْ  
السَّمَاءِ قَائِلًا لِي: «اخْتِمْ عَلَى مَا تَكَلَّمَتِ بِهِ  
الرُّعُودُ السَّبْعَةُ وَلَا تَكْتُبْ». <sup>٥</sup>وَالْمَلَآكُ الَّذِي  
رَأَيْتُهُ وَاقِفًا عَلَى الْبَحْرِ وَعَلَى الْأَرْضِ،



created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: <sup>7</sup>But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

<sup>8</sup>And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. <sup>9</sup>And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. <sup>10</sup>And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. <sup>11</sup>And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

### The Two Witnesses

**11** <sup>1</sup>And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. <sup>2</sup>But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. <sup>3</sup>And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. <sup>4</sup>These are the two olive

رَفَعَ يَدَهُ إِلَى السَّمَاءِ، وَأَقْسَمَ بِالْحَيِّ إِلَى  
أَبَدِ الْأَبَدِينَ، الَّذِي خَلَقَ السَّمَاءَ وَمَا فِيهَا  
وَالْأَرْضَ وَمَا فِيهَا وَالْبَحْرَ وَمَا فِيهِ، أَنْ لَا  
يَكُونُ زَمَانٌ بَعْدُ، <sup>٧</sup>بَلْ فِي أَيَّامِ صَوْتِ  
الْمَلَائِكَةِ السَّابِعِ مَتَى أَرْمَعُ أَنْ يُبَوِّقَ يَتِمُّ أَيْضًا  
سِرُّ اللَّهِ، كَمَا بَشَّرَ عِبِيدَهُ الْأَنْبِيَاءَ. <sup>٨</sup>وَالصَّوْتُ  
الَّذِي كُنْتُ قَدْ سَمِعْتُهُ مِنَ السَّمَاءِ كَلَّمَنِي  
أَيْضًا وَقَالَ: «أَذْهَبْ خُذِ السُّفْرَ الصَّغِيرَ  
الْمَفْتُوحَ فِي يَدِ الْمَلَائِكَةِ الْوَاقِفِ عَلَى الْبَحْرِ  
وَعَلَى الْأَرْضِ». <sup>٩</sup>فَذَهَبْتُ إِلَى الْمَلَائِكَةِ  
فَقَاتَلْتُ لَهُ: «أَعْطِنِي السُّفْرَ الصَّغِيرَ». فَقَالَ  
لِي: «خُذْهُ وَكُلْهُ، فَسَيَجْعَلُ جَوْفَكَ مَرًّا،  
وَلَكِنَّهُ فِي فَمِكَ يَكُونُ حُلْوًا كَالْعَسَلِ». <sup>١٠</sup>  
فَأَخَذْتُ السُّفْرَ الصَّغِيرَ مِنْ يَدِ الْمَلَائِكَةِ  
وَأَكَلْتُهُ، فَكَانَ فِي فَمِي حُلْوًا كَالْعَسَلِ.  
وَبَعْدَ مَا أَكَلْتُهُ صَارَ جَوْفِي مَرًّا. <sup>١١</sup>فَقَالَ  
لِي: «يَجِبُ أَنْكَ تَتَنَبَّأَ أَيْضًا عَلَى شُعُوبِ  
وَأُمَمٍ وَالسَّيِّئَةِ وَمُلُوكٍ كَثِيرِينَ».

### الشاهدان

**١١** <sup>١</sup>ثُمَّ أُعْطِيتُ قَصَبَةً شَبَهَ عَصَا،  
وَوَقَّفَ الْمَلَائِكَةُ قَاتِلًا لِي: «قُمْ  
وَقِسْ هَيْكَلَ اللَّهِ وَالْمَذْبَحَ وَالسَّاجِدِينَ فِيهِ.  
<sup>٢</sup>وَأَمَّا الدَّارُ الَّتِي هِيَ خَارِجُ الْهَيْكَلِ  
فَاطْرَحْهَا خَارِجًا وَلَا تَقْسُمْهَا، لِأَنَّهَا قَدْ  
أُعْطِيتُ لِلْأُمَمِ، وَسَيَدُسُّونَ الْمَدِينَةَ  
الْمَقْدَسَةَ اثْنَيْ وَأَرْبَعِينَ شَهْرًا. <sup>٣</sup>وَسَأُعْطِي  
لِشَاهِدَيْي فَيَتَنَبَّأَانِ أَلْفًا وَمِئَتَيْنِ وَسِتِّينَ يَوْمًا،  
لَا يَسِينُ مَسُوحًا». <sup>٤</sup>هَذَانِ هُمَا الرِّبَوْتَانِ

trees, and the two candlesticks standing before the God of the earth.<sup>5</sup> And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.<sup>6</sup> These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

<sup>7</sup>And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

<sup>8</sup>And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.<sup>9</sup> And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.<sup>10</sup> And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth.

<sup>11</sup>And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.<sup>12</sup> And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

<sup>13</sup>And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand:

وَالْمَنَارَتَانِ الْقَائِمَتَانِ أَمَامَ رَبِّ الْأَرْضِ.  
 ° وَإِنْ كَانَ أَحَدٌ يُرِيدُ أَنْ يُؤْذِيَهُمَا، تَخْرُجُ  
 نَارٌ مِنْ فَمِهِمَا وَتَأْكُلُ أَعْدَاءَهُمَا. وَإِنْ كَانَ  
 أَحَدٌ يُرِيدُ أَنْ يُؤْذِيَهُمَا فَهَكَذَا لَا بُدَّ أَنَّهُ  
 يُقْتَلُ. <sup>٦</sup> هَذَانِ لَهُمَا السُّلْطَانُ أَنْ يُغْلِقَا  
 السَّمَاءَ حَتَّى لَا تُمَطَّرَ مَطَرًا فِي أَيَّامِ  
 نُبُوَّتِهِمَا، وَلَهُمَا سُلْطَانٌ عَلَى الْمِيَاهِ أَنْ  
 يُحَوِّلَاهَا إِلَى دَمٍ، وَأَنْ يَضْرِبَا الْأَرْضَ بِكُلِّ  
 ضَرْبَةٍ كُلَّمَا أَرَادَا. <sup>٧</sup> وَمَتَى تَمَّ شَهَادَتُهُمَا  
 فَالْوَحْشُ الصَّاعِدُ مِنَ الْهَلْوِيَةِ سَيَصْنَعُ  
 مَعَهُمَا حَرْبًا وَيَغْلِبُهُمَا وَيَقْتُلُهُمَا. <sup>٨</sup> وَتَكُونُ  
 جُثَّتَاهُمَا عَلَى شَارِعِ الْمَدِينَةِ الْعَظِيمَةِ الَّتِي  
 تُدْعَى رُوحِيًّا سَدُومَ وَمِصْرَ، حَيْثُ صَلَبَ  
 رَبُّنَا أَيْضًا. <sup>٩</sup> وَيَنْظُرُ أَنَاسٌ مِنَ الشُّعُوبِ  
 وَالْقَبَائِلِ وَالْأَلْسِنَةِ وَالْأُمَمِ جُثَّتَيْهِمَا ثَلَاثَةَ  
 أَيَّامٍ وَنِصْفًا، وَلَا يَدْعُونَ جُثَّتَيْهِمَا ثَوَضَعَانِ  
 فِي قُبُورٍ. <sup>١٠</sup> وَيَسْمَتُ بِهِمَا السَّاكِنُونَ عَلَى  
 الْأَرْضِ وَيَتَهَلَّلُونَ، وَيُرْسِلُونَ هَدَايَا  
 بَعْضُهُمْ لِبَعْضٍ لَأَنَّ هَذَيْنِ النَّبِيِّينَ كَانَا قَدْ  
 عَذَّبَا السَّاكِنِينَ عَلَى الْأَرْضِ. <sup>١١</sup> ثُمَّ بَعْدَ  
 الثَّلَاثَةِ الْأَيَّامِ وَالنِّصْفِ دَخَلَ فِيهِمَا رُوحُ  
 حَيَاةٍ مِنَ اللَّهِ، فَوَقَفَا عَلَى أَرْجُلِهِمَا. وَوَقَعَ  
 خَوْفٌ عَظِيمٌ عَلَى الَّذِينَ كَانُوا يَنْظُرُونَهُمَا.  
<sup>١٢</sup> وَسَمِعُوا صَوْتًا عَظِيمًا مِنَ السَّمَاءِ قَائِلًا  
 لَهُمَا: «اصْعِدَا إِلَى هَهُنَا». فَصَعِدَا إِلَى  
 السَّمَاءِ فِي السَّحَابَةِ، وَنَظَرَهُمَا أَعْدَاؤُهُمَا.  
<sup>١٣</sup> وَفِي تِلْكَ السَّاعَةِ حَدَثَتْ زَلْزَلَةٌ عَظِيمَةٌ،  
 فَسَقَطَ عَشْرُ الْمَدِينَةِ، وَقُتِلَ بِالزَّلْزَلَةِ أَسْمَاءٌ  
 مِنَ النَّاسِ: سَبْعَةُ آلَافٍ. وَصَارَ الْبَاقُونَ فِي

and the remnant were affrighted, and gave glory to the God of heaven.

### The Seventh Trumpet

<sup>14</sup>The second woe is past; and, behold, the third woe cometh quickly.

<sup>15</sup>And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. <sup>16</sup>And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, <sup>17</sup>Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. <sup>18</sup>And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. <sup>19</sup>And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

### The Woman and the Dragon

**12** <sup>1</sup>And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: <sup>2</sup>And she being with child cried, travailing in birth, and pained to be delivered. <sup>3</sup>And there appeared another wonder in heaven; and behold a great red

رُعبَةً، وَأَعْطُوا مَجْدًا لِإِلَهِ السَّمَاءِ.

### البوق السابع

<sup>١٤</sup>الْوَيْلُ الثَّانِي مَضَى وَهُوَذَا الْوَيْلُ الثَّلَاثُ يَأْتِي سَرِيعًا. <sup>١٥</sup>ثُمَّ بَوَّقَ الْمَلَأَكُ السَّابِعُ، فَحَدَّثَتْ أَصْوَاتٌ عَظِيمَةٌ فِي السَّمَاءِ قَائِلَةٌ: «قَدْ صَارَتْ مَمَالِكُ الْعَالَمِ لِرَبِّنَا وَمَسِيحِهِ، فَسَيَمْلِكُ إِلَى أَبَدِ الْأَبَدِينَ». <sup>١٦</sup>وَالْأَرْبَعَةُ وَالْعِشْرُونَ شَيْخًا الْجَالِسُونَ أَمَامَ اللَّهِ عَلَى عُرُوشِهِمْ خَرُّوا عَلَى وُجُوهِهِمْ وَسَجَدُوا لِلَّهِ <sup>١٧</sup>قَائِلِينَ: «نَشْكُرُكَ أَيُّهَا الرَّبُّ الْإِلَهُ الْقَادِرُ عَلَى كُلِّ شَيْءٍ، الْكَائِنُ وَالَّذِي كَانَ وَالَّذِي يَأْتِي، لِأَنَّكَ أَخَذْتَ قُدْرَتَكَ الْعَظِيمَةَ وَمَلَكَتَ. <sup>١٨</sup>وَعَضِبْتَ الْأُمَمَ فَآتَى غَضَبَكَ وَزَمَانَ الْأَمْوَاتِ لِيُدْأَنُوا، وَلَتُعْطَى الْأَجْرَةَ لِعِبِيدِكَ الْأَنْبِيَاءِ وَالْقَدِيسِينَ وَالْخَائِفِينَ أَسْمَكَ، الصَّغَارَ وَالْكِبَارَ، وَلِيُهْلِكَ الَّذِينَ كَانُوا يُهْلِكُونَ الْأَرْضَ». <sup>١٩</sup>وَأُفْتِخَ هَيْكَلُ اللَّهِ فِي السَّمَاءِ، وَظَهَرَ تَابُوتُ عَهْدِهِ فِي هَيْكَلِهِ، وَحَدَّثَتْ بُرُوقٌ وَأَصْوَاتٌ وَرُعُودٌ وَزَلْزَلَةٌ وَبَرْدٌ عَظِيمٌ.

### المرأة والتنين

**١٢** <sup>١</sup>وظَهَرَتْ آيَةٌ عَظِيمَةٌ فِي السَّمَاءِ: امْرَأَةٌ مُتَسَرِّبِلَةٌ بِالسَّمْسِ، وَالْقَمَرُ تَحْتَ رِجْلَيْهَا، وَعَلَى رَأْسِهَا إِكْلِيلٌ مِنْ اثْنَيْ عَشَرَ كَوْكَبًا، وَهِيَ حَبْلَى تَصْرُخُ مَتَمَحِّضَةً وَمَتَوَجِّعَةً لِتَلِدَ. <sup>٣</sup>وظَهَرَتْ آيَةٌ أُخْرَى فِي السَّمَاءِ: هُوَذَا تَيْنٌ عَظِيمٌ أَحْمَرٌ

dragon, having seven heads and ten horns, and seven crowns upon his heads. <sup>4</sup>And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. <sup>5</sup>And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. <sup>6</sup>And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

<sup>7</sup>And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, <sup>8</sup>And prevailed not; neither was their place found any more in heaven. <sup>9</sup>And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. <sup>10</sup>And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. <sup>11</sup>And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. <sup>12</sup>Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. <sup>13</sup>And when the dragon saw that he was cast unto the earth, he persecuted the woman

لَهُ سَبْعَةُ رُؤُوسٍ وَعَشْرَةُ قُرُونٍ، وَعَلَى رُؤُوسِهِ سَبْعَةُ تِيَّاجَانٍ. <sup>٤</sup> وَذَنَبُهُ يَجْرُ ثُلُثَ نُجُومِ السَّمَاءِ فَطَرَحَهَا إِلَى الْأَرْضِ. وَالَّتَيْنِ وَقَفَ أَمَامَ الْمَرْأَةِ الْعَتِيدَةِ أَنْ تَلِدَ حَتَّى يَبْتَلَعَ وَلَدَهَا مَتَى وَلَدَتْ. <sup>٥</sup> فَوَلَدَتْ ابْنًا ذَكَرًا عَتِيدًا أَنْ يَرعى جَمِيعَ الْأُمَمِ بِعَصَا مِنْ حَدِيدٍ. وَأَخْتِطَفَ وَلَدَهَا إِلَى اللَّهِ وَإِلَى عَرْشِهِ، <sup>٦</sup> وَالْمَرْأَةُ هَرَبَتْ إِلَى الْبَرِّيَّةِ حَيْثُ لَهَا مَوْضِعٌ مُعَدٌّ مِنَ اللَّهِ لِكَيْ يَعْوَلُوهَا هُنَاكَ أَلْفًا وَمِئَتَيْنِ وَسِتِّينَ يَوْمًا. <sup>٧</sup> وَحَدَّثَتْ حَرْبٌ فِي السَّمَاءِ: مِيخَائِيلُ وَمَلَائِكَتُهُ حَارَبُوا الَّتَيْنِ. وَحَارَبَ الَّتَيْنِ وَمَلَائِكَتُهُ <sup>٨</sup> وَلَمْ يَقْوُوا، فَلَمْ يُوْجَدْ مَكَانُهُمْ بَعْدَ ذَلِكَ فِي السَّمَاءِ. <sup>٩</sup> فَطَرَحَ الَّتَيْنِ الْعَظِيمِ، الْحَيَّةُ الْقَدِيمَةُ الْمَدْعُوعُ إِبْلِيسَ وَالشَّيْطَانَ، الَّذِي يُضِلُّ الْعَالَمَ كُلَّهُ - طَرَحَ إِلَى الْأَرْضِ، وَطَرَحَتْ مَعَهُ مَلَائِكَتُهُ. <sup>١٠</sup> وَسَمِعْتُ صَوْتًا عَظِيمًا قَائِلًا فِي السَّمَاءِ: «الآن صَارَ خَلَاصٌ إِلَيْنَا وَقُدْرَتُهُ وَمَلِكُهُ وَسُلْطَانُ مَسِيحِهِ، لِأَنَّهُ قَدْ طَرَحَ الْمُشْتَكِي عَلَى إِخْوَتِنَا الَّذِي كَانَ يَشْتَكِي عَلَيْهِمْ أَمَامَ إِلَيْنَا نَهَارًا وَلَيْلًا. <sup>١١</sup> وَهُمْ عَلَبُوهُ بِدَمِ الْخُرُوفِ وَبِكَلِمَةِ شَهَادَتِهِمْ، وَلَمْ يُحِبُّوا حَيَاتَهُمْ حَتَّى الْمَوْتِ. <sup>١٢</sup> مِنْ أَجْلِ هَذَا أَفْرَحِي أَيُّهَا السَّمَاوَاتُ وَالسَّاكِنُونَ فِيهَا. وَيَلُ لِسَاكِنِي الْأَرْضِ وَالْبَحْرِ، لِأَنَّ إِبْلِيسَ نَزَلَ إِلَيْكُمْ وَبِهِ غَضَبٌ عَظِيمٌ، عَالِمًا أَنَّ لَهُ زَمَانًا قَلِيلًا». <sup>١٣</sup> وَلَمَّا رَأَى الَّتَيْنِ أَنَّهُ طَرَحَ إِلَى الْأَرْضِ، اضْطَهَدَ الْمَرْأَةَ الَّتِي وَلَدَتْ الْابْنَ

which brought forth the man child.<sup>14</sup> And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.<sup>15</sup> And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.<sup>16</sup> And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.<sup>17</sup> And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

### The Beast Out of the Sea

**13** <sup>1</sup>And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.<sup>2</sup> And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.<sup>3</sup> And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.<sup>4</sup> And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?<sup>5</sup> And there was given unto him a mouth speaking great things and blasphemies; and power was given

الذَّكْرَ، <sup>١٤</sup> فَأَعْطَيْتِ الْمَرْأَةَ جَنَاحِي النَّسْرِ الْعَظِيمِ لِكَيْ تَطِيرَ إِلَى الْبَرِّيَّةِ إِلَى مَوْضِعِهَا، حَيْثُ تُعَالُ زَمَانًا وَزَمَانَيْنِ وَبِصَفِّ زَمَانٍ مِنْ وَجْهِ الْحَيَّةِ. <sup>١٥</sup> فَأَلْقَتْ الْحَيَّةُ مِنْ فَمِهَا وَرَاءَ الْمَرْأَةِ مَاءً كَنَهْرٍ لِتَجْعَلَهَا تُحْمَلُ بِالنَّهْرِ. <sup>١٦</sup> فَأَعَانَتِ الْأَرْضُ الْمَرْأَةَ وَفَتَحَتِ الْأَرْضُ فَمِهَا وَأَبْتَلَعَتِ النَّهْرَ الَّذِي أَلْقَاهُ التَّيْنُ مِنْ فَمِهِ. <sup>١٧</sup> فَغَضِبَ التَّيْنُ عَلَى الْمَرْأَةِ، وَذَهَبَ لِيَصْنَعَ حَرْبًا مَعَ بَاقِي نَسْلِهَا الَّذِينَ يَحْفَظُونَ وَصَايَا اللَّهِ، وَعِنْدَهُمْ شَهَادَةُ يَسُوعَ الْمَسِيحِ.

### الوحش الخارج من البحر

**١٣** <sup>١</sup> ثُمَّ وَقَفْتُ عَلَى رَمْلِ الْبَحْرِ، فَرَأَيْتُ وَحْشًا طَالِعًا مِنَ الْبَحْرِ لَهُ سَبْعَةُ رُؤُوسٍ وَعَشْرَةُ قُرُونٍ، وَعَلَى قُرُونِهِ عَشْرَةُ تِيَجَانٍ، وَعَلَى رُؤُوسِهِ أَسْمٌ تَجْدِيفٍ. <sup>٢</sup> وَالْوَحْشُ الَّذِي رَأَيْتُهُ كَانَ شَبِيهَ نَمْرٍ، وَقَوَائِمُهُ كَقَوَائِمِ دُبٍّ، وَفَمُهُ كَفَمِ أَسَدٍ. وَأَعْطَاهُ التَّيْنُ قُدْرَتَهُ وَعَرْشَهُ وَسُلْطَانًا عَظِيمًا. <sup>٣</sup> وَرَأَيْتُ وَاحِدًا مِنْ رُؤُوسِهِ كَأَنَّهُ مَذْبُوحٌ لِلْمَوْتِ، وَجُرْحُهُ الْأَمْمِيْتُ قَدْ شَفِيَ. وَتَعَجَّبَتْ كُلُّ الْأَرْضِ وَرَاءَ الْوَحْشِ، <sup>٤</sup> وَسَجَدُوا لِلتَّيْنِ الَّذِي أَعْطَى السُّلْطَانَ لِلْوَحْشِ، وَسَجَدُوا لِلْوَحْشِ قَائِلِينَ: «مَنْ هُوَ مِثْلُ الْوَحْشِ؟ مَنْ يَسْتَطِيعُ أَنْ يُحَارِبَهُ؟» <sup>٥</sup> وَأَعْطِيَهُ فَمَا يَتَكَلَّمُ بِعِظَائِمٍ وَتَجْدِيفٍ، وَأَعْطِيَهُ سُلْطَانًا أَنْ يَفْعَلَ أَثْنَيْنِ

unto him to continue forty and two months.<sup>6</sup> And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.<sup>7</sup> And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.<sup>8</sup> And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.<sup>9</sup> If any man have an ear, let him hear.<sup>10</sup> He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

### The Beast Out of the Earth

<sup>11</sup>And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.<sup>12</sup> And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.<sup>13</sup> And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,<sup>14</sup> And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.<sup>15</sup> And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as

وَأَرْبَعِينَ شَهْرًا. <sup>٦</sup> فَفَتَحَ فَمَهُ بِالتَّجْدِيفِ عَلَى اللَّهِ، لِيُجَدِّفَ عَلَى اسْمِهِ وَعَلَى مَسْكَنِهِ وَعَلَى السَّاكِنِينَ فِي السَّمَاءِ. <sup>٧</sup> وَأَعْطِي أَنْ يَصْنَعَ حَرْبًا مَعَ الْقَدِيسِينَ وَيَعْلِبَهُمْ، وَأَعْطِي سُلْطَانًا عَلَى كُلِّ قَبِيلَةٍ وَلِسَانٍ وَأُمَّةٍ. <sup>٨</sup> فَسَيَسْجُدُ لَهُ جَمِيعُ السَّاكِنِينَ عَلَى الْأَرْضِ، الَّذِينَ لَيْسَتْ أَسْمَاؤُهُمْ مَكْتُوبَةً مِنْذُ تَأْسِيسِ الْعَالَمِ فِي سِفْرِ حَيَاةِ الْخُرُوفِ الَّذِي دُبِحَ. <sup>٩</sup> مَنْ لَهُ أُذُنٌ فَلْيَسْمَعْ! <sup>١٠</sup> إِنْ كَانَ أَحَدٌ يَجْمَعُ سَيِّئًا فَإِلَى السَّبْيِ يَذْهَبُ. وَإِنْ كَانَ أَحَدٌ يَقْتُلُ بِالسَّيْفِ فَيَنْبَغِي أَنْ يَقْتَلَ بِالسَّيْفِ. هُنَا صَبْرُ الْقَدِيسِينَ وَإِيمَانُهُمْ.

### الوحش الخارج من الأرض

<sup>١١</sup> ثُمَّ رَأَيْتُ وَحْشًا آخَرَ طَالِعًا مِنَ الْأَرْضِ، وَكَانَ لَهُ قَرْنَانِ شَبِيهُ خُرُوفٍ، وَكَانَ يَتَكَلَّمُ كَتَبِينَ، <sup>١٢</sup> وَيَعْمَلُ بِكُلِّ سُلْطَانِ الْوَحْشِ الْأَوَّلِ أَمَامَهُ، وَيَجْعَلُ الْأَرْضَ وَالسَّاكِنِينَ فِيهَا يَسْجُدُونَ لِلْوَحْشِ الْأَوَّلِ الَّذِي شَفِي جُرْحُهُ الْمَمِيئِ، <sup>١٣</sup> وَيَصْنَعُ آيَاتٍ عَظِيمَةً، حَتَّى إِنَّهُ يَجْعَلُ نَارًا تَنْزِلُ مِنَ السَّمَاءِ عَلَى الْأَرْضِ قُدَّامَ النَّاسِ، <sup>١٤</sup> وَيُضِلُّ السَّاكِنِينَ عَلَى الْأَرْضِ بِالآيَاتِ الَّتِي أُعْطِيَ أَنْ يَصْنَعَهَا أَمَامَ الْوَحْشِ، قَائِلًا لِلسَّاكِنِينَ عَلَى الْأَرْضِ أَنْ يَصْنَعُوا صُورَةً لِلْوَحْشِ الَّذِي كَانَ بِهِ جُرْحُ السَّيْفِ وَعَاشَ. <sup>١٥</sup> وَأَعْطِيَ أَنْ يُعْطِيَ رُوحًا لَصُورَةِ الْوَحْشِ، حَتَّى تَتَكَلَّمَ صُورَةُ الْوَحْشِ وَيَجْعَلَ جَمِيعَ الَّذِينَ لَا يَسْجُدُونَ لَصُورَةِ

would not worship the image of the beast should be killed. <sup>16</sup>And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: <sup>17</sup>And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

<sup>18</sup>Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

**14** <sup>1</sup>And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. <sup>2</sup>And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: <sup>3</sup>And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. <sup>4</sup>These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. <sup>5</sup>And in their mouth was found no guile: for they are without fault before the throne of God.

### The Three Angels

<sup>6</sup>And I saw another angel fly in the

الْوَحْشِ يُقْتَلُونَ. <sup>١٦</sup> وَيَجْعَلُ الْجَمِيعَ:  
الصَّغَارَ وَالْكِبَارَ، وَالْأَغْنِيَاءَ وَالْفُقَرَاءَ،  
وَالْأَحْرَارَ وَالْعَبِيدَ، تُصْنَعُ لَهُمْ سِمَةٌ عَلَى  
يَدِهِمِ الْيَمْنَى أَوْ عَلَى جَبْهَتِهِمْ، <sup>١٧</sup> وَأَنْ لَا  
يَقْدِرَ أَحَدٌ أَنْ يَشْتَرِيَ أَوْ يَبِيعَ إِلَّا مَنْ لَهُ  
السِّمَةُ أَوْ اسْمُ الْوَحْشِ أَوْ عَدَدُ اسْمِهِ.  
<sup>١٨</sup> هُنَا الْحِكْمَةُ! مَنْ لَهُ فَهْمٌ فَلْيَحْسِبْ عَدَدَ  
الْوَحْشِ فَإِنَّهُ عَدَدُ إِنْسَانٍ، وَعَدَدُهُ: سِتُّ  
مِئَةٍ وَسِتَّةٌ وَسِتُونَ.

**١٤** <sup>١</sup> ثُمَّ نَظَرْتُ وَإِذَا خُرُوفٌ وَقِفٌ  
عَلَى جَبَلٍ صِهْيُونِ، وَمَعَهُ مِئَةٌ  
وَأَرْبَعَةٌ وَأَرْبَعُونَ أَلْفًا، لَهُمْ اسْمُ أَبِيهِ مَكْتُوبًا  
عَلَى جَبَاهِهِمْ. <sup>٢</sup> وَسَمِعْتُ صَوْتًا مِنَ السَّمَاءِ  
كَصَوْتِ مِيَاهٍ كَثِيرَةٍ وَكَصَوْتِ رَعْدٍ عَظِيمٍ.  
وَسَمِعْتُ صَوْتًا كَصَوْتِ ضَارِبِينَ بِالْقِيثَارَةِ  
يَضْرِبُونَ بِقِيثَارَاتِهِمْ، <sup>٣</sup> وَهُمْ يَتَرَنَّمُونَ  
كَتَرْنِيمَةٍ جَدِيدَةٍ أَمَامَ الْعَرْشِ وَأَمَامَ الْأَرْبَعَةِ  
الْحَيَوَانَاتِ وَالسُّيُوحِ. وَلَمْ يَسْتَطِعْ أَحَدٌ أَنْ  
يَتَعَلَّمَ التَّرْنِيمَةَ إِلَّا الْمِئَةُ وَالْأَرْبَعَةُ  
وَالْأَرْبَعُونَ أَلْفًا الَّذِينَ اسْتَرْتَرُوا مِنَ الْأَرْضِ -  
هُؤُلَاءِ هُمُ الَّذِينَ لَمْ يَتَنَجَّسُوا مَعَ النِّسَاءِ  
لَأَنَّهُمْ أَطْهَارٌ. هُؤُلَاءِ هُمُ الَّذِينَ يَتَّبِعُونَ  
الْخُرُوفَ حَيْثُمَا ذَهَبَ. هُؤُلَاءِ اسْتَرْتَرُوا مِنْ  
بَيْنِ النَّاسِ بَاكُورَةً لِلَّهِ وَلِلْخُرُوفِ. <sup>٥</sup> وَفِي  
أَفْوَاهِهِمْ لَمْ يَوْجَدْ غِشٌّ، لِأَنَّهُمْ بِلَا عَيْبٍ  
قَدَامَ عَرْشِ اللَّهِ.

الملائكة الثلاثة ثم السحابة البيضاء

<sup>٦</sup> ثُمَّ رَأَيْتُ مَلَاكًا آخَرَ طَائِرًا فِي وَسْطِ

midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, <sup>7</sup>Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

<sup>8</sup>And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

<sup>9</sup>And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, <sup>10</sup>The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: <sup>11</sup>And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. <sup>12</sup>Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

<sup>13</sup>And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

<sup>14</sup>And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his

السَّمَاءِ مَعَهُ بَشَارَةٌ أَبَدِيَّةٌ، لِيُبَشِّرَ السَّاكِنِينَ عَلَى الْأَرْضِ وَكُلَّ أُمَّةٍ وَقَبِيلَةٍ وَلِسَانٍ وَشَعْبٍ، <sup>٧</sup>قَاتِلًا بِصَوْتٍ عَظِيمٍ: «خَافُوا اللَّهَ وَأَعْطُوهُ مَجْدًا، لِأَنَّهُ قَدْ جَاءَتْ سَاعَةُ دَيْنُونَتِهِ. وَأَسْجُدُوا لِصَانِعِ السَّمَاءِ وَالْأَرْضِ وَالْبَحْرِ وَبَيْنَايِعِ الْمِيَاهِ». <sup>٨</sup>ثُمَّ تَبِعَهُ مَلَائِكَةٌ آخَرٌ قَاتِلًا: «سَقَطَتْ سَقَطَتْ بَابِلُ الْمَدِينَةِ الْعَظِيمَةِ، لِأَنَّهَا سَقَتَ جَمِيعَ الْأُمَمِ مِنْ خَمْرٍ غَضِبَ زَانَاهَا». <sup>٩</sup>ثُمَّ تَبِعَهُمَا مَلَائِكَةٌ ثَالِثٌ قَاتِلًا بِصَوْتٍ عَظِيمٍ: «إِنْ كَانَ أَحَدٌ يَسْجُدُ لِلْوَحْشِ وَلِصُورَتِهِ، وَيَقْبَلُ سِمَتَهُ عَلَى جَبْهَتِهِ أَوْ عَلَى يَدِهِ، <sup>١٠</sup>فَهُوَ أَيْضًا سَيَشْرَبُ مِنْ خَمْرٍ غَضِبَ اللَّهُ الْمَصْضُوبِ صَرَفًا فِي كَأْسِ غَضَبِهِ، وَيَعَذَّبُ بِنَارٍ وَكِبْرِيَةٍ أَمَامَ الْمَلَائِكَةِ الْقَدِيسِينَ وَأَمَامَ الْخُرُوفِ. <sup>١١</sup>وَيَصْعَدُ دُخَانُ عَذَابِهِمْ إِلَى أَبَدِ الْأَبَدِينَ. وَلَا تَكُونُ رَاحَةٌ نَهَارًا وَلَيْلًا لِلَّذِينَ يَسْجُدُونَ لِلْوَحْشِ وَلِصُورَتِهِ وَلِكُلِّ مَنْ يَقْبَلُ سِمَةَ اسْمِهِ». <sup>١٢</sup>هُنَا صَبْرُ الْقَدِيسِينَ. هُنَا الَّذِينَ يَحْفَظُونَ وَصَايَا اللَّهِ وَإِيمَانَ يَسُوعَ. <sup>١٣</sup>وَسَمِعْتُ صَوْتًا مِنَ السَّمَاءِ قَاتِلًا لِي: «اكَتُبْ. طُوبَى لِلْأَمْوَاتِ الَّذِينَ يَمُوتُونَ فِي الرَّبِّ مُنْذُ الْآنَ - نَعَمْ يَقُولُ الرُّوحُ، لِكَيْ يَسْتَرِيحُوا مِنْ أَعْمَالِهِمْ، وَأَعْمَالُهُمْ تَتَّبِعُهُمْ». <sup>١٤</sup>ثُمَّ نَظَرْتُ وَإِذَا سَحَابَةٌ بَيْضَاءُ، وَعَلَى السَّحَابَةِ جَالِسٌ شَبِيهُ ابْنِ إِنْسَانٍ، لَهُ عَلَى رَأْسِهِ إِكْلِيلٌ مِنْ ذَهَبٍ، وَفِي يَدِهِ مِئْجَلٌ حَادٌّ. <sup>١٥</sup>وَخَرَجَ مَلَائِكَةٌ آخَرٌ مِنَ الْهَيْكَلِ، يَصْرُخُ بِصَوْتٍ



hand a sharp sickle. <sup>15</sup>And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. <sup>16</sup>And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

<sup>17</sup>And another angel came out of the temple which is in heaven, he also having a sharp sickle. <sup>18</sup>And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. <sup>19</sup>And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. <sup>20</sup>And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

### Song of Moses and the Lamb

**15** <sup>1</sup>And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. <sup>2</sup>And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. <sup>3</sup>And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works,

عَظِيمٌ إِلَى الْجَالِسِ عَلَى السَّحَابَةِ: «أُرْسِلْ مِنْجَلَكَ وَأَحْصِدْ، لِأَنَّهُ قَدْ جَاءَتِ السَّاعَةُ لِلْحَصَادِ، إِذْ قَدْ بَسَّ حَصِيدَ الْأَرْضِ». <sup>١٦</sup> فَأَلْقَى الْجَالِسُ عَلَى السَّحَابَةِ مِنْجَلَهُ عَلَى الْأَرْضِ، فَحَصَدَتِ الْأَرْضُ. <sup>١٧</sup> ثُمَّ خَرَجَ مَلَاكٌ آخَرُ مِنَ الْهَيْكَلِ الَّذِي فِي السَّمَاءِ، مَعَهُ أَيْضًا مِنْجَلٌ حَادٌّ. <sup>١٨</sup> وَخَرَجَ مَلَاكٌ آخَرُ مِنَ الْمَذْبَحِ لَهُ سُلْطَانٌ عَلَى النَّارِ، وَصَرَخَ صَرَاحًا عَظِيمًا إِلَى الَّذِي مَعَهُ الْمِنْجَلُ الْحَادُّ، قَائِلًا: «أُرْسِلْ مِنْجَلَكَ الْحَادَّ وَأَقْطِفْ عَنَاقِيدَ كَرْمِ الْأَرْضِ، لِأَنَّ عِنَبَهَا قَدْ نَضَجَ». <sup>١٩</sup> فَأَلْقَى الْمَلَاكُ مِنْجَلَهُ إِلَى الْأَرْضِ وَقَطَفَ كَرْمَ الْأَرْضِ، فَأَلْقَاهُ إِلَى مَعْصَرَةِ غَضَبِ اللَّهِ الْعَظِيمَةِ. <sup>٢٠</sup> وَدَيْسَتِ الْمَعْصَرَةُ خَارِجَ الْمَدِينَةِ، فَخَرَجَ دَمٌ مِنَ الْمَعْصَرَةِ حَتَّى إِلَى لُجْمِ الْخَيْلِ، مَسَافَةً أَلْفٍ وَسِتِّمِئَةِ عُلُوَّةٍ.

### ترتيلة موسى والخروف

**١٥** <sup>١</sup> ثُمَّ رَأَيْتُ آيَةً أُخْرَى فِي السَّمَاءِ عَظِيمَةً وَعَجِيبَةً: سَبْعَةُ مَلَائِكَةٍ مَعَهُمُ السَّبْعُ الصَّرَبَاتُ الْأَخِيرَةُ، لِأَنَّ بِهَا أَكْمِلَ غَضَبُ اللَّهِ. <sup>٢</sup> وَرَأَيْتُ كَبْحَرٍ مِنْ رُجَاجٍ مُخْتَلِطٍ بِنَارٍ، وَالْعَالِيَيْنَ عَلَى الْوَحْشِ وَصُورَتِهِ وَعَلَى سِمَتِهِ وَعَدَدِ اسْمِهِ وَأَقْفِينِ عَلَى الْبَحْرِ الرَّجَاجِيِّ، مَعَهُمْ قِيثَارَاتُ اللَّهِ، <sup>٣</sup> وَهُمْ يَرْتَلُونَ تَرْنِيمَةَ مُوسَى عَبْدِ اللَّهِ وَتَرْنِيمَةَ الْخُرُوفِ قَائِلِينَ: «عَظِيمَةٌ وَعَجِيبَةٌ هِيَ أَعْمَالُكَ أَيُّهَا الرَّبُّ الْإِلَهُ

Lord God Almighty; just and true are thy ways, thou King of saints. <sup>4</sup>Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

<sup>5</sup>And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: <sup>6</sup>And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. <sup>7</sup>And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. <sup>8</sup>And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

الْقَادِرُ عَلَى كُلِّ شَيْءٍ. عَادِلَةٌ وَحَقٌّ هِيَ طُرُقُكَ يَا مَلِكَ الْقَدِيسِينَ. <sup>٤</sup>مَنْ لَا يَخَافُكَ يَا رَبُّ وَيَمَجِّدُ اسْمَكَ، لِأَنَّكَ وَحْدَكَ قُدُوسٌ، لِأَنَّ جَمِيعَ الْأُمَمِ سَيَأْتُونَ وَيَسْجُدُونَ أَمَامَكَ، لِأَنَّ أَحْكَامَكَ قَدْ أَظْهَرْتَ». <sup>٥</sup>ثُمَّ بَعْدَ هَذَا نَظَرْتُ وَإِذَا قَدْ انْفَتَحَ هَيْكَلُ خَيْمَةِ الشَّهَادَةِ فِي السَّمَاءِ، <sup>٦</sup>وَخَرَجَتْ السَّبْعَةُ الْمَلَائِكَةُ وَمَعَهُمُ السَّبْعُ الضَّرْبَاتِ مِنَ الْهَيْكَلِ، وَهُمْ مُتَسَرِّبُونَ بِكَتَانٍ نَقِيٍّ وَبِهِيٍّ، وَمُتَمَنِّطُونَ عِنْدَ صُدُورِهِمْ بِمَنَاطِقَ مِنْ ذَهَبٍ. <sup>٧</sup>وَوَاحِدٌ مِنَ الْأَرْبَعَةِ الْحَيَوَانَاتِ أَعْطَى السَّبْعَةَ الْمَلَائِكَةَ سَبْعَةَ جَامَاتٍ مِنْ ذَهَبٍ، مَمْلُوءَةٌ مِنْ غَضَبِ اللَّهِ الْحَيِّ إِلَى أَبَدِ الْأَبَدِينَ. <sup>٨</sup>وَامْتَلَأَ الْهَيْكَلُ دُخَانًا مِنْ مَجْدِ اللَّهِ وَمِنْ قُدْرَتِهِ، وَلَمْ يَكُنْ أَحَدٌ يَقْدِرُ أَنْ يَدْخُلَ الْهَيْكَلُ حَتَّى كَمَلَتْ سَبْعُ ضَرْبَاتِ السَّبْعَةِ الْمَلَائِكَةَ.

### Pouring God's Wrath on Earth

**16** <sup>1</sup>And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

<sup>2</sup>And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

<sup>3</sup>And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

<sup>4</sup>And the third angel poured out his

### انسكاب غضب الله على الأرض

**١٦** <sup>١</sup>وَسَمِعْتُ صَوْتًا عَظِيمًا مِنَ الْهَيْكَلِ قَائِلًا لِلْسَّبْعَةِ الْمَلَائِكَةِ: «امْضُوا وَاسْكُبُوا جَامَاتِ غَضَبِ اللَّهِ عَلَى الْأَرْضِ». <sup>٢</sup>فَمَضَى الْأَوَّلُ وَسَكَبَ جَامَهُ عَلَى الْأَرْضِ فَحَدَّثَتْ دَمَامِلُ خَيْبَتِهِ وَرَدِيَّةٌ عَلَى النَّاسِ الَّذِينَ بِهِمْ سِمَةُ الْوَحْشِ وَالَّذِينَ يَسْجُدُونَ لِصُورَتِهِ. <sup>٣</sup>ثُمَّ سَكَبَ الْمَلَاكُ الثَّانِي جَامَهُ عَلَى الْبَحْرِ، فَصَارَ دَمًا كَدَمِ مَيِّتٍ. وَكُلُّ نَفْسٍ حَيَّةٍ مَاتَتْ فِي الْبَحْرِ. <sup>٤</sup>ثُمَّ سَكَبَ الْمَلَاكُ الثَّلَاثُ جَامَهُ

vial upon the rivers and fountains of waters; and they became blood. <sup>5</sup>And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. <sup>6</sup>For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. <sup>7</sup>And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

<sup>8</sup>And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. <sup>9</sup>And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

<sup>10</sup>And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, <sup>11</sup>And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

<sup>12</sup>And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. <sup>13</sup>And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. <sup>14</sup>For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

<sup>15</sup>Behold, I come as a thief. Blessed is he that watcheth, and keepeth his

عَلَى الْأَنْهَارِ وَعَلَى يَنَابِيعِ الْمِيَاهِ، فَصَارَتْ دَمًا. <sup>٥</sup> وَسَمِعْتُ مَلَكَ الْمِيَاهِ يَقُولُ: «عَادِلٌ أَنْتَ أَيُّهَا الْكَائِنُ وَالَّذِي كَانَ وَالَّذِي يَكُونُ، لِأَنَّكَ حَكَمْتَ هَكَذَا. <sup>٦</sup> لِأَنَّهُمْ سَفَكُوا دَمَ قَدِيسِينَ وَأَنْبِيَاءَ، فَأَعْطَيْتَهُمْ دَمًا لِيَشْرَبُوا. لِأَنَّهُمْ مُسْتَحِقُّونَ!» <sup>٧</sup> وَسَمِعْتُ آخَرَ مِنَ الْمَذْبُوحِ قَائِلًا: «نَعَمْ أَيُّهَا الرَّبُّ الْإِلَهَ الْقَادِرَ عَلَى كُلِّ شَيْءٍ! حَقٌّ وَعَادِلَةٌ هِيَ أَحْكَامُكَ». <sup>٨</sup> ثُمَّ سَكَبَ الْمَلَكَ الرَّابِعُ جَامَهُ عَلَى الشَّمْسِ فَأَعْطِيَتْ أَنْ تُحْرِقَ النَّاسَ بِنَارٍ، <sup>٩</sup> فَاحْتَرَقَ النَّاسُ احْتِرَاقًا عَظِيمًا، وَجَدَّفُوا عَلَى اسْمِ اللَّهِ الَّذِي لَهُ سُلْطَانٌ عَلَى هَذِهِ الضَّرَبَاتِ، وَلَمْ يَتُوبُوا لِيُعْطُوهُ مَجْدًا. <sup>١٠</sup> ثُمَّ سَكَبَ الْمَلَكَ الْخَامِسُ جَامَهُ عَلَى عَرْشِ الْوَحْشِ، فَصَارَتْ مَمْلَكَتُهُ مُظْلِمَةً. وَكَانُوا يَعْضُونَ عَلَى أَلْسِنَتِهِمْ مِنَ الْوَجَعِ. <sup>١١</sup> وَجَدَّفُوا عَلَى إِلَهِ السَّمَاءِ مِنْ أَوْجَاعِهِمْ وَمِنْ قُرُوحِهِمْ، وَلَمْ يَتُوبُوا عَنْ أَعْمَالِهِمْ. <sup>١٢</sup> ثُمَّ سَكَبَ الْمَلَكَ السَّادِسُ جَامَهُ عَلَى النَّهْرِ الْكَبِيرِ الْفُرَاتِ، فَانْسَفَ مَآؤُهُ لِكَيْ يُعَدَّ طَرِيقُ الْمُلُوكِ الَّذِينَ مِنْ مَشْرِقِ الشَّمْسِ. <sup>١٣</sup> وَرَأَيْتُ مِنْ فَمِ الثَّيْنِ، وَمِنْ فَمِ الْوَحْشِ، وَمِنْ فَمِ النَّبِيِّ الْكَذَّابِ، ثَلَاثَةَ أَرْوَاحٍ نَجَسَةٍ شَبَهَ ضَفَادِعَ، <sup>١٤</sup> فَإِنَّهُمْ أَرْوَاحُ شَيَاطِينٍ صَانِعَةٌ آيَاتٍ، تَخْرُجُ عَلَى مُلُوكِ الْعَالَمِ وَكُلِّ الْمَسْكُونَةِ لِتَجْمَعَهُمْ لِقِتَالِ ذَلِكَ الْيَوْمِ الْعَظِيمِ، يَوْمَ اللَّهِ الْقَادِرِ عَلَى كُلِّ شَيْءٍ. <sup>١٥</sup> «هَا أَنَا آتِي كَلِصٌّ. طُوبَى

garments, lest he walk naked, and they see his shame.

<sup>16</sup>And he gathered them together into a place called in the Hebrew tongue Armageddon.

<sup>17</sup>And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. <sup>18</sup>And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. <sup>19</sup>And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. <sup>20</sup>And every island fled away, and the mountains were not found. <sup>21</sup>And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

### Babylon the Mother of Prostitutes

**17** <sup>1</sup>And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: <sup>2</sup>With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

<sup>3</sup>So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

لَمَنْ يَسْهَرُ وَيَحْفَظُ ثِيَابَهُ لئَلَّا يَمَشِيَ عُرْيَانًا فَيَرَوْا عُرْيَتَهُ». <sup>١٦</sup> فَجَمَعَهُمْ إِلَى الْمَوْضِعِ الَّذِي يُدْعَى بِالْعِبْرَانِيَّةِ «هَرْمَجَدُونَ». <sup>١٧</sup> ثُمَّ سَكَبَ الْمَلَائِكَةُ السَّابِعُ جَامَهُ عَلَى الْهَوَاءِ، فَخَرَجَ صَوْتُ عَظِيمٍ مِنْ هَيْكَلِ السَّمَاءِ مِنَ الْعَرْشِ قَائِلًا: «قَدْ تَمَّ!» <sup>١٨</sup> فَحَدَّثَتْ أَصْوَاتٌ وَرَعُودٌ وَبُرُوقٌ. وَحَدَّثَتْ زَلْزَلَةٌ عَظِيمَةٌ لَمْ يَحْدُثْ مِثْلَهَا مُنْذُ صَارَ النَّاسُ عَلَى الْأَرْضِ، زَلْزَلَةٌ بِمِقْدَارِهَا عَظِيمَةٌ هَكَذَا. <sup>١٩</sup> وَصَارَتِ الْمَدِينَةُ الْعَظِيمَةُ ثَلَاثَةَ أَقْسَامٍ، وَمُدُنُ الْأُمَمِ سَقَطَتْ، وَبَابِلُ الْعَظِيمَةُ ذُكِرَتْ أَمَامَ اللَّهِ لِيُعْطِيَهَا كَأْسَ خَمْرٍ سَخِطَ غَضَبِهِ. <sup>٢٠</sup> وَكُلُّ جَزِيرَةٍ هَرَبَتْ وَجِبَالٌ لَمْ تَوْجَدْ. <sup>٢١</sup> وَبَرَدٌ عَظِيمٌ، نَحْوُ ثِقَلِ وَرَنَةٍ، نَزَلَ مِنَ السَّمَاءِ عَلَى النَّاسِ. فَجَدَفَ النَّاسُ عَلَى اللَّهِ مِنْ ضَرْبَةِ الْبَرَدِ، لِأَنَّ ضَرْبَتَهُ عَظِيمَةٌ جِدًّا.

### بابل الزانية الكبرى

**١٧** <sup>١</sup> ثُمَّ جَاءَ وَاحِدٌ مِنَ السَّعَةِ الْمَلَائِكَةِ الَّذِينَ مَعَهُمُ السَّعَةُ الْجَامَاتُ، وَتَكَلَّمَ مَعِيَ قَائِلًا لِي: «هَلُمَّ فَأَرِيكَ ذِيئُونَةَ الزَّانِيَةِ الْعَظِيمَةِ الْجَالِسَةِ عَلَى الْمِيَاهِ الْكَثِيرَةِ، الَّتِي زَنَى مَعَهَا مُلُوكُ الْأَرْضِ، وَسَكِرَ سُكَّانُ الْأَرْضِ مِنْ خَمْرِ زَنَاهَا». <sup>٢</sup> فَمَضَى بِي بِالرُّوحِ إِلَى بَرِّيَّةٍ، فَرَأَيْتُ امْرَأَةً جَالِسَةً عَلَى وَحْشٍ قَرْمِزِيٍّ مَمْلُوءٍ أَسْمَاءَ تَجْدِيفٍ، لَهُ سَعَةٌ رُؤُوسٍ وَعَشْرَةٌ قُرُونٍ. <sup>٣</sup> وَالْمَرْأَةُ كَانَتْ مُتَسَرِّبَةً

<sup>4</sup>And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: <sup>5</sup>And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. <sup>6</sup>And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

<sup>7</sup>And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. <sup>8</sup>The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. <sup>9</sup>And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. <sup>10</sup>And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. <sup>11</sup>And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

<sup>12</sup>And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. <sup>13</sup>These have one mind, and shall give their power and

بَارْجُونَ وَفَرْمَزٍ، وَمَتْحَلِيَّةٍ بِذَهَبٍ  
وَحِجَارَةٍ كَرِيمَةٍ وَلَوْلُؤٍ، وَمَعَهَا كَأْسٌ مِنْ  
ذَهَبٍ فِي يَدِهَا مَمْلُوءَةٌ رَجَاسَاتٍ  
وَتَجَاسَاتٍ زَنَاهَا، وَعَلَى جَبْهَتِهَا اسْمٌ  
مَكْتُوبٌ: «سِرٌّ. بَابِلُ الْعَظِيمَةُ أُمُّ الزَّوَانِي  
وَرَجَاسَاتِ الْأَرْضِ». <sup>٦</sup> وَرَأَيْتُ الْمَرْأَةَ  
سَكْرَى مِنْ دَمِ الْقِدِّيسِينَ وَمِنْ دَمِ شُهَدَاءِ  
يَسُوعَ. فَتَعَجَّبْتُ لَمَّا رَأَيْتُهَا تَعَجَّبًا عَظِيمًا!  
<sup>٧</sup> ثُمَّ قَالَ لِي الْمَلَائِكَةُ: «لِمَاذَا تَعَجَّبْتُ؟ أَنَا  
أَقُولُ لَكَ سِرَّ الْمَرْأَةِ وَالْوَحْشِ الْحَامِلِ  
لَهَا، الَّذِي لَهُ السَّبْعَةُ الرَّؤُوسُ وَالْعَشْرَةُ  
الْقُرُونُ: <sup>٨</sup> الْوَحْشُ الَّذِي رَأَيْتَ، كَانَ  
وَلَيْسَ الْآنَ، وَهُوَ عَتِيدٌ أَنْ يَصْعَدَ مِنْ  
الْهَابِيَةِ وَيَمْضِي إِلَى الْهَلَاكِ. وَسَيَتَعَجَّبُ  
السَّاكِنُونَ عَلَى الْأَرْضِ الَّذِينَ لَيْسَتْ  
أَسْمَاؤُهُمْ مَكْتُوبَةً فِي سِفْرِ الْحَيَاةِ مِنْذُ  
تَأْسِيسِ الْعَالَمِ، حِينَمَا يَرَوْنَ الْوَحْشَ أَنَّهُ  
كَانَ وَلَيْسَ الْآنَ، مَعَ أَنَّهُ كَانَتْ. <sup>٩</sup> هُنَا  
الذَّهْنُ الَّذِي لَهُ حِكْمَةٌ! السَّبْعَةُ الرَّؤُوسُ  
هِيَ سَبْعَةُ جِبَالٍ عَلَيْهَا الْمَرْأَةُ جَالِسَةٌ.  
<sup>١٠</sup> وَسَبْعَةُ مُلُوكٍ: خَمْسَةٌ سَقَطُوا، وَوَاحِدٌ  
مَوْجُودٌ، وَالْآخِرُ لَمْ يَأْتْ بَعْدُ. وَمَتَى أَتَى  
يَبْنِغِي أَنْ يَبْقَى قَلِيلًا. <sup>١١</sup> وَالْوَحْشُ الَّذِي  
كَانَ وَلَيْسَ الْآنَ فَهُوَ ثَامِنٌ، وَهُوَ مِنْ  
السَّبْعَةِ، وَيَمْضِي إِلَى الْهَلَاكِ. <sup>١٢</sup> وَالْعَشْرَةُ  
الْقُرُونُ الَّتِي رَأَيْتَ هِيَ عَشْرَةُ مُلُوكٍ لَمْ  
يَأْخُذُوا مُلْكًا بَعْدُ، لَكِنَّهُمْ يَأْخُذُونَ  
سُلْطَانَهُمْ كَمُلُوكٍ سَاعَةً وَاحِدَةً مَعَ  
الْوَحْشِ. <sup>١٣</sup> هَؤُلَاءِ لَهُمْ رَأْيٌ وَاحِدٌ،

strength unto the beast. <sup>14</sup>These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

<sup>15</sup>And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. <sup>16</sup>And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. <sup>17</sup>For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. <sup>18</sup>And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

وَيُعْطُونَ الْوَحْشَ قُدْرَتَهُمْ وَسُلْطَانَهُمْ.  
<sup>١٤</sup> هَؤُلَاءِ سَيُحَارِبُونَ الْحُرُوفَ، وَالْحُرُوفُ  
يَعْلِبُهُمْ، لِأَنَّهُ رَبُّ الْأَرْبَابِ وَمَلِكُ  
الْمُلُوكِ، وَالَّذِينَ مَعَهُ مَدْعُودُونَ وَمُخْتَارُونَ  
وَمُؤْمِنُونَ. <sup>١٥</sup> ثُمَّ قَالَ لِي: «الْمِيَاهُ الَّتِي  
رَأَيْتَ حَيْثُ الزَّانِيَةُ جَالِسَةً هِيَ شُعُوبٌ  
وَجُمُوعٌ وَأُمَمٌ وَالسِّنَّةُ. <sup>١٦</sup> وَأَمَّا الْعَشْرَةُ  
الْقُرُونُ الَّتِي رَأَيْتَ عَلَى الْوَحْشِ فَهَؤُلَاءِ  
سَيَبْغِضُونَ الزَّانِيَةَ، وَسَيَجْعَلُونَهَا حَرْبَةً  
وَعَرْيَانَةً، وَيَأْكُلُونَ لَحْمَهَا وَيَحْرِقُونَهَا  
بِالنَّارِ. <sup>١٧</sup> لِأَنَّ اللَّهَ وَضَعَ فِي قُلُوبِهِمْ أَنْ  
يَصْنَعُوا رَأْيَهُ، وَأَنْ يَصْنَعُوا رَأْيًا وَاحِدًا،  
وَيُعْطُوا الْوَحْشَ مَلِكُهُمْ حَتَّى تُكْمَلَ أَقْوَالُ  
اللَّهِ. <sup>١٨</sup> وَالْمَرْأَةُ الَّتِي رَأَيْتَ هِيَ الْمَدِينَةُ  
الْعَظِيمَةُ الَّتِي لَهَا مَلِكٌ عَلَى مُلُوكِ  
الْأَرْضِ».

### The Fall of Babylon

**18** <sup>1</sup>And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. <sup>2</sup>And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. <sup>3</sup>For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

### سقوط بابل

**١٨** <sup>١</sup> ثُمَّ بَعْدَ هَذَا رَأَيْتُ مَلَكَآ آخَرَ  
نَازِلًا مِنَ السَّمَاءِ، لَهُ سُلْطَانٌ  
عَظِيمٌ. وَأَسْتَنَارَتِ الْأَرْضُ مِنْ بَهَائِهِ.  
<sup>٢</sup> وَصَرَخَ بِشِدَّةٍ بِصَوْتٍ عَظِيمٍ قَائِلًا:  
«سَقَطَتِ سَقَطَتْ بَابِلُ الْعَظِيمَةِ، وَصَارَتْ  
مَسْكَنًا لِشَيَاطِينٍ، وَمَحْرَسًا لِكُلِّ رُوحٍ  
نَجِسٍ، وَمَحْرَسًا لِكُلِّ طَائِرٍ نَجِسٍ  
وَمَمْقُوتٍ، <sup>٣</sup> لِأَنَّهُ مِنْ خَمْرِ غَضَبِ زَنَاهَا  
قَدْ شَرِبَ جَمِيعُ الْأُمَمِ، وَمُلُوكُ الْأَرْضِ  
زَنُوا مَعَهَا، وَتُجَّارُ الْأَرْضِ اسْتَعْنَوْا مِنْ  
وَفْرَةٍ نَعِيمِهَا».

### Come Out of Her My People

<sup>4</sup>And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. <sup>5</sup>For her sins have reached unto heaven, and God hath remembered her iniquities. <sup>6</sup>Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. <sup>7</sup>How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. <sup>8</sup>Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

### The World Mourns for Babylon

<sup>9</sup>And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, <sup>10</sup>Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. <sup>11</sup>And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: <sup>12</sup>The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thine wood, and all manner vessels of most precious wood, and of brass, and

### اخرجوا منها يا شعبي

٤ ثُمَّ سَمِعْتُ صَوْتًا آخَرَ مِنَ السَّمَاءِ قَائِلًا: «اُخْرَجُوا مِنْهَا يَا شُعْبِي لِئَلَّا تَشْتَرِكُوا فِي خَطَايَاهَا، وَلِئَلَّا تَأْخُذُوا مِنْ ضَرَبَاتِهَا. ٥ لِأَنَّ خَطَايَاهَا لَحَقَّتِ السَّمَاءَ، وَتَذَكَّرَ اللَّهُ آثَامَهَا. ٦ جَارُوهَا كَمَا هِيَ أَيْضًا جَارَتْكُمْ، وَضَاعَفُوا لَهَا ضِعْفًا نَظِيرَ أَعْمَالِهَا. فِي الْكَأْسِ الَّتِي مَزَجْتَ فِيهَا أَمْرَجُوا لَهَا ضِعْفًا. ٧ بِقَدْرِ مَا مَجَّدْتَ نَفْسَهَا وَتَنَعَّمْتَ، بِقَدْرِ ذَلِكَ أَعْطُوهَا عَذَابًا وَحُزْنًا. لِأَنَّهَا تَقُولُ فِي قَلْبِهَا: أَنَا جَالِسَةٌ مَلِكَةً، وَلَسْتُ أَرْمَلَةً، وَلَكِنْ أَرَى حُزْنًا. ٨ مِنْ أَجْلِ ذَلِكَ فِي يَوْمٍ وَاحِدٍ سَتَأْتِي ضَرَبَاتُهَا: مَوْتٌ وَحُزْنٌ وَجُوعٌ، وَتَحْتَرِقُ بِالنَّارِ، لِأَنَّ الرَّبَّ إِلَهَ الَّذِي يَدِينُهَا قَوِيٌّ.

### العالم يبكي على بابل

٩ «وَسَيَبْكِي وَيُوحُّ عَلَيْهَا مُلُوكُ الْأَرْضِ، الَّذِينَ زَنَوْا وَتَنَعَّمُوا مَعَهَا، حِينَمَا يَنْظُرُونَ دُخَانَ حَرِيقِهَا، ١٠ وَأَقْفِينَ مِنْ بَعِيدٍ لِأَجْلِ خَوْفِ عَذَابِهَا قَائِلِينَ: وَيْلٌ وَيْلٌ! الْمَدِينَةُ الْعَظِيمَةُ بَابِلُ! الْمَدِينَةُ الْقَوِيَّةُ! لِأَنَّهُ فِي سَاعَةٍ وَاحِدَةٍ جَاءَتْ دَيْتُونَتُكَ. ١١ وَيَبْكِي تِجَارُ الْأَرْضِ وَيُوحُّونَ عَلَيْهَا، لِأَنَّ بَضَاعَتَهُمْ لَا يَشْتَرِيهَا أَحَدٌ فِي مَا بَعْدُ، ١٢ بَضَاعَتِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْحَجَرِ الْكَرِيمِ وَاللُّؤْلُؤِ وَالْبَزِّ وَالْأَرْجُوانِ وَالْحَرِيرِ وَالْقَرَمِزِ وَكُلِّ عَوْدٍ ثِنْيِيٍّ وَكُلِّ إِنَاءٍ مِنَ الْعَاجِ وَكُلِّ إِنَاءٍ مِنْ أُنْثَمَنْ

iron, and marble, <sup>13</sup>And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

<sup>14</sup>And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. <sup>15</sup>The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, <sup>16</sup>And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! <sup>17</sup>For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, <sup>18</sup>And cried when they saw the smoke of her burning, saying, What city is like unto this great city! <sup>19</sup>And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. <sup>20</sup>Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

<sup>21</sup>And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. <sup>22</sup>And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman,

الْخَشَبِ وَالنُّحَاسِ وَالْحَدِيدِ وَالْمَرْمَرِ،  
<sup>١٣</sup> وَفَرْفَةً وَبِخُورًا وَطِيبًا وَكُبَانًا وَخَمْرًا وَزَيْتًا  
 وَسَمِيدًا وَحِنْطَةً وَبَهَائِمَ وَغَنَمًا وَخَيْلًا،  
 وَمَرْكَبَاتٍ، وَأَجْسَادًا، وَنَفُوسَ النَّاسِ.  
<sup>١٤</sup> وَذَهَبَ عَنْكَ جَنَى شَهْوَةِ نَفْسِكَ،  
 وَذَهَبَ عَنْكَ كُلُّ مَا هُوَ مُشْحِمٌ وَبَهِيٌّ،  
 وَلَنْ تَجِدِيهِ فِي مَا بَعْدُ. <sup>١٥</sup> تُجَارُ هَذِهِ  
 الْأَشْيَاءِ الَّذِينَ اسْتَعْنَوْا مِنْهَا سَيَقْفُونَ مِنْ  
 بَعِيدٍ، مِنْ أَجْلِ خَوْفِ عَذَابِهَا، يَبْكُونَ  
 وَيَتُوحَّشُونَ، <sup>١٦</sup> وَيَقُولُونَ: وَيْلٌ وَيْلٌ! الْمَدِينَةُ  
 الْعَظِيمَةُ الْمُسْرِبَةُ بَبْرٌ وَأَرْجَوَانٌ وَقِرْمِزٌ،  
 وَالْمُتَحَلِّيَةُ بِذَهَبٍ وَحَجَرٍ كَرِيمٍ وَلُؤْلُؤٍ،  
<sup>١٧</sup> لِأَنَّهَا فِي سَاعَةٍ وَاحِدَةٍ خَرِبَتْ غَنَى مِثْلِ  
 هَذَا. وَكُلُّ رَبَّانٍ، وَكُلُّ الْجَمَاعَةِ فِي  
 السُّفُنِ، وَالْمَلَاخُونَ وَجَمِيعُ عَمَّالِ  
 الْبَحْرِ، وَقَفُوا مِنْ بَعِيدٍ، <sup>١٨</sup> وَصَرَخُوا إِذْ  
 نَظَرُوا دُخَانَ حَرِيقِهَا قَائِلِينَ: أَيَّةَ مَدِينَةٍ مِثْلِ  
 الْمَدِينَةِ الْعَظِيمَةِ؟ <sup>١٩</sup> وَالْقُوا ثَرَابًا عَلَى  
 رُؤُوسِهِمْ، وَصَرَخُوا بَاكِينَ وَنَاتِحِينَ  
 قَائِلِينَ: «وَيْلٌ وَيْلٌ! الْمَدِينَةُ الْعَظِيمَةُ، الَّتِي  
 فِيهَا اسْتَعْنَى جَمِيعُ الَّذِينَ لَهُمْ سَفْنٌ فِي  
 الْبَحْرِ مِنْ نَفَاتِسِهَا، لِأَنَّهَا فِي سَاعَةٍ وَاحِدَةٍ  
 خَرِبَتْ. <sup>٢٠</sup> أَفْرَحِي لَهَا أَيُّهَا السَّمَاءُ وَالرُّسُلُ  
 الْقَدِيسُونَ وَالْأَنْبِيَاءُ، لِأَنَّ الرَّبَّ قَدْ دَانَهَا  
 دَيْتُونَتِكُمْ». <sup>٢١</sup> وَرَفَعَ مَلَاكٌ وَاحِدٌ قَوِيٌّ  
 حَجْرًا كَرَحَى عَظِيمَةً، وَرَمَاهُ فِي الْبَحْرِ  
 قَائِلًا: «هَكَذَا يَدْفَعُ سَتْرَمِي بَابِلَ الْمَدِينَةَ  
 الْعَظِيمَةَ، وَلَنْ تُوجَدَ فِي مَا بَعْدُ.  
<sup>٢٢</sup> وَصَوْتُ الضَّارِبِينَ بِالْقَيْتَارَةِ وَالْمُعَنِّينَ



of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; <sup>23</sup>And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. <sup>24</sup>And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

وَالْمَزْمَرِينَ وَالنَّافِخِينَ بِالْبُوقِ لَنْ يُسْمَعَ فِيكَ فِي مَا بَعْدُ. وَكُلُّ صَانِعِ صِنَاعَةٍ لَنْ يُوجَدَ فِيكَ فِي مَا بَعْدُ. وَصَوْتُ رَحَى لَنْ يُسْمَعَ فِيكَ فِي مَا بَعْدُ. <sup>٢٣</sup> وَتُورُ سِرَاجِ لَنْ يُضِيءَ فِيكَ فِي مَا بَعْدُ. وَصَوْتُ عَرِيْسٍ وَعَرُوسٍ لَنْ يُسْمَعَ فِيكَ فِي مَا بَعْدُ. لِأَنَّ تُجَارِكَ كَانُوا عَظَمَاءَ الْأَرْضِ. إِذْ سَبَّحَكَ ضَلَّتْ جَمِيعُ الْأُمَمِ. <sup>٢٤</sup> وَفِيهَا وُجِدَ دَمُ أَنْبِيَاءَ وَقَدِيسِينَ، وَجَمِيعٍ مَنِ قُتِلَ عَلَى الْأَرْضِ».

### Songs of Victory in Heaven

### أنشيد الظفر في السماء

**19** <sup>1</sup>And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: <sup>2</sup>For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. <sup>3</sup>And again they said, Alleluia. And her smoke rose up for ever and ever. <sup>4</sup>And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. <sup>5</sup>And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. <sup>6</sup>And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. <sup>7</sup>Let us be glad and rejoice, and give honour to him: for the marriage of

**١٩** <sup>١</sup> وَبَعْدَ هَذَا سَمِعْتُ صَوْتًا عَظِيمًا مِنْ جَمْعٍ كَثِيرٍ فِي السَّمَاءِ قَائِلًا: «هَلِّلُويَا! الْخَلَاصُ وَالْمَجْدُ وَالْكَرَامَةُ وَالْقُدْرَةُ لِلرَّبِّ إِلَهِنَا، لِأَنَّ أَحْكَامَهُ حَقٌّ وَعَادِلَةٌ، إِذْ قَدْ دَانَ الزَّانِيَةَ الْعَظِيمَةَ الَّتِي أَفْسَدَتِ الْأَرْضَ بِزِنَاهَا، وَأَنْتَقَمَ لِدَمِ عِبِيدِهِ مِنْ يَدِهَا». <sup>٢</sup> وَقَالُوا ثَانِيَةً: «هَلِّلُويَا! وَذُخَائِنَهَا يَصْعَدُ إِلَى أَبَدِ الْأَبَدِينَ». <sup>٤</sup> وَخَرَّ الْأَرْبَعَةُ وَالْعِشْرُونَ شَيْخًا وَالْأَرْبَعَةُ الْحَيَوَانَاتُ، وَسَجَدُوا لِلَّهِ الْجَالِسِ عَلَى الْعَرْشِ قَائِلِينَ: «أَمِينَ. هَلِّلُويَا». <sup>٥</sup> وَخَرَجَ مِنَ الْعَرْشِ صَوْتُ قَائِلًا: «سَبِّحُوا لِإِلَهِنَا يَا جَمِيعَ عِبِيدِهِ، الْخَائِفِيهِ، الصَّغَارِ وَالْكَبَارِ». <sup>٦</sup> وَسَمِعْتُ كَصَوْتِ جَمْعٍ كَثِيرٍ، وَكَصَوْتِ مِيَاهٍ كَثِيرَةٍ، وَكَصَوْتِ رُعُودٍ شَدِيدَةٍ قَائِلَةً: «هَلِّلُويَا! فَإِنَّهُ قَدْ مَلَكَ الرَّبُّ إِلَهُ الْقَادِرُ عَلَى كُلِّ شَيْءٍ». <sup>٧</sup> لِنَفْرَحْ وَنَتَهَلَّلَ وَنُعْطِيهِ

the Lamb is come, and his wife hath made herself ready. <sup>8</sup>And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

<sup>9</sup>And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. <sup>10</sup>And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

#### The Beast and False Prophet Captured

<sup>11</sup>And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. <sup>12</sup>His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. <sup>13</sup>And he was clothed with a vesture dipped in blood: and his name is called The Word of God. <sup>14</sup>And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. <sup>15</sup>And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. <sup>16</sup>And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

<sup>17</sup>And I saw an angel standing in

الْمَجْدِ، لِأَنَّ عُرْسَ الْخُرُوفِ قَدْ جَاءَ، وَأَمْرَأَتُهُ هَيَّاتُ نَفْسَهَا. <sup>٨</sup> وَأُعْطِيَتْ أَنْ تَلْبَسَ بَزًّا نَقِيًّا بَهِيًّا، لِأَنَّ الْبَزَّ هُوَ تَبَرُّرَاتُ الْقَدِيسِينَ. <sup>٩</sup> وَقَالَ لِي: «اكَتُبْ: طُوبَى لِلْمَدْعُوعِينَ إِلَى عَشَاءِ عُرْسِ الْخُرُوفِ». وَقَالَ: «هَذِهِ هِيَ أَقْوَالُ اللَّهِ الصَّادِقَةِ». <sup>١٠</sup> فَخَرَرْتُ أَمَامَ رَجُلَيْهِ لِأَسْجُدَ لَهُ، فَقَالَ لِي: «انْظُرْ لَا تَفْعَلْ! أَنَا عَبْدٌ مَعَكَ وَمَعَ إِخْوَتِكَ الَّذِينَ عِنْدَهُمْ شَهَادَةٌ يَسُوعَ. أَسْجُدْ لِلَّهِ. فَإِنَّ شَهَادَةَ يَسُوعَ هِيَ رُوحُ النُّبُوَّةِ».

#### القبض على الوحش والني الكذاب

<sup>١١</sup> ثُمَّ رَأَيْتُ السَّمَاءَ مَفْتُوحَةً، وَإِذَا فَرَسٌ أَيْبُضٌ وَالْجَالِسُ عَلَيْهِ يُدْعَى أَمِينًا وَصَادِقًا، وَبِالْعَدْلِ يَحْكُمُ وَيُحَارِبُ. <sup>١٢</sup> وَعَيْنَاهُ كَلَهَيْبِ نَارٍ، وَعَلَى رَأْسِهِ تِيَّجَانٌ كَثِيرَةٌ، وَلَهُ اسْمٌ مَكْتُوبٌ لَيْسَ أَحَدٌ يَعْرِفُهُ إِلَّا هُوَ. <sup>١٣</sup> وَهُوَ مُتَسَرِّبٌ بِثَوْبٍ مَعْمُوسٍ بِدَمٍ، وَيُدْعَى اسْمُهُ «كَلِمَةُ اللَّهِ». <sup>١٤</sup> وَالْأَجْنَادُ الَّذِينَ فِي السَّمَاءِ كَانُوا يَتَّبِعُونَهُ عَلَى خَيْلٍ بَيْضٍ، لِأَسْبِينِ بَزًّا أَيْبُضًا وَنَقِيًّا. <sup>١٥</sup> وَمِنْ فَمِهِ يَخْرُجُ سَيْفٌ لِكَيْ يَضْرِبَ بِهِ الْأُمَمَ. وَهُوَ سِيرِعَاهُمْ بِعَصَا مِنْ حَدِيدٍ، وَهُوَ يَدُوسُ مَعْصِرَةَ خَمْرٍ سَخَطٍ وَغَضَبٍ اللَّهُ الْقَادِرُ عَلَى كُلِّ شَيْءٍ. <sup>١٦</sup> وَلَهُ عَلَى ثَوْبِهِ وَعَلَى فَخْذِهِ اسْمٌ مَكْتُوبٌ: «مَلِكُ الْمَلُوكِ وَرَبُّ الْأَرْبَابِ». <sup>١٧</sup> وَرَأَيْتُ مَلَكًَا وَاحِدًا وَقَفًّا فِي الشَّمْسِ، فَصَرَخَ بِصَوْتٍ عَظِيمٍ

## Revelation 19, 20

the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; <sup>18</sup>That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

<sup>19</sup>And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. <sup>20</sup>And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. <sup>21</sup>And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

## Satan Bound

**20** <sup>1</sup>And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. <sup>2</sup>And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, <sup>3</sup>And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

قَاتِلًا لِجَمِيعِ الطُّيُورِ الطَّائِرَةِ فِي وَسْطِ السَّمَاءِ: «هَلُمَّ اجْتَمِعِي إِلَى عِشَاءِ إِلَهِ الْعَظِيمِ، <sup>١٨</sup>لِكِي تَأْكُلِي لُحُومَ مُلُوكِ، وَلُحُومَ قُوَادِ، وَلُحُومَ أَقْوِيَاءَ، وَلُحُومَ خَيْلٍ وَالْجَالِسِينَ عَلَيْهَا، وَلُحُومَ الْكُلِّ حُرًّا وَعَبْدًا صَغِيرًا وَكَبِيرًا». <sup>١٩</sup>وَرَأَيْتُ الْوَحْشَ وَمُلُوكَ الْأَرْضِ وَأَجْنَادَهُمْ مُجْتَمِعِينَ لِيَصْنَعُوا حَرْبًا مَعَ الْجَالِسِ عَلَى الْفَرَسِ وَمَعَ جُنْدِهِ. <sup>٢٠</sup>فَقَبِضَ عَلَى الْوَحْشِ وَالنَّبِيِّ الْكَذَّابِ مَعَهُ، الصَّانِعِ قُدَامَهُ الْآيَاتِ الَّتِي بِهَا أَضَلَّ الَّذِينَ قَبِلُوا سِمَةَ الْوَحْشِ وَالَّذِينَ سَجَدُوا لَصُورَتِهِ. وَطَرَحَ الْإِثْنَانِ حَيِّينَ إِلَى بُحَيْرَةِ النَّارِ الْمُتَّقَدَةِ بِالْكَبْرِيتِ. <sup>٢١</sup>وَالْبَاقُونَ قُتِلُوا بِسَيْفِ الْجَالِسِ عَلَى الْفَرَسِ الْخَارِجِ مِنْ فَمِهِ، وَجَمِيعُ الطُّيُورِ شَبِعَتْ مِنْ لُحُومِهِمْ.

## تقييد إبليس وسجنه

**٢٠** <sup>١</sup>وَرَأَيْتُ مَلَكَ نَازِلًا مِنَ السَّمَاءِ مَعَهُ مِفْتَاحُ الْهَآوِيَةِ، وَسِلْسِلَةٌ عَظِيمَةٌ عَلَى يَدِهِ. <sup>٢</sup>فَقَبِضَ عَلَى النَّتِينِ، الْحَيَّةِ الْقَدِيمَةِ، الَّذِي هُوَ إِبْلِيسُ وَالشَّيْطَانُ، وَفَيْدَهُ أَلْفَ سَنَةٍ، <sup>٣</sup>وَطَرَحَهُ فِي الْهَآوِيَةِ وَأَغْلَقَ عَلَيْهِ، وَخَتَمَ عَلَيْهِ لِكِي لَا يُضِلُّ الْأُمَّمَ فِي مَا بَعْدَ حَتَّى تَتِمَّ الْأَلْفُ السَّنَةِ. وَبَعْدَ ذَلِكَ لَا بُدَّ أَنْ يُحَلَّ زَمَانًا يَسِيرًا.

### Christ Regns a Thousand Years

<sup>4</sup>And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. <sup>5</sup>But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. <sup>6</sup>Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

### The Last Rebellion

<sup>7</sup>And when the thousand years are expired, Satan shall be loosed out of his prison, <sup>8</sup>And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. <sup>9</sup>And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. <sup>10</sup>And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

### The Great White Throne

<sup>11</sup>And I saw a great white throne,

المسيح يملك ألف سنة

٤ وَرَأَيْتُ عُرُوشًا فَجَلَسُوا عَلَيْهَا،  
وَأَعْطُوا حُكْمًا. وَرَأَيْتُ نَفُوسَ الَّذِينَ قُتِلُوا  
مِنْ أَجْلِ شَهَادَةِ يَسُوعَ وَمِنْ أَجْلِ كَلِمَةِ اللَّهِ.  
وَالَّذِينَ لَمْ يَسْجُدُوا لِلْوَحْشِ وَلَا  
لِصُورَتِهِ، وَلَمْ يَقْبَلُوا السِّمَّةَ عَلَى جَبَاهِهِمْ  
وَعَلَى أَيْدِيهِمْ، فَعَاشُوا وَمَلَكَوا مَعَ  
الْمَسِيحِ أَلْفَ سَنَةٍ. ٥ وَأَمَّا بَقِيَّةُ الْأَمْوَاتِ فَلَمْ  
تَعِشْ حَتَّى تَنفِثَ الْأَلْفُ السَّنَةَ. هَذِهِ هِيَ  
الْقِيَامَةُ الْأُولَى. ٦ مَبَارَكٌ وَمُقَدَّسٌ مَنْ لَهُ  
نَصِيبٌ فِي الْقِيَامَةِ الْأُولَى. هَؤُلَاءِ لَيْسَ  
لِلْمَوْتِ الثَّانِي سُلْطَانٌ عَلَيْهِمْ، بَلْ  
سَيَكُونُونَ كَهَنَةً لِلَّهِ وَالْمَسِيحِ، وَسَيَمْلِكُونَ  
مَعَهُ أَلْفَ سَنَةٍ.

التمرد الأخير

٧ ثُمَّ مَتَى تَمَّتِ الْأَلْفُ السَّنَةَ يُحَلُّ  
الشَّيْطَانُ مِنْ سِجْنِهِ، ٨ وَيَخْرُجُ لِيُضِلَّ  
الْأُمَمَ الَّذِينَ فِي أَرْبَعِ زَوَايَا الْأَرْضِ: جُوجَ  
وَمَاجُوجَ، لِيَجْمَعَهُمْ لِلْحَرْبِ، الَّذِينَ  
عَدَدُهُمْ مِثْلُ رَمْلِ الْبَحْرِ. ٩ فَصَعِدُوا عَلَى  
عَرْضِ الْأَرْضِ، وَأَحَاطُوا بِمَعَسِكَرِ  
الْقُدَيْسِينَ وَبِالْمَدِينَةِ الْمَحْبُوبَةِ، فَتَرَلَّتْ نَارٌ  
مِنْ عِنْدِ اللَّهِ مِنَ السَّمَاءِ وَأَكَلَتْهُمْ. ١٠ وَإِبْلِيسُ  
الَّذِي كَانَ يُضِلُّهُمْ طَرَحَ فِي بَحِيرَةِ النَّارِ  
وَالْكِبْرِيَّتِ، حَيْثُ الْوَحْشُ وَالنَّبِيُّ الْكَذَّابُ.  
وَسَيَعَذَّبُونَ نَهَارًا وَلَيْلًا إِلَى أَبَدِ الْأَبَدِينَ.

العرش العظيم الأبيض

١١ ثُمَّ رَأَيْتُ عَرْشًا عَظِيمًا أَيْضًا،

and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.<sup>12</sup> And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.<sup>13</sup> And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.<sup>14</sup> And death and hell were cast into the lake of fire. This is the second death.<sup>15</sup> And whosoever was not found written in the book of life was cast into the lake of fire.

وَالْجَالِسَ عَلَيْهِ الَّذِي مِنْ وَجْهِهِ هَرَبَتْ  
الْأَرْضُ وَالسَّمَاءُ، وَلَمْ يُوجَدْ لَهُمَا  
مَوْضِعٌ! <sup>١٢</sup> وَرَأَيْتُ الْأَمْوَاتَ صِغَارًا وَكِبَارًا  
وَاقْفِينَ أَمَامَ اللَّهِ، وَأُنْفَتِحَتْ أَسْفَارٌ. وَأُنْفَتِحَ  
سِفْرٌ آخَرٌ هُوَ سِفْرُ الْحَيَاةِ، وَدِينَ الْأَمْوَاتِ  
مِمَّا هُوَ مَكْتُوبٌ فِي الْأَسْفَارِ بِحَسَبِ  
أَعْمَالِهِمْ. <sup>١٣</sup> وَسَلَّمَ الْبَحْرُ الْأَمْوَاتَ الَّذِينَ  
فِيهِ، وَسَلَّمَ الْمَوْتَ وَالْهَلَاوِيَّةَ الْأَمْوَاتِ  
الَّذِينَ فِيهِمَا. وَدِينُوا كُلُّ وَاحِدٍ بِحَسَبِ  
أَعْمَالِهِ. <sup>١٤</sup> وَطُرِحَ الْمَوْتُ وَالْهَلَاوِيَّةُ فِي  
بُحَيْرَةِ النَّارِ. هَذَا هُوَ الْمَوْتُ الثَّانِي.  
<sup>١٥</sup> وَكُلُّ مَنْ لَمْ يُوجَدْ مَكْتُوبًا فِي سِفْرِ  
الْحَيَاةِ طُرِحَ فِي بُحَيْرَةِ النَّارِ.

### A New Heaven and Earth

**21** <sup>1</sup>And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. <sup>2</sup>And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. <sup>3</sup>And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. <sup>4</sup>And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. <sup>5</sup>And he that sat upon the throne said, Behold, I make all things new.

السماء الجديدة والأرض الجديدة  
**٢١** <sup>١</sup>ثُمَّ رَأَيْتُ سَمَاءً جَدِيدَةً وَأَرْضًا  
جَدِيدَةً، لِأَنَّ السَّمَاءَ الْأُولَى  
وَالْأَرْضَ الْأُولَى مَضَتَا، وَالْبَحْرُ لَا يُوجَدْ  
فِي مَا بَعْدُ. <sup>٢</sup>وَأَنَا يُوحَنَّا رَأَيْتُ الْمَدِينَةَ  
الْمَقْدَسَةَ أُورُشَلِيمَ الْجَدِيدَةَ نَازِلَةً مِنْ  
السَّمَاءِ مِنْ عِنْدِ اللَّهِ مُهَيَّأَةً كَعَرُوسٍ مُزَيَّنَةٍ  
لِرَجُلِهَا. <sup>٣</sup>وَسَمِعْتُ صَوْتًا عَظِيمًا مِنْ  
السَّمَاءِ قَائِلًا: «هُوَذَا مَسْكُنُ اللَّهِ مَعَ  
النَّاسِ، وَهُوَ سَيَسْكُنُ مَعَهُمْ، وَهُمْ  
يَكُونُونَ لَهُ شَعْبًا. وَاللَّهُ نَفْسُهُ يَكُونُ مَعَهُمْ  
إِلَيْهَا لَهُمْ. <sup>٤</sup>وَسَيَمْسَحُ اللَّهُ كُلَّ دَمْعَةٍ مِنْ  
عُيُونِهِمْ، وَالْمَوْتُ لَا يَكُونُ فِي مَا بَعْدُ،  
وَلَا يَكُونُ حُزْنٌ وَلَا صَرَخٌ وَلَا وَجَعٌ فِي  
مَا بَعْدُ، لِأَنَّ الْأُمُورَ الْأُولَى قَدْ مَضَتْ.»

And he said unto me, Write: for these words are true and faithful.

<sup>6</sup>And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. <sup>7</sup>He that overcometh shall inherit all things; and I will be his God, and he shall be my son. <sup>8</sup>But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

وَقَالَ الْجَالِسُ عَلَى الْعَرْشِ: «هَا أَنَا أَصْنَعُ كُلَّ شَيْءٍ جَدِيدًا». وَقَالَ لِي: «اكْتُبْ، فَإِنَّ هَذِهِ الْأَقْوَالُ صَادِقَةٌ وَأَمِينَةٌ». <sup>٦</sup>ثُمَّ قَالَ لِي: «قَدْ تَمَّ! أَنَا هُوَ الْأَلْفُ وَالْيَاءُ، الْبِدَايَةُ وَالنَّهَائَةُ. أَنَا أُعْطِي الْعَطْشَانَ مِنْ يَنْبُوعِ مَاءِ الْحَيَاةِ مَجَّانًا. <sup>٧</sup>مَنْ يَغْلِبُ يَرِثُ كُلَّ شَيْءٍ، وَأَكُونُ لَهُ إِلَهًا وَهُوَ يَكُونُ لِي ابْنًا. <sup>٨</sup>وَأَمَّا الْخَائِفُونَ وَغَيْرِ الْمُؤْمِنِينَ وَالرَّجْسُونَ وَالْقَاتِلُونَ وَالزُّنَاةَ وَالسَّحَرَةَ وَعِبَدَةَ الْأَوْثَانِ وَجَمِيعِ الْكَاذِبَةِ فَنَصِيبُهُمْ فِي الْبَحِيرَةِ الْمَتَّقَةِ بِنَارٍ وَكِبْرَيْتٍ، الَّذِي هُوَ الْمَوْتُ الثَّانِي».

### The New Jerusalem

<sup>9</sup>And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. <sup>10</sup>And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, <sup>11</sup>Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; <sup>12</sup>And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: <sup>13</sup>On the east three gates; on the north three gates; on the south three gates; and on the west three gates. <sup>14</sup>And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

### أورشليم الجديدة

<sup>٩</sup>ثُمَّ جَاءَ إِلَيَّ وَاحِدٌ مِنَ السَّبْعَةِ الْمَلَائِكَةِ الَّذِينَ مَعَهُمُ السَّبْعَةُ الْجَمَامَاتُ الْمَمْلُوءَةُ مِنَ السَّبْعِ الضَّرَبَاتِ الْآخِرَةِ، وَتَكَلَّمَ مَعِيَ قَائِلًا: «هَلُمَّ فَأَرِيكَ الْعُرُوسَ امْرَأَةَ الْخُرُوفِ». <sup>١٠</sup>وَذَهَبَ بِي بِالرُّوحِ إِلَى جَبَلٍ عَظِيمٍ عَالٍ، وَأَرَانِي الْمَدِينَةَ الْعَظِيمَةَ أورشليمَ الْمُقَدَّسَةَ نَازِلَةً مِنَ السَّمَاءِ مِنْ عِنْدِ اللَّهِ، <sup>١١</sup>لَهَا مَجْدٌ اللَّهُ، وَلَمَعَانِهَا شِبْهُ أَكْرَمِ حَجَرٍ كَحَجَرِ يَشِبُّ بِلُورِيٍّ. <sup>١٢</sup>وَكَانَ لَهَا سُورٌ عَظِيمٌ وَعَالٌ، وَكَانَ لَهَا اثْنَا عَشَرَ بَابًا، وَعَلَى الْأَبْوَابِ اثْنَا عَشَرَ مَلَكَاءَ، وَأَسْمَاءٌ مَكْتُوبَةٌ هِيَ أَسْمَاءُ أَسْبَاطِ بَنِي إِسْرَائِيلَ الْإِثْنَيْ عَشَرَ. <sup>١٣</sup>مِنَ الشَّرْقِ ثَلَاثَةُ أَبْوَابٍ، وَمِنَ الشَّمَالِ ثَلَاثَةُ أَبْوَابٍ، وَمِنَ الْجَنُوبِ ثَلَاثَةُ أَبْوَابٍ وَمِنَ الْغَرْبِ ثَلَاثَةُ

<sup>15</sup>And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. <sup>16</sup>And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. <sup>17</sup>And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. <sup>18</sup>And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. <sup>19</sup>And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; <sup>20</sup>The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. <sup>21</sup>And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

<sup>22</sup>And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. <sup>23</sup>And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. <sup>24</sup>And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. <sup>25</sup>And the gates of it shall not be shut at all by day: for there shall be no night there. <sup>26</sup>And they shall bring the glory and honour

أَبْوَابٍ. <sup>١٤</sup> وَسُورُ الْمَدِينَةِ كَانَ لَهُ اثْنَا عَشَرَ  
أَسَاسًا، وَعَلَيْهَا أَسْمَاءُ رُسُلِ الْخُرُوفِ  
الْإِثْنَيْ عَشَرَ. <sup>١٥</sup> وَالَّذِي كَانَ يَتَكَلَّمُ مَعِي  
كَانَ مَعَهُ قَصَبَةٌ مِنْ ذَهَبٍ لِكَيْ يَقِيسَ  
الْمَدِينَةَ وَأَبْوَابَهَا وَسُورَهَا. <sup>١٦</sup> وَالْمَدِينَةُ  
كَانَتْ مَوْضُوعَةً مُرَبَّعَةً، طُولُهَا بِقَدْرِ  
الْعَرْضِ. فَقَاسَ الْمَدِينَةَ بِالْقَصَبَةِ مَسَافَةَ  
اِثْنَيْ عَشَرَ أَلْفَ عُلُوقَةٍ. الطُّولُ وَالْعَرْضُ  
وَالْإِرْتِفَاعُ مُتَسَاوِيَةٌ. <sup>١٧</sup> وَقَاسَ سُورَهَا: مِئَةً  
وَأَرْبَعًا وَأَرْبَعِينَ ذِرَاعًا، ذِرَاعَ إِنْسَانٍ. أَيُّ  
الْمَلَائِكَةِ. <sup>١٨</sup> وَكَانَ بِنَاءُ سُورِهَا مِنْ يَشْبٍ،  
وَالْمَدِينَةُ ذَهَبٌ نَقِيٌّ شَبُهَ زُجَاجٍ نَقِيٍّ.  
<sup>١٩</sup> وَأَسَاسَاتُ سُورِ الْمَدِينَةِ مَزِيئَةٌ بِكُلِّ  
حَجَرٍ كَرِيمٍ. الْأَسَاسُ الْأَوَّلُ يَشْبٌ. الثَّانِي  
يَاقُوتٌ أَزْرَقٌ. الثَّلَاثُ عَقِيْقٌ أَيْضٌ. الرَّابِعُ  
زُمُرْدٌ ذُبَابِيٌّ. <sup>٢٠</sup> الْخَامِسُ جَزَعٌ عَقِيْقِيٌّ.  
الْسَّادِسُ عَقِيْقٌ أَحْمَرٌ. السَّابِعُ زَبْرَجْدٌ.  
الثَّامِنُ زُمُرْدٌ سَلْقِيٌّ. التَّاسِعُ يَاقُوتٌ أَصْفَرٌ.  
الْعَاشِرُ عَقِيْقٌ أَحْضَرٌ. الْحَادِي عَشَرَ  
أَسْمَانْجُونِيٌّ. الثَّانِي عَشَرَ جَمَشْتٌ.  
<sup>٢١</sup> وَالْإِثْنَا عَشَرَ بَابًا اِثْنَا عَشْرَةَ لُؤْلُؤَةً، كُلُّ  
وَاحِدٍ مِنَ الْأَبْوَابِ كَانَ مِنْ لُؤْلُؤَةٍ وَاحِدَةٍ.  
وَسُوقُ الْمَدِينَةِ ذَهَبٌ نَقِيٌّ كَزُجَاجٍ شَفَافٍ.  
<sup>٢٢</sup> وَلَمْ أَرْ فِيهَا هَيْكَلًا، لِأَنَّ الرَّبَّ اللَّهُ  
الْقَادِرَ عَلَى كُلِّ شَيْءٍ هُوَ وَالْخُرُوفُ  
هَيْكَلُهَا. <sup>٢٣</sup> وَالْمَدِينَةُ لَا تَحْتَاجُ إِلَى الشَّمْسِ  
وَلَا إِلَى الْقَمَرِ لِيُضِيئَا فِيهَا، لِأَنَّ مَجْدَ اللَّهِ  
قَدْ أَنْارَهَا، وَالْخُرُوفُ سِرَاجُهَا. <sup>٢٤</sup> وَتَمَشِي  
شُعُوبُ الْمُخَلَّصِينَ بُنُورَهَا، وَمَلُوكُ

of the nations into it. <sup>27</sup>And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

### I am Coming Soon

**22** <sup>1</sup>And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. <sup>2</sup>In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. <sup>3</sup>And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: <sup>4</sup>And they shall see his face; and his name shall be in their foreheads. <sup>5</sup>And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. <sup>6</sup>And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. <sup>7</sup>Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. <sup>8</sup>And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. <sup>9</sup>Then saith

الْأَرْضِ يَجِيئُونَ بِمَجْدِهِمْ وَكِرَامَتِهِمْ إِلَيْهَا. <sup>٢٥</sup> وَأَبْوَابُهَا لَنْ تُغْلَقَ نَهَارًا، لِأَنَّ لَيْلًا لَا يَكُونُ هُنَاكَ. <sup>٢٦</sup> وَيَجِيئُونَ بِمَجْدِ الْأُمَمِ وَكِرَامَتِهِمْ إِلَيْهَا. <sup>٢٧</sup> وَلَنْ يَدْخُلَهَا شَيْءٌ دَنَسٌ وَلَا مَا يَصْنَعُ رَجَسًا وَكَذِبًا، إِلَّا الْمَكْتُوبِينَ فِي سِفْرِ حَيَاةِ الْخُرُوفِ.

"إني أت سريعاً"

**٢٢** <sup>١</sup> وَأَرَانِي نَهْرًا صَافِيًا مِنْ مَاءِ حَيَاةٍ لَامِعًا كَبَلُورٍ خَارِجًا مِنْ عَرْشِ اللَّهِ وَالْخُرُوفِ. <sup>٢</sup> فِي وَسْطِ سَوْفِهَا وَعَلَى النَّهْرِ مِنْ هُنَا وَمِنْ هُنَاكَ شَجَرَةٌ حَيَاةٍ تَصْنَعُ اثْنَتَيْ عَشْرَةَ ثَمْرَةً، وَتُعْطِي كُلَّ شَهْرٍ ثَمْرَهَا، وَوَرَقُ الشَّجَرَةِ لَشِفَاءِ الْأُمَمِ. <sup>٣</sup> وَلَا تَكُونُ لَعْنَةٌ مَا فِي مَا بَعْدُ. وَعَرْشُ اللَّهِ وَالْخُرُوفُ يَكُونُ فِيهَا، وَعَبِيدُهُ يَخْدُمُونَهُ. وَهُمْ سَيَنْظُرُونَ وَجْهَهُ، وَأَسْمُهُ عَلَى جِبَاهِهِمْ. <sup>٤</sup> وَلَا يَكُونُ لَيْلٌ هُنَاكَ، وَلَا يَحْتَاجُونَ إِلَى سِرَاجٍ أَوْ نُورِ شَمْسٍ، لِأَنَّ الرَّبَّ إِلَهَهُ يُبْرِئُهُمْ عَلَيْهِمْ، وَهُمْ سَيَمْلِكُونَ إِلَى أَبَدِ الْأَبَدِينَ. <sup>٥</sup> ثُمَّ قَالَ لِي: «هَذِهِ الْأَقْوَالُ أَمِينَةٌ وَصَادِقَةٌ. وَالرَّبُّ إِلَهُ الْأَنْبِيَاءِ الْقُدَيْسِينَ أَرْسَلَ مَلَائِكَةَ لِيُرِيَ عِبِيدَهُ مَا يَنْبَغِي أَنْ يَكُونَ سَرِيعًا». <sup>٦</sup> «هَا أَنَا آتِي سَرِيعًا. طُوبَى لِمَنْ يَحْفَظُ أَقْوَالَ نُبُوَّةِ هَذَا الْكِتَابِ». <sup>٧</sup> وَأَنَا يُوحَنَّا الَّذِي كَانَ يَنْظُرُ وَيَسْمَعُ هَذَا. وَحِينَ سَمِعْتُ وَنَظَرْتُ، خَرَرْتُ لِأَسْجُدَ أَمَامَ رَجُلِي الْمَلَكِ الَّذِي كَانَ يُرِينِي هَذَا. <sup>٨</sup> فَقَالَ لِي: «انْظُرْ لَا تَفْعَلْ!



he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.<sup>10</sup> And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.<sup>11</sup> He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

<sup>12</sup>And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

<sup>13</sup>I am Alpha and Omega, the beginning and the end, the first and the last.<sup>14</sup> Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

<sup>15</sup>For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

<sup>16</sup>I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

<sup>17</sup>And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

### Jesus is Coming

<sup>18</sup>For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: <sup>19</sup>And if any man shall take away from the words of the book of

لَا تَنِي عَبْدٌ مَعَكَ وَمَعَ إِخْوَتِكَ الْأَنْبِيَاءِ، وَالَّذِينَ يَحْفَظُونَ أَقْوَالَ هَذَا الْكِتَابِ. أَسْجُدْ لِلَّهِ». <sup>١٠</sup> وَقَالَ لِي: «لَا تَحْتِمُ عَلَيَّ أَقْوَالَ نُبُوَّةِ هَذَا الْكِتَابِ، لِأَنَّ الْوَقْتَ قَرِيبٌ». <sup>١١</sup> مَنْ يَظْلِمُ فَلْيَظْلِمْ بَعْدُ. وَمَنْ هُوَ نَجِسٌ فَلْيَتَنَجَسْ بَعْدُ. وَمَنْ هُوَ بَارٌّ فَلْيَتَبَرَّرْ بَعْدُ. وَمَنْ هُوَ مُقَدَّسٌ فَلْيَتَقَدَّسْ بَعْدُ».

<sup>١٢</sup> «وَهَا أَنَا آتِي سَرِيعًا وَأُجْرَتِي مَعِي لِأَجْزَائِي كُلِّ وَاحِدٍ كَمَا يَكُونُ عَمَلُهُ». <sup>١٣</sup> أَنَا الْأَلْفُ وَالْآيَةُ، الْبِدَايَةُ وَالنَّهَائِيَةُ، الْأَوَّلُ وَالْآخِرُ». <sup>١٤</sup> طُوبَى لِلَّذِينَ يَصْنَعُونَ وَصَايَاهُ لِكَيْ يَكُونَ سُلْطَانُهُمْ عَلَى شَجَرَةِ الْحَيَاةِ وَيَدْخُلُوا مِنَ الْأَبْوَابِ إِلَى الْمَدِينَةِ، <sup>١٥</sup> لِأَنَّ خَارِجًا الْكَلَابِ وَالسَّحَرَةَ وَالزُّنَاةَ وَالْقَتْلَةَ وَعَبْدَةَ الْاَوْثَانِ، وَكُلِّ مَنْ يُحِبُّ وَيَصْنَعُ كَذِبًا». <sup>١٦</sup> «أَنَا يَسُوعُ، أَرْسَلْتُ مَلَائِكِي لِأَشْهَدَ لَكُمْ بِهَذِهِ الْأُمُورِ عَنِ الْكِنَائِسِ. أَنَا أَصْلٌ وَذُرِّيَّةُ دَاوُدَ. كَوَكَبُ الصُّبْحِ الْمُنِيرِ». <sup>١٧</sup> وَالرُّوحُ وَالْعَرُوسُ يَقُولَانِ: «تَعَالَى». وَمَنْ يَسْمَعُ فَلْيَقُلْ: «تَعَالَى». وَمَنْ يَعْطِشُ فَلْيَأْتِ. وَمَنْ يَرِدُ فَلْيَأْخُذْ مَاءَ حَيَاةٍ مَجَّانًا

آمين، تعال أيها الرب يسوع

<sup>١٨</sup> لِأَنِّي أَشْهَدُ لِكُلِّ مَنْ يَسْمَعُ أَقْوَالَ نُبُوَّةِ هَذَا الْكِتَابِ: إِنْ كَانَ أَحَدٌ يَزِيدُ عَلَيَّ هَذَا يَزِيدُ اللَّهُ عَلَيْهِ الضَّرَبَاتِ الْمَكْتُوبَةَ فِي هَذَا الْكِتَابِ. <sup>١٩</sup> وَإِنْ كَانَ أَحَدٌ يَحْذِفُ مِنْ

this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

<sup>20</sup>He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

<sup>21</sup>The grace of our Lord Jesus Christ be with you all. Amen.

أَقْوَالِ كِتَابِ هَذِهِ التَّبْوَةِ يَحْدِفُ اللهُ نَصِيبَهُ  
مِنْ سِفْرِ الْحَيَاةِ، وَمِنْ الْمَدِينَةِ الْمُقَدَّسَةِ،  
وَمِنْ الْمَكْتُوبِ فِي هَذَا الْكِتَابِ. <sup>٢٠</sup> يَقُولُ  
الشَّاهِدُ بِهَذَا: «نَعَمْ! أَنَا آتِي سَرِيعًا». آمِينَ.  
تَعَالَ أَيُّهَا الرَّبُّ يَسُوعُ. <sup>٢١</sup> نِعْمَةٌ رَبَّنَا يَسُوعُ  
الْمَسِيحُ مَعَ جَمِيعِكُمْ. آمِينَ.